

KHABAR

SPRING 2012

EXPANDING HORIZONS

A VISION FOR ENDOWING URDU & PAKISTAN STUDIES AT BERKELEY

by Munis Faruqui, Assistant Professor, South & Southeast Asian Studies. These are the introductory remarks that Professor Faruqui's gave at "Guftugu - Celebrating Faiz Ahmed Faiz," an event that both celebrated the great Urdu poet's centenary as well as marked the launch of Berkeley's Urdu and Pakistan Studies Initiatives.

I am a historian of Mughal India, circa 1500-1750. I am particularly interested in the circumstances that led to the creation as well as collapse of the empire.



Munis Faruqui addressing the audience at our inaugural Guftugu on Faiz.

As you might imagine, both were multi-causal events. Take the creation of the empire as an example. Its establishment depended on a number of key factors. Among them an ability to build on accrued administrative and political expertise follow-

ing centuries of Muslim rule in northern India; emerging gunpowder technologies; effective and charismatic leaders; and

As well as continuously offering Urdu instruction on campus for the past fifty years, Berkeley also ran the premier Urdu training program in Pakistan between 1973 and 2005. This commitment to Urdu is matched by a decades-long interest in Pakistan as well (please see the box for a sense of our Pakistan-related talks). More than any other institution in the US, Berkeley can justifiably offer itself as a hub of Urdu as well as Pakistan-related programming.

Two, Berkeley has the faculty. All counted, there are presently nine people — among them, my friend and colleague and the co-chair of the initiatives on Urdu and Pakistan, Saba Mahmood — who work on Urdu, Pakistan, or the Muslim experience in South Asia. This strength is complemented by one of the best library collections for the study of Urdu and/or Pakistan in the world along with a head librarian with a deep interest and knowledge of both.

Three, Berkeley has the students. Since the 1990s, this campus has seen a deluge of Pakistani and Indian-American undergraduates. While some have strong language skills or cultural ties to South Asia, the vast majority don't. Yet they are yearning to connect. Nowhere is this more apparent than in the annual stu-

Urdu. In a nutshell, institutional support in the US is dying. This is most apparent in the diminishing number of colleges

PAKISTAN @ BERKELEY

- We are strongly committed to strengthening our engagement with the study of Pakistan's history, politics, and culture in the years ahead. The aim of an initiative focused on Pakistan is to create a comprehensive Pakistan Studies program, the first of its kind, in the US. Our first priorities are to offer **regular courses** relating to **Pakistan** or the **Pakistani-American** community; extend our year-round capacity to invite **speakers** working on Pakistan; raise funds for **fellowships** and thereby train the next generation of Pakistan scholars; and, generally promote broader Bay Area interest in the culture, religion, and politics of Pakistan.

and universities offering Urdu instruction, as well as the failure to replace senior professors with younger scholars.

We at Berkeley are committed to swimming against such tides. And with this launch we are rededicating ourselves to offering world-class teaching and programming for both Urdu and Pakistan.

As well as servicing communities on campus and in the Bay Area, we are committed to having a global impact through innovative web-based projects like e-Kitab, which aims to digitize and

URDU @ BERKELEY

- Urdu has been taught at UC Berkeley since the early 1960s; more students have studied Urdu at Berkeley than any other university in the US. Berkeley does not combine Urdu and Hindi instruction. We offer Urdu at all levels, from beginning to advanced. The goal of this initiative is to **endow a permanent lectureship in Urdu**.

make freely available our entire library collection, and Umang, a web and mobile interface that aims to showcase the poetic cultures of Urdu across S. Asia.

Thus far I have highlighted some of the broad reasons why Berkeley is the right place, at the *(cont'd on page 3)*

Ultimately, I stand before you with a simple appeal: please support our endeavors to bring renewed energy and vision to the study of both Urdu and Pakistan. Ours is a noble goal and I hope you will join us and make this a shared journey!

Munis Faruqui, Assistant Professor, South & Southeast Asian Studies

perhaps most crucially: massive silver exports from the New World after the 1540s. In time, this allowed for the institution of a new silver-based currency (called the rupee) as well as new and more complex systems of taxation and administration.

The rest, as it were, is history! The Mughals were in the right place and at the right time...Now what does this Mughal story have to do with our Pakistan and Urdu initiatives?

Well, like the Mughal Empire in the mid-sixteenth century, Berkeley's ability to commit to two separate initiatives — one focused on Urdu and the other Pakistan — is the result of a number of circumstances coming together. I'd like to highlight four:

One, Berkeley has the experience.

dent-run Urdu Cultural Show. The 2011 event had over 600 attendees. Keep in mind the entire event was in Urdu. The "urgency of now", of the need to educate the next generation of South Asian American leaders and standard-bearers in things Urdu and/or Pakistan, is upon us. And we are responding!

Finally, Berkeley has become increasingly aware of a serious crisis confronting the study of Pakistan and Urdu in the US. In the case of the former, although interest is at an all-time high, unfortunately, most of this energy is focused on three issues: foreign relations, terrorism, and Islamic fundamentalism. While not discounting their significance, we believe that there is so much more to Pakistan than just this!

A different kind of crisis confronts

A VIEW FROM THE CHAIR

by Raka Ray

Dear friends,
I will be stepping down as Chair of the Center for South Asia Studies this summer after nine wonderfully fulfilling years – the privilege to work with this staff, the faculty, the students, and the community has been great indeed.

As I look back at these years I am amazed that they turned out to be such good ones: the country went into recession; the University of California in particular saw its funding cut; our Title VI funds were slashed and then further halved; and one of the programs of which we were most proud, the Berkeley Urdu Language Program in Pakistan was terminated due to the state department travel warning on Pakistan. That we were able to keep the Center alive at all was a miracle. Yet we survived, and indeed thrived, and primarily because of the devotion of the staff, and the support of key faculty and supporters in the community, we were also able to raise 1.4 million dollars to support our students and develop programs.

At the end of my first year, I wrote: “This year has been a remarkably full one, and has generated for the center, new friends and visitors.” I don’t believe we ever looked back. That year, we started a Bengali Initiative which became the first of our three new language Initiatives – to be followed by Telugu and Urdu. The objective of these initiatives was to raise funds to guarantee that these languages could be taught in perpetuity at Berkeley in recognition of their importance to second generation South Asian Americans, as well as for academic research. These language initiatives have accomplished two things: They have given students access to these languages at Berkeley. And they have brought communities which had not previously been in contact with us to Berkeley, thus broadening the reach of the Center and the University. We are particularly delighted with the warm response to our Pakistan and Urdu initiatives launched last year – and we thank the core faculty and community members who have contributed towards these initiatives both financially and with their time and support.

As part of our mandate to advance learning on South Asia, we have focused on core themes every year. In the past we have had major conferences on security, health, literature, democracy and cities. This year we have focused on Pakistan and next year we will highlight water. With each theme we were able both to increase the training of our students, and to bring key scholars to Berkeley.

We have been fortunate in being able to create a range of opportunities for students. We managed to continue to secure FLAS funds, as well as private funds to enable students to present their work at conferences, and to travel to South Asia for research trips. We have also set up internship programs through the Tata ISES program to enable undergraduate students to spend the summer in India, engaged in projects of social and economic development.

In the past few years, scholars such as Thomas Metcalf and Eugene Irschick (History), Gerry Berreman (Anthropology), Joanna Williams (Art History), George Hart (Tamil), Pranab Bardhan (Economics) and Vasudha Dalmia (who retires this year; Modern South Asia) – giants in their fields – have retired. While they can never be replaced and we will for ever be in their debt for all they have given to generations of students, to this institution and to advancing knowledge, our heavy hearts have been lightened with the hiring of a new generation of fabulous scholars – Munis Faruqui (Islam, Mughal history) and Jake Dalton (Buddhist Studies). We look forward to new assistant professors in Art History and Tamil joining us in the fall.

When I became head of the Center I felt that I had to do three things: To ensure that the Center served as a place to nurture knowledge about South Asia that only training at the best institutions could provide; to bring to the University and the community at large, a program on both the contemporary issues at stake in the region (economic, social, cultural and political), as well as continued attention to the complexity and richness of the past; and to increase our visibility in the Bay Area and the country at large. I believe that we have made some headway in all of these goals, although there is so much more work to be done. I have no doubt the next Chair will further develop the visibility of the Center and take it in exciting new directions.

As South Asia becomes ever more central on the world stage, there will arise many questions that will require serious scholarly engagement. The intellectual community of South Asianists at Berkeley remains at the forefront of cutting edge research across the humanities, the social sciences and increasingly in the fields of energy, natural resources, business, and engineering, in a way that is unparalleled in its depth and breadth. It is my hope that the community of CSAS supporters, in addition to continuing their support of the Center, will continue to fight to save public education in California, so that the excellence of this work is not compromised. I also hope that all of us will support the new Chair in the challenging and rewarding work that lies ahead.

Raka's role as Chair of the CSAS over the last nine years has not only had a profound impact on the breadth and depth of the Center's activities, initiatives, and programs, but the CSAS' stature on campus, in the Bay Area community, in Washington D.C. and in South Asia has grown under Raka's capable leadership. The entire staff has had the privilege and pleasure of working closely with Raka over these past years. Aside from all the things she has accomplished, she is just so much fun to have around! We have laughed together, cried together and shared so many meals, outings, and memories. She is certainly much more than a faculty director to all of us: she is a mentor and a very close friend. We will miss her, but look forward to her continued engagement with the CSAS in various capacities.



Lara Sarkissian, Behnaz Raufi, Puneeta Kala, Sanchita Saxena, Raka Ray

**CSAS HAS A NEW LOOK
LOOK US UP AT
SOUTHASIA.BERKELEY.EDU**

Sanchita Saxena is CSAS's Associate Director.

Puneeta Kala is CSAS's Program Director.

Behnaz Raufi is CSAS's Program & Finance Assistant.

Lara Sarkissian is the CSAS's Program Intern.

Sanchita Saxena, Puneeta Kala, & Behnaz Raufi

RAKA STEPS DOWN AS CHAIR OF CSAS

— her tenure as CSAS Chair remembered by CSAS friends & Faculty

Although you are stepping down as the chair of CSAS, your legacy will continue to be felt by the Center and its supporters for many years to come. The entire Bengali community of the Bay area remains grateful to you for introducing the Bangla Program at Berkeley. Thank you for encouraging us to participate in the development of the Program. Our children and grandchildren thank you for your visionary leadership. **Kimi & Shankar Bhattacharya**

It is hard to imagine CSAS now without Raka Ray at its helm...at a time of diminishing funding and expectations, she broadened the center's ambit, built further ties across the diversity of South Asian communities in California and beyond, raised money for language teaching, visiting scholars, multiple programs, and a series of major conferences, brought an exceptional staff to the Center, and did all this while fundamentally rethinking a critical question in the sociology of South Asia, that is the intimate violence of labor politics in the study of domestic service. **Lawrence Cohen, Anthropology**

Raka has meant - and continues to mean - so many things to so many people. Not surprising, given her many talents and the warmth of her personality. Intellectually sparkling, ready to listen to new ideas, uncompromisingly fair, she has been - and will continue to be - the face of Berkeley South Asia. **Vasudha Dalmia, South & Southeast Asia**

Over the past few years I have worked extremely closely with Raka on two initiatives at Berkeley: one for Urdu and the other, Pakistan. There are many things about Raka's leadership of CSAS that have left a deep impression on me: her incredible capacity to energize and inspire, her approachability and willingness to listen to others, and her excellent instincts regarding people and moments. My deepest admiration, however, is reserved for Raka's clear moral and ethical compass. I have never known her to cut any corners on this score. For me, this is the difference between a good and great leader. Raka certainly has been the latter these past nine years. **Munis Faruqui, South & Southeast Asia**

In my more than forty years at Berkeley I cannot think of a CSAS Chair with whom I found it more pleasant or more productive to work than Raka Ray. When she came on board at the Center she brought a freshness and enthusiasm to the job that has paid off in both bringing the campus' South Asia faculty and student fully into the unit's many activities and in energetically opening up new programs, initiatives and development opportunities. It would be impossible here to list all the excellent programs and initiatives that have been developed under Raka's watch but one cannot overlook her pioneering Cities Conference, the Bangla and Telugu initiatives, the Pakistan and Urdu program with its lively Guftugus and the Center's increasingly close working relationship with the Indian Council for Cultural Relations. But above all I will recall fondly the cheerfulness and seriousness with which she and her excellent staffers, Sanchita, Puneeta and Behnaz, have organized and run the innumerable scholarly and cultural events the Center has hosted under Raka's chairmanship. It has been a great pleasure to have had the opportunity to work with Raka on some of the Center's events and I look forward to her continuing involvement with the unit for which she has done so much in the years to come. **Robert Goldman, South & Southeast Asia**

I was Raka's predecessor as Center chair prior to my retirement in 2003. Since I know how hard it can be to keep a Center like ours functioning, I certainly have been impressed with Raka's energy, enthusiasm, and hard work on behalf of the Center for almost now ten years. I was pleased when she was selected as my successor, and I have looked on with pleasure from outside as she has made the Center a vital part of the campus. The funding crisis, the struggles with my own department to put Indian history back together - none of this has fazed her. She will still be here, but she will be missed. **Tom Metcalf, History (Emeritus)**

My enduring image of Raka comes from a committee meeting at the Center a few years ago. She somehow managed to send out volleys of e-mails and put out a fire or two via cellphone, all while attending to the conversation around the table far more alertly than the rest of us. What impressed me, then as now, was not so much her formidable capacity to multi-task as the intelligence, generosity, ethical principle, and good humor she brought to each of those many interactions. Her ambitious and inclusive sense of the Center's mission made it both a welcoming and generative space for many of us: an institutional home of comparable significance to my own department during my years at Berkeley. Such leadership is all too rare in academia these days, and will be sorely missed. **Gautam Premnath, English**

Raka has been simply a magnificent chair. With the wonderful staff that she assembled around her, she has been indefatigable in so many different ways, hosting conferences and symposia, organizing talk programs, launching and supporting a wide range of fund-raising initiatives, overseeing the Title VI program with the FLAS awards, etc., etc. Maybe even more important, she has succeeded in drawing together the divergent faculty on campus who work on South Asia in one way or another, made us faculty feel at home in the Center and turned all of us into the Center's stakeholders, by supporting us in whichever way she could. The universal respect and admiration that she has earned during her tenure have made her also an effective spokeswoman and staunch advocate for all things South Asian on campus. It is a very hard act to follow her, but I believe the basis Raka has built bodes well for the future of South Asia Studies on campus. **Alexander von Rospatt, South & Southeast Asia**

Bursting with energy, and potentially at any moment, bursting into infectious laughter—that is how I think of Raka as she welcomes all to events at the Center. That energy is evident in the most serious of conversations as well; it has been an element in her stewardship of South Asia interests across campus. Even as economic woes hit the campus, she has planned for the future—but not just planned. She has shepherded initiatives to propel us forward just when energy might lag. (That's everyone's energy but hers, of course.) On to great things, Raka, with thanks. **Bonnie Wade, Music**

THE PAKISTAN INITIATIVE A PROGRESS REPORT

We have made remarkable progress since launching this initiative in the Fall of 2011. Last semester, Berkeley offered two Pakistan-related courses: *Re-Imagining Pakistan* (taught by Nosheen Ali) and *Religious Nationalisms* (taught by Munis Faruqui), and since then have held eleven Pakistan-related talks by:

- two artists — Salima Hashmi and Naiza Khan
- two diplomats — Hussain Haqqani and Riffat Masood
- two journalists — Pamela Constable and Zahid Hussain
- four scholars — Niaz Murtaza, Neil Joeck, Nosheen Ali, and David Gilmartin, and,
- a physician and public health specialist — Samia Altaf

(cont'd from page 1) right time, for the purposes of both Urdu and Pakistan.

Along with these pragmatic considerations, however, I must also highlight the principles that guide us. And this is where our particular decision to launch these initiatives with a celebration of Faiz Ahmad Faiz comes in.

Faiz is widely considered one of the greatest Urdu poets ever. His insight, subtlety, and range are almost without comparison. This on its own could suffice to explain making him the centerpiece of our launches.

However, we are inspired not only by his poetic genius, but by the ways in which he used poetry as a means to an end.

Through poetry, Faiz advocated a sense of national pride and belonging.

Through poetry, Faiz demonstrated a commitment to social justice, to a humanistic, tolerant and inclusive vision of the world, and a willingness to speak harsh truths even in the face of incredible intimidation and coercion.

Through poetry, Faiz strove to educate, inspire, and uplift others as well as himself.

In all these respects, Faiz's life mission resonates with our own. His values are precisely those that we prize at Berkeley and hope to bring to bear in both our Urdu and Pakistan Programs.

Ultimately, I stand before you with a simple appeal: please support our endeavors to bring renewed energy and vision to the study of both Urdu and Pakistan. Ours is a noble goal and I hope you will join us and make this a shared journey!

THE URDU INITIATIVE A PROGRESS REPORT

Our campaign for Urdu has been incredibly successful since it was launched in the Fall of 2011. With the support of donors in both Pakistan and the US, we have raised almost \$230k towards endowing a permanent Urdu lectureship. Once we reach our goal of \$300k, Berkeley will give \$3 for every dollar raised by us with the purpose of enshrining Urdu's permanence in the university's curricular offerings. Since Fall 2011, the Urdu Initiative has sponsored the following events:

- *The Last Mughal* — featuring William Dalrymple & singer Vidya Shah.
- *40 Years of Camp Life* — a documentary on Bangladesh's 'Bihari Camps'
- *Diwan-e Ghalib* — a year long Urdu poetry reading group

GUFTUGU THE CONVERSATION SERIES

In Fall 2011, CSAS launched Guftugu - a new series aimed at expanding the paradigms of instruction through



Salima Hashmi (l) sharing memories of her father with Saba Mahmood.

conversations between leading scholars, journalists, activists, artists, media personalities about contemporary Pakistan and Urdu in South Asia.

The inaugural Guftugu - Celebrating Faiz Ahmed

Faiz, our launch, was a celebration of the great Urdu poet Faiz Ahmed Faiz on the occasion of his 100th birth anniversary and featured his daughter, renowned scholar and artist, Salima Hashmi. The highlight of the evening was the Guftugu

between Salima Hashmi and Saba Mahmood (reproduced in box below).

Salima Hashmi talked about her father's influence on the world of art. The evening also included a discussion on Faiz and his influence on poetry by A. Sean Pue, Professor of South Asian Literature at Michigan State University, and recitations of Faiz's poems. Anil Chopra, Professor of Engineering at Berkeley started with *Raqeab Se* followed by Hamida Banu, who presented *Sheeshon Ka Maseeha Koi Nahi*. Finally, Tashie Zaheer presented his own tribute to Faiz, *Nazr-e-Faiz*. The evening ended with a performance of Faiz's ghazals by three Bay Area singers: *Dasht-e-Tanhai* by Anupama Chandrareya, *Mujhse Pehli Si Mohabbat* by Irum Musharraf (accompanied on guitar by Jahanzeb Sherwani) and *Hum Dekhenge* by Nandita Kala Dabral.

The second Guftugu - Contemporary

with you?

SH: You know I was very small when 1947 [the Partition] happened. But I do recall very vividly the effect on our household. We had moved from Delhi before Partition because he was starting at the [newspaper] *Pakistan Times*. He was the founding editor. And, you know we were in Srinagar in the summer in 1947. I still remember the fact that there was this tremendous sadnesses that seemed to live in the house. Many, many years later, I was teasing him and I said, "When you look back at that terrible holocaust, how many thousands, millions were displaced, and all you did was write one poem, *Subh-e-Azadi*. How come?" And his face kind of went still and he said, "Yes, we couldn't cope." And I think just like that, in one sentence, one felt the intensity of his pain.

I think the other thing that truly, truly traumatized him was 1971 [the civil war between East and West Pakistan that resulted in the creation of Bangladesh]. When he came back from Dhaka, after his visit there with Zulfikar Ali Bhutto, he came to our place and I asked him, "So how was it? Did you meet any of your friends?" He had two observations. Firstly, how many of his friends had been massacred in the civil war. That was a terrible shock to him. As you know, this was before the days of the internet and so he was very anguished by that.

The second was ... I said to him, did you meet your very dear friend, the one who used to come and stay with us in our house. And he said, "I telephoned him!" And then he became quiet. "But he wouldn't come to my room. I had to meet him in the lobby!" I think that the pain of the fact that his very close relationship had been almost severed by this terrible, terrible bloodletting really took a toll on him.

In spite of it all, he refused to be nationalistic or pander to jingoism. I remember at the height of the communal feelings that happened post-Partition, he flew from Lahore to Delhi for Mahatma Gandhi's funeral. He knew that he would have to face a lot when he came back. But if you read his editorial in the *Pakistan Times*, written on Mahatma Gandhi's death, you understand that he knew (and in fact, when you read the subsequent editorial, because he wrote

Art in Pakistan, featured the famous Pakistani artist, Naiza Khan. She gave an extremely stimulating talk focused on her recent body of work, *Between the Temple and the Playground*, that focuses on the changing physical and psychological landscape of Manora, a small island a short distance off the coast of Karachi.

In Spring 2012, was our third Guftugu - *The Last Mughal*. The West Coast premier of an incredible show, it highlighted William Dalrymple (the author of *City of Djinns*, *The White Mughals*, and *The Last Mughal*) and the noted classical singer Vidya Shah. The show featured readings by Dalrymple interspersed with ghazals from the mid-19th century sung by Shah and performed to a packed house of around 300 people despite it being a Tuesday night.

All Guftugu programs are recorded and available for public at southasia.berkeley.edu/podcasts

A DAUGHTER REMEMBERS

Salima Hashmi in a conversation with Berkeley anthropologist Saba Mahmood

Saba Mahmood: Welcome Salima. Later, with your lecture we will have a chance to see the work of Pakistani artists who have been influenced by Faiz's work. Here I wanted to ask you if you could share with us a sense of Faiz, as a father, a husband, a grandfather. Could you please talk to us a little about your memories of Faiz his daughter?

Salima Hashmi: Well, a lifetime is very difficult to encapsulate in a short period. I think that probably my abiding memory is of an extremely warm, calm, unruffled person—whatever the provocation. And also, of a person with a tremendous sense of humor who never took himself seriously. And we were never encouraged to take him seriously either. Consequently, as far as the house was concerned, he was there to thwart my mother's directives. Because, you know, she was the person who kept us on the straight and narrow; we were supposed to get up on time, we were supposed to go to school on time, we were supposed to do our home-work, and since I was never keen on doing any of those, my final recourse was my father. So, every third day or so, I would develop a head-ache in the morning, or a stomach ache, or had not done my home work and my mother would be really infuriated and say, "Go and see your father." And so I would quietly sidle up to him and say, "Abba, I do not want to go to school." "Accha na kar." (Okay, don't do it.) Or I'd say, "Abba, I flunked Math." "Haan, maine ne bhi kabhi paas nahin kiya." (Yes, even I never passed it).

You know, this is the sort of thing that he would do. So, we were never encouraged to take him seriously.

SM: Faiz, lived through some of the most tumultuous and crucial moments of Pakistan's history. He lived through the Partition. He saw the Bangladesh War. And then later on, Zia ul Haq coming to power and the transformation of Pakistan under Zia's ascension to power. I was just wondering if you could speak to us a little bit about how he talked about these events and what were some of the ways in which he lived them

two editorials). He said, "These two nations can never hope to prosper or develop unless they arrive at a solution to their problems." It was more or less that. There was no hope for the development of either of these two countries if they don't settle their differences. So, I think that he had a very clear understanding of how crucial it was for friendship. And we're still being pretty juvenile about it, aren't we?

So, subsequently when he went into exile during Zia ul Haq's time, he chose to go to Beirut. And I would tease him - you know, this is your last great love affair, the Palestinian revolution! He was there when the Israeli invasion took place. The Pakistani ambassador moved out of Beirut as a result, and offered him to take him along. But in a letter written about that time, he said, "The heart would not allow me to move. I had to stay with the Palestinians. I couldn't let their side down." So, there was that definite feeling that he had to be there through the invasion. Eventually, he was given space in a car by a Pakistani who was in the UN and who was going to Damascus. And even then he asked permission from his friend, his comrade, Mu'in Beseiso, the Palestinian poet, about whether he should go. Who, of course said yes! He wrote this tremendously sad letter to my mother from Damascus once he'd crossed over [the border].

I think that he was an internationalist in the real sense of the word.

SM: I want to ask you now about Faiz' career as a cosmopolitan intellectual because that is how so many of us remember him in the sub-continent. He got the Lenin Peace prize in 1963 and, then as you mentioned, he lived in Beirut during the invasion of Lebanon, and then of course, he also spent time with the Chilean poet Pablo Neruda. I wanted to ask if you could share with us some of those aspects of his life.

SH: Absolutely! This is a story about when Abba had gone to Moscow to receive the peace prize. I was with him and we went together. He'd been unwell. This was in 1962. So, we were sent to the sanatorium in Sochi by the Black Sea. And Neruda had also been sent for a rest there. So, they would sit on the beach together. You know, the photograph of him (cont'd on next page)

(cont'd from previous page) and Neruda, I took that photograph there. It was just wonderful because they would sit quietly by the beach. Neruda's wife, Matilda was also there. And they would occasionally meet. And one evening, Neruda decided to give a banquet for Abba. It was wonderful. It was out on the porch, and there was the moon, and the two of them started reciting to one another. Through the interpreters at first. And then, as the night wore on, and as the libations carried on, pretty soon the interpreters were left behind, and Abba was reciting in Urdu and Neruda was reciting in Spanish! And they understood one another perfectly.

SM: So what were some of the other high moments of this cosmopolitan intellectual who went from Beirut to Moscow, but also to so many other places where he left his mark....

SH: Yes, he was a great traveler. No doubt. And, some of these travels you will find in his poems. I think that what he enjoyed most was really the sense of discovery that people were really the same. He had this great gift for not really caring whether he was with someone who was very old, you know 80 years old, or if they even knew each other. He'd be greeted as though he was this old pal!

This was true with his grandchildren too. I think one of the most difficult moments for him - and I got this letter when he was in Beirut, a rather wistful letter - in which he said, "I missed your childhood because I was in jail, and now I am missing your children's childhood because I am in exile!" That kind of decided things for me. I packed my bags and took the children there for the summer holidays. There was a civil war going on! But the children had a great time. They would go for ice cream and suddenly there would be a shoot out in the street and we'd duck under the ice cream vendor's cart. The kids thought it was great fun. I would be telling them stories in the evening while my mother and he would be taking a walk and we'd hear of a bombing in some street. And we'd wait with bated breath for them to come back. But, I think that the fact that he had the children to himself for two months gave him tremendous joy.

SM: Let me just close with a question as a segue into the next section of our event today that focuses on Faiz' poetry. How did he write? Did he write everyday? Or would he be seized with inspiration at times and go compose poetry. What was his craft like? What did it mean to live as a child of a poet like him?

SH: I was reading some excerpts from his letters yesterday in Pomona College, and there's one in which he describes to my mother very clearly about his life when he was in jail in the early 1950s. He was talking about the fact that there was a lot of noise in the jail. When the lights were out, he described it like being in a noisy bazaar. And he says that, "I couldn't sleep...but something was brewing...and by the morning I knew that I had the poem!" And he said, "I felt quite intoxicated by it." And then he writes another passage in which he says, "I've been writing this poem for three weeks. And rejecting the verse." He goes on, "Look, there are other poets who have far greater talent than me but I know nobody takes as much pains as I do. I chisel each word." And then adds, "How difficult it

is to select the right word, and how easy it was to go with what first comes." So, he's actually describing a very painful and painstaking process. In another place he says that, "Sometimes an intense emotion means the poem will come at once, and at another time, it can take months." He says to my mother, "I know that nobody is writing like I am today, and you are probably laughing that I am preening myself. But the fact remains that there are people with more talent but few who would take as much pain as I."

So, I think that it was both. Sometimes it was so intense that it happened immediately. And at other times it would take a very, very long time.

As a child, I remember that he would start humming. I remember that I would tease him and say, "Kya aap cinema dekh rahein hain?" [Are you watching a movie?]. So, he'd sort of hum, and then, with the cigarette dangling from his mouth, he would go off for a walk to Lawrence Gardens. When he would come back my mother would ask, "So, is it done?" And he'd say, "Almost!"

People would often ask my mother, because she was English, "Kya aap Faiz Sahab ki shayari ko samajhti hain?" [Do you understand Faiz's poetry?]. And she would answer, "Shayari na sahi, main shayar ko khub samajhti hoon!" [If not the poetry, I certainly understand the poet.]

SM: Thank you so much for sharing these memories.

NB: A recording of this interview may be found at: southasia.berkeley.edu/faiz-video

CSAS Community Partners: ZAREEN & UMAIR KHAN

Berkeley's campaign to endow Urdu Studies would not be where it is today without the incredible support and generosity of Zareen and Umair Khan.

Conversations with them, over the past six years, about protecting Urdu at Berkeley have enabled us to put together a successful initiative that has drawn together the energy and support of the larger community of Urdu-lovers in the Bay Area.

Umair and Zareen Khan are Bay Area entrepreneurs. Umair, an MIT graduate, is a serial entrepreneur who has most recently co-founded SecretBuilders.com, an online virtual world with an emphasis on creativity and historical adventure for children 6 to 14 years old. Zareen is the founder of Curried Away, the hugely popular gourmet kabab and desi food delivery and catering service in the Bay Area. When not busy with Curried Away, she offers cooking lessons to local enthusiasts and foodies. They live in Saratoga with their three children Samar, Sahlak, and Amara.



Zareen and Umair Khan

ZAREEN KHAN: Our kids falling in love with Urdu literature would be the perfect reward for our support of Urdu at Berkeley!

UMAIR KHAN: Sharing the joy of Urdu literature with our kids—that's what Urdu Studies at Berkeley means to me!

THE 21ST CENTURY INDIAN CITY CSAS's new initiative on Urbanization in India

The 21st century will be an Asian century. But it will also be an urban century with much of this urbanization taking place in Asian cities, especially in India and China. Such urbanization carries with it tremendous potential for economic prosperity, the consolidation of middle-class aspirational lifestyles, growth of civil society and experiments with local democracy. But such urbanization also presents significant challenges including the degradation of urban poverty and inequality, the inadequacy of infrastructure, and the ecological impact of stifling pollution and increasing carbon footprints. India's rapid urban growth thus presents a call to scholars, policy-makers, planners, and civil society activists to engage with these various potentialities and challenges. Recognizing the urgency of these issues, the CSAS, along with Global Metropolitan Studies and the Fisher Center for Real Estate & Urban Economics, and the generous support of Ann & Kanwal Rekhi launched a new research initiative titled, *The 21st Century Indian City*.

DEVELOPING AN AGENDA FOR URBANIZATION

IN INDIA: The 1st conference in this initiative, *Developing an Agenda for Urbanization in India*, was held in March 2011 in New Delhi, India. It brought together 14 experts from Berkeley with 22 from India to set an agenda for research and policy such that the Indian city and its transformations can be better understood and better managed; to introduce a new repertoire of analytic concepts, research methodologies and policy prescriptions attentive to the Indian urban condition; and to define alternative visions of the Indian "good" city which are vital to India's future. To read about the issues debated in each panel as well as the questions that each panel left us with, please visit the conference's website for a report on this conference.

WORKING TOWARDS BEING SLUM FREE?: The 2nd conference in this initiative, *Working Towards Being Slum Free?*, will take place on April 27-28, 2012 in Berkeley, CA. Agenda included in box on right.

URBAN WASH: PARADIGMS FOR WATER, SANITATION

& HYGIENE FOR THE SOUTH ASIAN CITY: Preceding it, on April 25, 2012 will be, *Urban WASH*, a graduate student symposium focusing primarily on urban water management.

The 21st Century Indian City Conference II

WORKING TOWARDS BEING SLUM FREE?

April 27-28, 2012
Blum Hall, UC Berkeley

Agenda

Friday, April 27

8:30 am Registration
9:00 am The Slum
10:00 am Slum Free Cities: The Legislation
11:45 am Reading by Novelist Vikram Chandra
2:00 pm The Political Economy of Slum Free City Planning
3:45 pm Slum Infrastructure (with a screening of "Q2P")

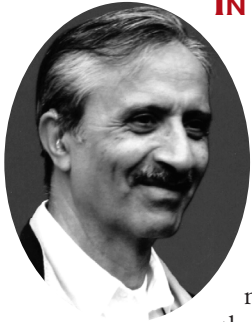
Saturday, April 28

9:00 am Social Protection for the Urban Poor?
10:30 am The Politics of Land
12:00 pm Lunch & Wrap-up

Conference Website

INDIANCITIES.BERKELEY.EDU

IN MEMORIAM



MAHARAJ KAUL 1940 - 2009

by Raka Ray

I was in India when Maharaj rapidly got sick and died, and I am filled with regret that I did not say all those things to him that he should have heard from me – but knowing Maharaj, he would have squirmed and grinned sheepishly had I told him that I thought that he had almost single handedly propped up secular and progressive politics among Bay Area Indians for a decade – a decade in which it seemed that most Bay Area Indians would choose the wrong side. I would have liked to have told him that when I arrived in Berkeley, anxious about being part of a like-minded Indian community, his passion for justice, together with his sweet smile, filled me with relief that I would not be alone. And indeed, almost all my Bay Area friends are those I met because of Maharaj. I would have liked to have thanked him for turning his home into a place where discussions about the most important matters of the day flourished – and for cooking Kashmiri food for us to eat while we debated! I would have liked to have told him how important it was to know that there was somebody who would never let you down when you

THE MAHARAJ KAUL MEMORIAL FUND

CSAS, together with the family of Maharaj Kaul, has established the Maharaj Kaul Memorial Fund at UC, Berkeley. This fund has been established in memory of Maharaj Kaul, a UC Berkeley alum; tireless campaigner against injustice; founder of India Relief & Education Fund, and Coalition Against Coalition; and long-time supporter of CSAS's mission and activities. The dual purpose of this fund is to provide support for **THE MAHARAJ KAUL MEMORIAL LECTURE** - an annual lecture series on the theme of social justice, and **THE MAHARAJ KAUL MEMORIAL GRANT** - support for graduate fellowships .

needed him; and about all the activists, journalists, film-makers and fighters for justice I had met who looked up to him as a dedicated and brilliant organizer. And finally, I would have liked to have told him something I could never really have told him – that I was proud to call him my friend and that his death would leave a void that no one could fill.

With many others, I mourn his passing as the passing of a gentle radical. But to my mind, Maharaj was, above all, a builder of community. He brought people together – through the events he worked so hard to bring about from arranging funding to hosting speakers to dropping people off at airports, and through the discussion groups he held in his home. In an era where isolation is so often the order of the day, Maharaj brought people together, to talk and eat, and argue. He built ties, helped forge alliances and created the space for new friendships. It is my hope that we remember Maharaj by continuing to build community, for it is

only through that that we can overcome the cynicism and despair that may engulf us during difficult times.

THE MAHARAJ KAUL MEMORIAL GRANT

The Maharaj Kaul Memorial Fund provides support in the form of competitive grants of \$1000 for research travel to South Asia and \$500 for domestic conference travel. The 2011 awardees are:

Research Travel

Allyson Goldberg (UCB-UCSF Joint Medical Program) *Medical Tourism in India.*

Abhijeet Paul (South & Southeast Asian Studies) *Spares are not available: Skills, Gender, and the everyday life of labor in Kolkata.*

Conference Travel

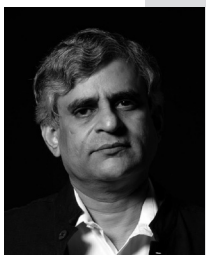
Karin Shankar (Performance Studies), *Being, Becoming, Belonging in Premchand's Kafan.*

Michael Slouber (South & Southeast Asian Studies), *Snakebite Goddesses in the Sakta Traditions.*

Gowri Vijayakumar (Sociology), *Mapping Morality in the Knowledge Economy: Small-Town Women and the Rural BPO.*

Josh Williams (Performance Studies), *Spectacular Monstrosity: Abjection and the Carnavalesque in the Plays of Girish Karnad.*

THE MAHARAJ KAUL MEMORIAL LECTURE



Palagummi Sainath

Our inaugural Maharaj Kaul Memorial Lecture "Pay-to-print": *How Media Corruption Undermines Indian Democracy*, was delivered by P. Sainath on April 11, 2011. Palagummi Sainath, the 2007 winner of the Ramon Magsaysay award for journalism, literature, and creative communication arts, is a journalist focusing on social problems, rural affairs, poverty and the aftermaths

of globalization in India. He is the Rural Affairs Editor for The Hindu, and the website India Together has been archiving some of his work in The Hindu daily for the past six years. His work has won praise from the likes of Nobel Laureate Amartya Sen who referred him as "one of the world's great experts on famine and hunger." He is the author of *Everybody Loves a Good Drought: Stories from India's Poorest Districts.*

IN MEMORIAM

JOHAN FREDERIK (FRITS) STAAL 1930~2012

by Robert Goldman

The worldwide community of scholars of Indology mourns the passing of Professor Johan Frederik Staal, known to his many friends and colleagues simply as "Frits," at his home outside of Chiangmai, Thailand on February 19th 2012.

Born in Amsterdam, Professor Staal studied mathematics, physics and philosophy at the University of Amsterdam where he took his undergraduate degree in 1954 before moving on to studies in Indian Philosophy and Sanskrit at Benares Hindu University and the University of Madras at which latter institution he completed his doctorate in 1957.

During his long career Professor Staal served as Lecturer in Sanskrit at the School of Oriental and African Studies, University of London from 1958-62, Assistant and Associate Professor of

Indian Philosophy at the University of Pennsylvania from 1961-62, Professor of General and Comparative Philosophy at the University of Amsterdam from 1962-67, Visiting Professor of Linguistics at M.I.T. from 1967-68 and Professor of Philosophy and South Asian Languages at the University of California at Berkeley from 1968-91. A member of Berkeley's Department of Philosophy, he founded the University's Department of South and Southeast Asian Studies (originally called the Department of South and Southeast Asian Languages and Literatures) in 1973 and served as its first Chair. He took early retirement from Berkeley in 1991 and served as a Visiting Professor in many universities around the world.

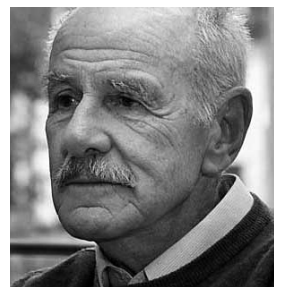
Professor Staal was an internationally known authority in the fields of Sanskrit Grammar, mysticism and ritual studies. He was especially highly regarded for his original if often provocative and even controversial studies of Vedic ritual as exemplified by his magisterial 1983 study of the Vedic agnicayana rite, entitled, *Agni: The Vedic Ritual of the Fire Altar* published in collaboration with two ritual experts, C.V. Somayajipad and Itti

Ravi Nambudiri. His film, "Altar of Fire," on the 1975 performance of this rite by Nambudiri. Brahmans in Kerala became a widely viewed classic of ethnographic film-making.

Professor Staal was noteworthy for his insistence that the formal disciplinary boundaries of academia were largely artificial and, in keeping with this belief, he ranged

widely across many fields that are conventionally divided up into the categories of the Humanities, the Social Sciences and the Natural Sciences. Thus he felt equally at home in exploring such areas as Vedic Studies, mathematics, philosophy, philately, linguistics, religious studies, ritual studies, mysticism and bird song.

Following his retirement from Berkeley, Frits moved to Thailand where he built a beautiful house on a secluded compound a little outside of the northern town of Chiangmai where, with the exception of his very active schedule of travel, he lived with (cont'd on next page)



Johan Frederik (Frits) Staal

CSAS RAISES \$6K FOR PAKISTAN'S FLOOD VICTIMS

by Behnaz Raufi

In 2010 Pakistan was hit by a series of catastrophic floods. These floods consumed villages and towns, claimed 1,985 lives and created dire conditions for over 18 million people. Many were forced out of their homes and had to seek shelter

in temporary camps where aid workers struggled to provide adequate food, medicine and drinking water.

In the wake of this tragic disaster CSAS joined hands with the Centers for Middle Eastern, and

Southeast Asian Studies to organize a fundraising drive for the flood victims. The program featured the internationally renowned comedian and UC Berkeley alum, Maz Jobrani. Jobrani is perhaps best known for being the founding member of the Axis of Evil—a comedy group of US comedians of Middle-Eastern origin.

A sold-out success, the event brought together over 400 students, faculty, staff and community members to share a night filled with laughter and delight. Maz Jobrani gripped the crowd with his wit and charm even as he attacked negative stereotypes about Muslims in America.

Donations collected at the event went towards the Edhi Foundation's flood relief efforts in Pakistan. One of Pakistan's most reputable non-profit organizations, this group led the way in providing emergency medical relief and shelter to the millions of Pakistanis affected by the flood.

DELIGHTFUL DEVELOPMENTS a summer as a Tata intern in India

David Herschorn, a 2011 Tata ISES Fellow, on his experience in India

"Are you here on vacation?" the taxi driver asked me as I walked by drenched in sweat in the hot evening twilight. "No, not really," I replied. "Then you're a soul seeker!" he said in the only way a worn-out cabbie could. I looked at what I was wearing - my baggy been-around-the-world-twice pants, my hippyish, white cotton shirt, my week old stubble, and said, "Yeah, right!"

I did not go to India to find myself. I went as a marketing and communications intern to Tata's brand new cancer hospital in Kolkata. This was my first job, my first step out of the classroom, towards fulfilling my life and career goals in international development. And I was in a city, infamous for its poverty, where I could actually get a first hand experience of what "improving the world" was all about. This was not some Beatles-inspired, hippy expedition to find myself.

Yet for some reason that is what it started to feel like.

"My name is David. I study international development at UC Berkeley." This was my standard introduction. I gave it day in and day out, especially in Kolkata where I had become an instant curiosity.

Two harmless sentences, really! But India became the first place I questioned these sentences. It is easy to say one studies international development in Berkeley, where a line like, "I spent the summer helping impoverished Indian cancer patients," easily prevails in the constant one-upmanship of elite student chatter. Spending time in the cancer wards, however, is a completely different story.

"Why do they have you doing communications for a hospital where you can't even talk to the patients in their own language?" This question from the nurse who had just been translating for me came as a shock. We had been speaking with a patient with stage 3 breast

cancer. Illiterate, and with a family of four to care of with the measly earnings from a tea stand, she started crying during our talk. While I waited for the nurses to tell me why, I realized that I had no idea of how to comfort her. If I couldn't even comfort someone at their most vulnerable, then what was I doing there?

My time in India showed me that my classes had not taught me as much as I thought they had and this sudden inadequacy had forced me into the ranks of the soul searchers.

But this is not to say that India was only a time of emotional or intellectual exploration. I also had a blast.

One time, in our apartment in Kolkata, we went and bought one of every kind of mango, taste-tested them, and created our own comprehensive guide to Indian mangoes. Another weekend, we went to Puri for the Rath Yatra festival—I have never seen more people in one place at one time! Three weeks of criss-crossing India by train after my internship allowed me taste foods so divine and experience moments so wonderful, that I am now trying to figure out how to go back to India!

In the seven months since I returned to Berkeley, not a day has gone by when I have not reflected on my time in India and tried to tie it in to what I learn about in my classes on international economic development. As much as I went to help India "develop," it was India that ended up helping me develop.



The mango taste test



UC Berkeley TISES interns Stephanie, David and Michael at the Rath Yatra in Puri.

CAL'S SOUTH & SOUTHEAST ASIA LIBRARY TURNS 40

by Virginia Shih,
Southeast Asia Librarian

Over a hundred students, scholars and community members gathered this spring for a reception to mark the 40th anniversary of UC Berkeley's South/Southeast Asia Library. Located within Doe Library, SSEAL serves as the campus library reference center for South Asia and Southeast Asian social sciences and humanities.

A series of speakers expressed deep appreciation for the SSEAL staff's long-

(cont'd from previous page) his longtime partner Wangchai. He is survived by his wife Sarasvati of Berkeley, California, a son and a daughter.

He was a learned, iconoclastic, charming and generous teacher, scholar, and colleague. His loss will be deeply felt by his many friends and colleagues who will miss him. It also constitutes a serious blow to Indological Studies.

standing role in building Berkeley's library collections on the regions, as well as offering generations of students and faculty members reference assistance with their research projects. Among them were Raka Ray, chair of the Center for South Asia Studies; Alexander von Rospatt, chair of South/Southeast Asian Studies; and Penny Edwards, chair of the Center for Southeast Asia Studies.

Students, too, expressed their gratitude for the library's existence. "I recall walking in one fine afternoon during my first week in Berkeley, and being impressed by its holdings, the quiet space it offers and above all, the knowledgeable and helpful staff members," wrote UC Berkeley graduate student V.N. Muthukumar on the occasion of the anniversary. He called the library "one of the best resources UC has to offer."

A highlight of the afternoon was the performance of a Sundanese dance from West Java called Jaipongan. The usual quiet of Doe Library gave way to rhythmic sounds of drums, gongs and chimes as dancer Wilis Rengganisih, a graduate

student in South and Southeast Asian Studies, captivated the audience, even pulling in some delighted onlookers to participate.

The library serves students, faculty and researchers in over 40 departments, who use materials in more than 30 languages. The library contains an extensive reference collection of key bibliographies, dictionaries, atlases, and annuals as well as current issues of high-use periodicals. SSEAL's staff serve as guides in the use of UC Berkeley's rich collections on the regions, which now number over 600,000 in all. Among the newly-acquired treasures of the South Asian collection are an extensive set of early twentieth century Hindi literary journals, and important historical additions.



SSEAL Head Librarian, Adnan Malik (l) opening the reception.

AGYEYA & MODERN HINDI LITERATURE IN BERKELEY

Berkeley celebrates the birth centennial of one of India's greatest Hindi litterateurs

By Vasudha Dalmia, Magistretti Distinguished Professor of Hindi and Modern South Asian Studies.



Vasudha Dalmia
Magistretti Distinguished
Professor in South &
Southeast Asian Studies

There was a particular reason for remembering S. H. Vatsyayan, 'Agyeya', at the February 11 to 13, 2011 symposium held in Berkeley - to mark his birth centenary year. And there is a particular reason why we have rushed to publish the proceedings of the symposium in the same year. It is time for Agyeya,

vanguard Hindi modernist, to be better known outside the Hindi literary world in India and the West; it is also time to remember a dimension of Agyeya's cosmopolitan personality and work not often addressed in the eulogies that have been bestowed on him this year. The cosmopolitan dimension we refer to has to do with the role Agyeya played in establishing Hindi literature in at least two major western universities, Berkeley and Heidelberg, and with that in the western academy at large. This convergence happened in the 1960s and 1970s, a time when to speak of Indian literature did not automatically refer primarily to Indian-English literature, when Hindi was still, at least in the early 1960s, all set to become part of 'World Literature' as the national language.

Berkeley in the 1960s and the first half of the 1970s. These were decades hospitable to modern Hindi. Agyeya was initially invited as Visiting Professor by John J. Gumperz, linguist of world reputation who had a particular interest in Hindi-Urdu and India. Gumperz had introduced Hindi instruction in Berkeley in the late 1950s; he was to publish a series of studies on linguistic communication in South Asia, code-switching between languages (Panjabi and Hindi in Delhi), and much used Readers of Hindi and Urdu, through the 1960s. He was also Director of the Center of South and Southeast Asia Studies from 1968 to 1971. If Hindi language instruction and linguistics flourished, it was Agyeya's arrival on campus

that put literary Hindi on the academic map in Berkeley. During the first series of extended visits, which lasted from September 1961 to July 1964, Agyeya taught intermediate Hindi and courses in Hindi literature. To do so, he needed a teaching instructor. A hurried search threw up a couple of candidates, duly interviewed by Gumperz and Agyeya. They selected a shy young girl, a twenty-one year old, newly married and newly come to the U.S. from Bareilly in Western U.P. This was none other than Usha Jain, who would go on to become one of the most respected and most beloved Hindi teachers in the U.S., who would write grammars and Hindi course books used the world over. After an M. A. in anthropology, she would go on to teach Hindi for over thirty years and influence the field of Hindi instruction as no other in the country.

There would be at least two other people whose life and work would be much influenced by Agyeya's presence in Berkeley. Charles Gordon Roadarmel, later first tenure-track professor of Hindi in Berkeley, at this time a graduate student (1960-1962, to culminate in an M.A. in Asian Studies), would take several courses with Agyeya and would decide to embark on a Hindi literature Ph.D., working on a genre exciting much contemporary debate: the *nayi kahani*, or new short story in Hindi. Roadarmel received his Ph.D. in Hindi literature in 1969 in the Department of Near Eastern Languages, where Indian studies were housed, and was then regularized as assistant professor. The second person to benefit from Agyeya's presence, a graduate student in Comparative Literature, was Linda Hess, who would later also be a tenure-track professor of Hindi at Berkeley (1986-1994). She had looked up Agyeya on a visit to Delhi in 1965, talked to him at length about her work on Kabir in a restaurant in Connaught Place, as she recalls, and at his invitation stayed in his house near Alhora, translating the *Bijak of Kabir*, published in 1983 and considered a classic of its kind. It fed directly into her present major book project on the oral traditions of Kabir and their performative world, not to speak of her

MEMORIALIZING A GREAT POET

AGYEYA

In his Time & Ours

AGYEYA.BERKELEY.EDU

A website created by CSAS to celebrate the works of Agyeya. Listen to audio recordings of the poet reading his own poems and view *Yeh Deep Akela*, a documentary by Pramod Mathur and Ila Dalmia Koirala on the poet's life.

contribution to the series of widely appreciated Kabir documentary films made by Shabnam Virmani.

In this first series of visits, Agyeya invited Sanskritist Vidya Niwas Mishra, later to be Vice-Chancellor of Sanskrit University in Banaras, to Berkeley in order to work on various translation projects. Together with Leonard Nathan, Professor of Rhetoric and poet and translator of national stature, Agyeya and Mishra translated poems from Sanskrit, Pali, Prakrit and Apabhramsha (1983). Nathan and Agyeya entered into a long-term collaboration to translate modern Hindi poetry. This resulted in several publications, primarily translations of Agyeya's works (1969, 1971), as well as an anthology of modern Hindi poetry (1965). Nathan would later visit India and produce his own book of India poems, *The Likeness: Poems out of India*, 1975.

After an interval of some years, there would be a second series of visits, from January 1969 to June 1969 and then, as Regent's Professor, sponsored this time by Leonard Nathan, from September 1969 to June 1970. Agyeya taught courses on the novel in modern Hindi and on poetry. This was also a period of intensive interaction with Roadarmel, now tenure-track Professor of Hindi. With much input from Agyeya, Roadarmel would translate Premchand's *Godaan*, or Gift of a Cow, on commission from UNESCO (reprinted some years ago by Permanent Black, Ranikhet and Delhi). Roadarmel, in his turn, co-operated with Agyeya on the translation of Agyeya's third and last novel, *Apne apne ajnabi*, or *To Each His Own Stranger*. Roadarmel's untimely death in 1972 put an end to this collaboration, but a collection of his translations, *A Death in Delhi: Modern Hindi Stories*, was posthumously published by the University of California Press, a work still cited and still in print.

In the years between his sets of two visits to Berkeley, Agyeya had also played a role in bringing Hindi to a major German university. Lothar Lutze, first Professor of Hindi at the South Asia Institute of the University of Heidelberg, invited Agyeya to Heidelberg on several occasions. And this was where, in Lothar Lutze's words, Hindi literature *happened* in Germany. Agyeya not only delivered a series of lectures (cont'd on next page)

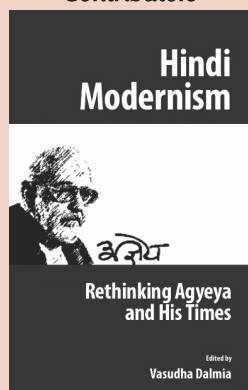
HINDI MODERNISM: RETHINKING AGYEYA & HIS TIMES

Edited by Vasudha Dalmia

Proceedings of the Berkeley Symposium, February 11-13, 2011

Contributors

- Renata Czekalska (Jagiellonian University)
- Vasudha Dalmia (U.C. Berkeley)
- Greg Goulding (U.C. Berkeley)
- Nikhil Govind (Manipal University)
- Sanjeev Kumar (Delhi University)
- Barbara Lotz (University of Wuerzburg)



- Francesca Orsini (School of African & Asian Studies, University of London)
- Uday Prakash (Hindi poet & short story writer)
- Alok Rai (Delhi University)
- Simona Sawhney (University of Minnesota)
- Ashok Vajpeyi (Director, Lalit Kala Akademi)

(Available for purchase at the Center for South Asia Studies at southasia.berkeley.edu)

(cont'd from previous page) on Hindi and Indian literature, he travelled the length and breadth of West Germany, visiting major literary and cultural sites, from Kleist's grave on the southern outskirts of Berlin to Hoelderlin's melancholy tower with its weeping willow on the River Neckar in the University town of Tuebingen. Agyeya often wrote poems to mark the occasion; they can be found in the two volumes of his collected poems *Sadanira*, the several poems written in the years 1975 and 1976. Sometimes he just absorbed and photographed his surroundings. But he was also moved to translate Hoelderlin and other German poets with Lothar Lutze. It was a two-way process always. He gave and he took.

It was my great privilege to be present on some of these occasions and to attend his poetry readings and lectures in Tuebingen and Heidelberg. What I did not know, as many years later, I myself became a professor of Hindi and came to Berkeley, that I was, quite unwittingly, still following in Agyeya's literary footsteps. For it was Agyeya who had been my first guide when I was asked to teach Hindi language and literature in Tuebingen in the early 1970s.

When I came to Berkeley in January 1998 as Professor of Hindi, I could build upon the lively campus tradition of teaching and researching modern Hindi literature. Over time, the Hindi program was able to build up a strong body of graduate students of Hindi; two are represented in this collection of essays. They had much to look back to: Karine Schomer had been a strong presence during her professorship in Berkeley, her book *Mahadevi Varma and the Chayavad Age of Modern Hindi Poetry* (1983) has remained in print ever since its publication. Her edited volumes on the Sants and her Rajasthan volumes have remained landmark publications. Linda Hess had published her translation of Kabir and her essays on the Ramlila of Ramnagar. Aditya Malik was doing his ground-breaking work on the epic poems of medieval Sufi poets. But Hindi literature, as I see it, had not *happened* in Berkeley, in Lothar Lutze's sense, in quite the same way as it had back in the 1960s and early 1970s.

Forty-one years later, reckoning from Agyeya's last visit to Berkeley, it *happened* again, as once again, major Hindi poets and scholars of Hindi were invited to Berkeley to discuss and debate Agyeya's legacy with scholars of Hindi in the western academy, from the U.S., England,

Studies, was connected to Agyeya.

The 2011 Berkeley symposium to remember and critically reevaluate Agyeya in his centenary year turned out to be a scintillating occasion. The focus was on the first period of his literary life and some of his contemporaries, on the outburst of creativity from the mid 1930s to the early 1960s. Politically, these thirty odd years covered a period of great change- from the post-Bhagat Singh era, post Gandhi-Ambedkar Poona Pact, World War II, the Quit India movement of 1942, to independence, persecution of Communists, the era of Nehru and the first Five-Year Plans. These writers also spanned the period of the high modernism in Hindi and in India. In these years Hindi seemed to be on the forward march as projected national language. A wealth of literature representing a range of ideological positions, from radical left to more mainstream, encapsulated heated debates that would culminate in the formation of two hostile camps, that of the *pragativadis* or progressivists, and of *prayogvadis* or experimentalists. Agyeya came to be regarded as the major figure in the latter camp. Gajananan Madhav Muktibodh, his contemporary, who passed away in 1964, was posthumously regarded as the major figure in the former camp. In rethinking Agyeya, it was our aim to place him in his times as emerging out of his network of poets, aestheticians, novelists and short-story writers, to set aside the later polarities of progressive and experimentalist and consider him alongside his contemporaries: Jainendra, Muktibodh and others.

It was our great fortune that we were able to attract two major Hindi poets, Ashok Vajpeyi and Uday Prakash, who is also a highly regarded short story writer and novelist, to our symposium. Ashok Vajpeyi knew Agyeya well; he had invited him to speak in Sagar University while still a student and later to Bharat Bhavan, the renowned cultural institution he set up in Bhopal. It was he who set the frame for all of us in speaking of multiple modernisms, even within modern Hindi. He spoke of a threesome of poets, Agyeya being one of them, and their different stance on the major issues of the times. How could modernism be reduced to a single process? Alok Rai, himself of Allahabad, the major site of Hindi literature from the 1940s to 1960s, had familial as well as intellectual connections with Agyeya. He could address the modernist moment in Allahabad of the late 1940s, before the scene began to shift to Delhi.

Uday Prakash, a declared socialist, of a much younger generation of writers born after independence, offered incisive insight into the creative process which undergirded the writing of Agyeya's first novel, *Shekar, ek jeevani*. And Sanjeev Kumar, armed with personal experience of the process he spoke of, could weigh in with his

analysis of the pedagogy of presenting Agyeya and his contemporary Jainendra in an academic culture frozen into fixed modes of regarding the past. Other participants addressed the aesthetics of

THE SARASWATI DALMIA FUND FOR HINDI STUDIES

C SAS is proud to announce the establishment of a new scholarship fund, the Saraswati Dalmia Graduate Student Support Fund for South and Southeast Asian Studies. This fund was established in 2010 with a gift from Professor Vasudha Dalmia in honor of her mother, Saraswati Dalmia (1915-2010). A scholar and a poet, she belonged to the generation of women who pioneered entry into public life in the 1930s, in service both of a nation struggling for independence and of Hindi as national language. After her marriage to industrialist R. Dalmia she continued to encourage and support education at large and Hindi literature in particular.



Saraswati Dalmia

Agyeya and his contemporary poets – an extensive brilliant paper compared the major trends in Hindi with modernist poetry and accompanying debates in interwar Poland. Two papers cut into the positions and posturings of the poets of the first *Tar saptak* (1943) which Agyeya edited and which spawned bitter debates in the years to follow. Agyeya's two famously controversial novels were the focus of three papers in all and his early short stories, which re-opened the classic genre, paving the way for the *nayi kahani* writers of the 1950s were analyzed with a view to similar modernist concerns in the novels. And with that, the debates of those times, as they are still rehearsed in our times, could come alive today, to be questioned and re-opened to debate.

The participation from India meant that we could be freely bilingual. Three of the four presentations were in Hindi and in the discussions we switched from English to Hindi. Such beautiful Hindi, eloquent, invigorating, had probably not been spoken in Berkeley since Agyeya's time. In order not to lose that brilliance and that lively spoken quality, we have retained the bilingualism in our publication, with loss and gain for our readers, we realize. But we did not want the original tone to be flattened, to get lost in translation.

The literary-ideological battles of yesteryear may not be over; there are still voices in the progressive camp which insist on the kind of social realism that has come to be identified with the work of Premchand. But the lines of division have blurred somewhat in this birth centenary year of one of the prime protagonists of the experimentalist camp, seen even now by its opponents as entirely determined by aesthetic concerns. In this volume, we think that the camps have either been dissolved, or at the least, they are speaking to each other. Perhaps we cannot hope for more at this stage.



Participants at the Berkeley symposium on Agyeya

Germany and Poland. And perhaps not co-incidentally, once again, this happening, this time at the invitation of the Department of South and Southeast Asian Studies and the Center of South Asia

NEW PUBLICATIONS BY UCB FACULTY & GRADS

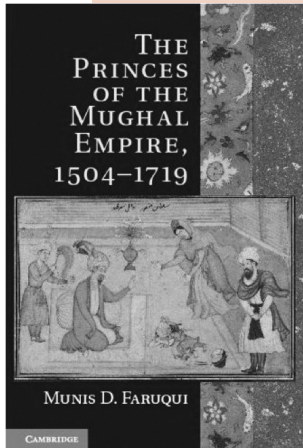
The Princes of the Mughal Empire, 1504–1719

Munis D. Faruqui

For more than 200 years, the Mughal emperors ruled supreme in northern India. How was it possible that a Muslim, ethnically Turkish, Persian-speaking dynasty established itself in the Indian subcontinent to become one of the largest and most dynamic empires on earth? In this rigorous new interpretation of the period, Munis D. Faruqui explores Mughal state formation through the pivotal role of the Mughal princes. In a challenge to previous scholarship, the book suggests that far from undermining the foundations of empire, the court intrigues and political backbiting that were features of Mughal political life – and that frequently resulted in rebellions and wars of succession – actually helped spread, deepen and mobilise Mughal power through an empire-wide network of friends and allies. This engaging book, which uses a vast archive of European and Persian sources, takes the reader from the founding of the empire under Babur to its decline in the 1700s.

About the Author:

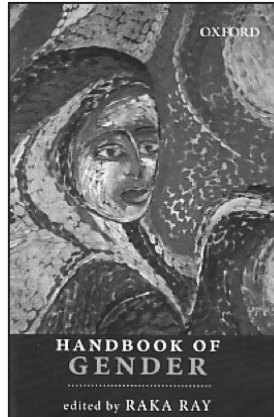
Munis D. Faruqui is Assistant Professor of South & Southeast Asian Studies.



Handbook of Gender

Raka Ray (Editor)

This *Handbook* brings together works that represent the best of feminist scholarship on India. The contributions from eminent feminist and gender scholars are categorized thematically and cover the areas of law, sexuality, masculin-



linity, caste, media, religion, labor, environment, and women's movements. In each key area of debate, a classic essay is paired with another that reflects the state of the field today or the vibrant new directions toward which the field is moving. The Introduction provides a unique analytical perspective on the trajectory of gender scholarship in India as well as a comparative approach vis-a-vis western discourse on gender.

About the Author:

Raka Ray is Sarah Kailath Chair of India Studies and Professor of Sociology and South & Southeast Asian Studies

Elite and Everyman: The Cultural Politics of the Indian Middle Classes

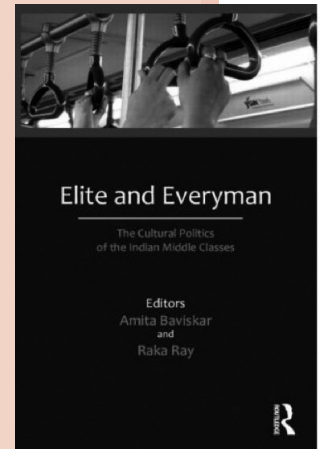
Raka Ray & Amita Baviskar (Editors)

This book examines the middle classes — who they are and what they do — and their influence in shaping contemporary cultural politics in India. Describing the historical emergence of these classes, from the colonial period to contemporary times, it shows how the middle classes have changed, with older groups shifting out and new entrants taking place, thereby transforming the character and meanings of the category. The essays in this volume observe multiple sites of social action (workplaces and homes, schools and streets, cinema and sex surveys, temples and tourist hotels) to delineate the lives of the middle classes and show how middle-class definitions and desires articulate hegemonic notions of the normal and the normative.

About the Authors:

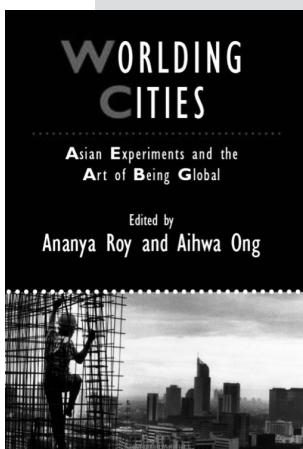
Raka Ray is Sarah Kailath Chair of India Studies and Professor of Sociology and South & Southeast Asian Studies.

Amita Baviskar is an environmental sociologist and is an Associate Professor at the Institute of Economic Growth, Delhi.



Worlding Cities: Asian Experiments & the Art of Being Global

Ananya Roy & Aihwa Ong (Editors)



From Dubai to Delhi and from Singapore to Shanghai, cities across Asia are sites of intense experiments with different ways of being global. This book intervenes in urban theory focused on established global cities, and instead argues that the urban globality is something that is continually being imagined, assembled, and contested. *Worlding Cities* draws attention to diverse projects of ‘worlding’ and ‘reworlding’ that draw upon local and transnational relationships. As many of the essays in this book illustrate, different Asian futures are being shaped in cities, from green governmentality to ecocity, from corporate speculations to political contestations over urban development, from “world-class” city branding to demands for “world-class” services, and from sky-high hopes to dashed dreams on the ground for city-dwellers and migrants. This inter-generation and interdisciplinary group of authors offers the first serious examination of diverse actors, energies, and conditions at play in defining new worlds of inter-Asian urbanism.

About the Authors:

Ananya Roy is Professor of City & Regional Planning and the founding chair of the undergraduate curriculum in Global Poverty & Practice.

Aihwa Ong is Professor of Socio-Cultural Anthropology and Southeast Asian Studies.

Urbanizing Citizenships: Asian Contested Spaces in Indian Cities

Renu Desai & Romola Sanyal (Editors)

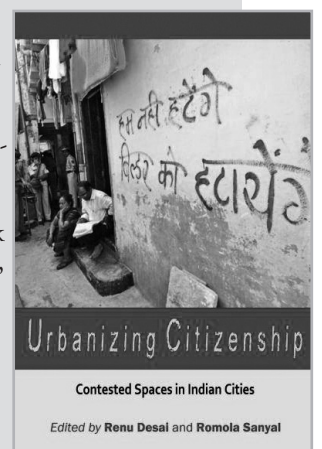
Urbanizing Citizenship examines processes of urbanization in contemporary Indian cities through the lens of urban citizenship. It provides a fresh understanding of the multiple arenas and practices through which citizenship and urbanism are co-constituted in India. Bringing together an interdisciplinary group of scholars working on India, this book looks closely at six Indian cities Ahmedabad, Bengaluru, Kolkata, Delhi, Mumbai, and Varanasi and examines a range of processes and contested urban spaces, thus exploring and analyzing their myriad implications for urban inhabitants and their right to the city. Through ethnographies and histories of the urban, this book unsettles theories generated in the Euro-American context to show how urban citizenship might be differently practiced, understood, and reconfigured within the Indian context.

This book emerged from a symposium on cities and citizenship in South Asia that the authors organized while Ph.D students at UC Berkeley.

About the Authors:

Renu Desai is Research Fellow at the Centre for Urban Equity, Centre for Environmental Planning and Technology (CEPT) University, Ahmedabad.

Romola Sanyal is Lecturer in Global Urbanism in Architecture Planning and Landscape, Newcastle University.



FACULTY & GRADUATE STUDENT NEWS

Ryan Ballard (BA, Anthropology & Global Poverty and Practice) completed his BA in 2011 and, through the American India Foundation's Clinton Fellowship for Service in India, is currently working for an NGO called Magic Bus in Mumbai. South Asia has become a new frontier in his life. In 2009, he found himself in India for the first time observing and learning from a student-led coalition for water and sanitation in slum neighborhoods of Mumbai. In 2010, he was a Tata ISES Fellow researching strategies to improve maternal/infant health and sexual health in rural communities in Jamshedpur.

Lisa Allette Brooks (Ph.D, Candidate, South & Southeast Asian Studies) presented a paper at the 2012 Association for Asian Studies' Annual Conference titled *Karma, Subjectivity and Responsibility: The Etiology of Non-normative Fetuses in Early Ayurveda*. Last fall, she presented a paper at the American Academy of Religion National Meeting in San Francisco titled, *Karma as an "Apparatus": The Etiology of Queer Sexualities in Classical Ayurveda*.

Lawrence Cohen (Professor, Anthropology) has begun a project studying the creation and implementation of the Universal Identification Card, or Aadhaar, across India and the broader concept of the "de-duplication" of the nation as database that its contested promise as an anti-corruption measure entails. Some of his early work may be found on his research blog, Follow UIDAI (at <http://followuidai.wordpress.com/>). Professor Cohen recently gave lectures on UIDAI at Emory University and as Keynote speaker at the annual conference of the Center for the Study of Citizenship at Wayne State University.

David Farris (Ph.D, Mathematics) completed his Ph.D. last year, and since December has been a postdoctoral fellow at the Indian Institute of Science, Bangalore. He is currently enjoying IISC's campus with its quiet forest and few buildings, the excellent academic environment, and the great food and movie theaters that the city offers.

Francesca Jensenius (Ph.D Candidate, Political Science) presented a paper titled *Whose Representative? An Exploration of the Political Consequences of Electoral Quotas in India* at the Southern Political Science Association in January for which she was awarded the 2012 Prestage-Cook Travel Award. She also has a forthcoming paper in Party Politics (together with Pradeep Chhibber and Pavithra Suryanarayan) titled *Party Organization and Party Proliferation in India*.

Riyad Koya (Ph.D Candidate, History) received the Mellon-ACLS Dissertation Completion Fellowship for the 2012-2013 Academic Year. He presented a paper entitled *Community and Citizenship in Colonial Fiji: The Application of Shari`a for Fiji Muslims* at the "Communities-in-Law: Social Identities and Imperial Rule" conference at the University of Reading in Britain in September 2011. He will also be presenting a paper the "Law, Spaces, Cultures & Empire: Engagements & Legacies" conference to be held in Singapore this July.

Jesse Ross Knutson (Postdoctoral Fellow, South & Southeast Asian Studies) accepted a position as assistant professor of Sanskrit and Classical India in the newly forming department of Asian Studies at Seoul National University, Seoul, South Korea.

Preetha Mani (Ph.D, Candidate, South & Southeast Asian Studies) took a position as an Assistant Professor in South Asian Literature in the Department of African, Middle Eastern, and South Asian Languages and Literatures at Rutgers University in Spring 2011. She will be finishing her Ph.D this May and joining Rutgers in Sept 2012.

Thomas Metcalf (Professor Emeritus, History) and his wife, Barbara Metcalf, participated in a symposium this January at the Asian Art Museum on the current Maharaja exhibit. A revised 3rd edition of their *Concise History Of Modern India* will be out from Cambridge University Press this summer.

Sumitra Ranganathan (Ph.D Candidate, Music) spent 2011 on

a 12-month Fulbright Doctoral Dissertation Research Abroad fellowship researching musical practices associated with the 19th century court culture of Bettiah (Bihar, India). Her project investigated the complex genealogy of aesthetic categories and values in Dhrupad, a genre of North Indian classical music. In Summer 2012, Sumitra will teach a 6-week intensive course on the Music of India focusing on the music, culture and history of Hindustani and Karnatic music and will include practical instruction.

Ananya Roy (Professor, City & Regional Planning) has been appointed the Distinguished Chair in Global Poverty and Practice at the Blum Center for Developing Economies. This Distinguished Chair, endowed by a \$1.5 million anonymous gift and matched by the William and Flora Hewlett Foundation, was created to recognize and support the work of a faculty member making a major and sustained contribution to the educational programs at the Blum Center for Developing Economies, especially the Center's undergraduate minor degree program in Global Poverty and Practice.

Ragini Tharoor Srinivasan (Ph.D, Student, Rhetoric) had a paper published in the South Asian Review, the publication of the South Asian Literary Association, titled *Thinking 'What We Are Doing': V.S. Naipaul and Amitav Ghosh on Being in Diaspora, History, and World*. Along with being a third-year student in Rhetoric, also completing a Designated Emphasis in Gender and Women's Studies.



Sally Goldman

UC Berkeley Sanskrit Lecturer Wins Distinguished Teaching Award

We are pleased to announce that Dr. Sally Goldman has received the 2012 Distinguished Teaching Award in recognition of her outstanding contribution to instruction on campus, through her teaching of Sanskrit at UC Berkeley. The Berkeley campus' most prestigious award for teaching, the Distinguished Teaching Award is intended to encourage and recognize individual excellence in teaching. Such teaching rises above good teaching: it incites intellectual curiosity in students, engages them thoroughly in the enterprise of learning, and has a life-long impact. While acknowledging the fact that the Berkeley faculty comprises many outstanding teachers, the Committee on Teaching is extremely selective in determining the recipients of this award: only 240 faculty have received the award since its inception in 1959.

Dr. Goldman has lectured, taught, and published widely in the areas of Sanskrit epic and literature and traditional South Asian constructions and representations of gender. She is the Associate Editor of the Valmiki Ramayana Translation Project and the editor of *Bridging Worlds: Studies on Women in South Asia* (Oxford University Press, Delhi, 1991). A frequent visitor to India, she spent the Spring of 2010 as a Visiting Professor at the Centre for Historical Studies at Jawarhal Nehru University.

CSAS EVENTS

September 22, 2010

India's Education System - A New Vision for the Future

Kapil Sibal, Minister, Government of India

September 23, 2010

Empowering Rural Communities in a Changing India: Lessons from 25 years of rural development work

Apoorva Oza, Aga Khan Rural Support Program, India

October 11, 2010

Through the Patina
Anjolie Ela Menon, Artist

October 19, 2010

The Difficulty of Being Good: On the Subtle Art of Dharma
Gurcharan Das, Author

October 22, 2010

An Evening of Music
Shubha Mudgal, Singer

October 26, 2010

Liberalization's Children: Stories of Love, Hunger and Destiny in Young India

Somini Sengupta, Journalist

October 27, 2010

Simple, Delectable Dishes from India, Pakistan, Bangladesh, and Sri Lanka
Madhur Jaffrey, Chef, Author & Actress

December 2, 2010

Classical Tamil Poetry: A Feminist Reading
Elizabeth Segran, South & Southeast Asian Studies

January 19, 2011

India Calling: An Intimate Portrait of a Nation's Remaking
Anand Giridharadas, Journalist

January 25, 2011

Cruel Cinema - New Directions in Tamil Cinema
Anuj Vaidya, 3rd i films; Lalitha Gopalan, University of Texas at Austin

January 27, 2011

Daughter Aversion, Dowry and Demographic Change
Patricia Jeffery, University of Edinburgh

April 1, 2011

Children Playing Gods: The Ramlila Project
Irfana Majumdar, Director

April 4, 2011

Class, Gender and Dalit Politics
Gopal Guru, Jawaharlal Nehru University; Anupama Rao, Barnard College

April 11, 2011

Pay-to-print: How Media Corruption Undermines Indian Democracy
P. Sainath, Journalist

April 21, 2011

Public Sphere Formation and Asian Globalization: Observations from India
Arvind Rajagopal, New York University

April 27, 2011

Democracy in Nepal: The Local and the National
Kanak Mani Dixit, Journalist and Civil Rights Activist

NOTES FROM THE FIELD

FROM INTERMITTENT TO 24x7 WATER IN HUBLI-DHARWAD—a Research Project on Water Quality, Urban Planning, Household Coping, and Health

by Isha Ray

Research Leaders: Isha Ray, Associate Professor at the Energy and Resources Group; Jack Colford, Assistant Professor in the School of Public Health; & Kara Nelson, Associate Professor in Civil and Environmental Engineering.

The twin cities of Hubli-Dharwad in Karnataka together have a population of just over 1 million. 80% of this population has access to piped water, but, as is common in most of India, this water is supplied to households every 2 – 5 days. Not every day, all the time (or 24x7) as it is in most of the developed world. What do people do when they need water but the tap brings forth nothing? Or if they have no tap at all? They rely on storage vessels, borewell water (reliable but often of poor quality) and on tanker trucks (expensive). Anyone familiar with Indian city life is familiar with these multiple sources of “drinking” water.



Collecting water, Hubli

Since 2007, a World Bank funded project has been upgrading the water supply infrastructure to 24x7. It's a pilot project, with only 70,000 people currently served in this new way. Plans (and funding) for upgrading all the city wards are already under way. We ask: should they be? Hubli-Dharwad is one of the first “test” cases, based on which many similar cities will consider 24x7 upgrades. With drinking water system reform high on the Indian urban planning agenda these days, our research team believes that a careful and comprehensive study of the costs and benefits of 24x7 is necessary to *evaluate whether, and for whom, 24x7 is worth it*. And that this is best done before billions of borrowed dollars are spent on the upgrade.

Such a question is inherently cross-disciplinary. The ultimate goal of water supply reform is better health for the population (at a reasonable cost for the utility and for households). Why, you might ask, would 24x7 lead to better health? It's because when pipes are empty a lot of the time, sewage and other contaminants can leak into them through cracks and fissures – and thus degrade drinking water quality. Children and sick people are especially vulnerable: if they drink contaminated water they tend to fall sick with

diarrheal diseases. But if these same pipes are always full and always under pressure, dirty stuff can't leak in. So the first part of our research asks: is 24x7 working effectively where it has been installed, and has water quality along various points in the system really improved?

IS 24x7 WATER EFFECTIVE?

This work is being led by Emily Kumpel, a PhD student in Civil and Environmental Engineering. Her research supervisor, Prof. Kara Nelson, has also visited the Hubli site to guide the research and to strengthen our ties with our fabulous collaborators from the Centre for Multi-Disciplinary Development Research (Dharwad). Emily and her team tested the water quality at the tap and in the home of over



Emily, Kara, and John at work

1500 samples over nearly a year. They found that samples from intermittent supply are indeed more likely to have contamination than those from 24/7; however, the water quality in intermittent supply varied between days and between streets, suggesting it may be possible to improve even the current distribution system to protect against contamination. These results, after analysis, will help to develop practical recommendations for improving existing intermittent systems and to improve scale-up of 24x7 to protect water quality.

Sharada (with the collaboration of John, pictured above), a Masters' student in the Energy & Resources Group, is trying to model the risks around intermittent systems, using GIS. He aims to validate existing models that predict such risks by correlating model results to actual water quality data. Sharada is working on developing simpler risk assessment models for intermittent water distribution systems. These models attempt to rank the quality of pipes and thus help the city to prioritize the replacement of specific (vulnerable) pipes in the distribution system.

IS 24x7 WATER HEALTHIER?

The next question is: does 24x7 lead to measurable health benefits, especially for young children, compared to intermittent water supply? This part of the research is led by Ayşe Ercumen, PhD student in the School of Public Health, under the



Part of the piped distribution system in Hubli

(cont'd on next page)

(cont'd from previous page) supervision of Prof. Jack Colford. It's hard to measure health impacts – so many factors can affect health! It's essential to sample rigorously in order to achieve a credible comparison, and to follow health indicators for a full year, through multiple seasons. It's essential to take account of all the other factors that could explain any health differences we might see between the 24x7 and the intermittent zones. Ayşe and the research team, along with several local enumerators trained by our researchers, surveyed 4000 households in selected 24x7 and intermittent wards. Each family was visited many times over fifteen months. We collected data on health outcomes, specifically diarrheal illness in children under the age of five, as well as weight measurements at the final visit. The researchers also conducted spot-checks to observe water handling habits and hygiene conditions in the household, and water quality testing to explore how continuous water delivery may lead to any (observed) health benefits. We're still working on these data to see if we can say anything definite about 24x7 and child health.

Is 24x7 WATER AFFORDABLE?

OK: what's next? All of these upgrades aren't exactly free. And so when costs go up, they need to be recovered, and (at least in part) recovered from customers. What are the coping costs (waiting / collecting / storing / other costs in health, money and inconvenience) faced by those who do not have 24x7? What are the monetary costs faced by those who have now been upgraded to 24x7? This piece of the research is led by my advisee, Zach Burt, PhD student in the Energy & Resources Group. Using the same household survey as Ayşe, his data consists of the cost of water under 24x7 and the costs without it, users' perceptions of the costs and benefits of whichever system serves them, and the affordability of 24x7 relative to the household's total budget. We found, for example, that though 24x7 was undeniably more convenient and saved time (because people did not have to wait for water and then rush to fill every container in sight when it finally came), many families were now paying about Rs. 300 / month compared to the previous cost of Rs 90 / month. This was a significant increment to many. We also found that households with 24x7 often continued to store water. This means that re-contamination in the home is still possible, even if water quality has improved. We hope that these socio-economic findings will inform the scale-up of 24x7 both with respect to user perceptions and user affordability, and with respect to water use practices in the home.

Fleshing out the work on user perceptions and affordability, Cleo Woelfle-Erskine, Master's student at the Energy and Resources Group, is developing a "typology" of water systems as a way to categorize patterns of water use. The typology described various infrastructure configurations (such as roof tank-underground tank-pump and shared tap-no pump-many storage containers inside). This is most relevant in the low-income, shared-tap neighborhoods, where many households lack storage infrastructure and also lack sufficient water for activities such as clothes washing on the day the water comes. Cleo conducted in-depth observations in both well off and low income households to understand how water use practices varied with type of infrastructure – including how much water people store and how much they throw away when the piped water arrives. All this work went to answer a deceptively simple question: How much water do people use in Hubli-Dharwad? The findings will shed light on the complexities and uncertainties in a shift to 24x7 supply.

WASTE-WATER RE-USE: LOOKING AHEAD?

We have more exciting and policy-oriented research planned for the future – on wastewater re-use in Hubli-Dharwad (Anne Thebo), and on institutional analysis of the relationship between the public sector and the private sector in water supply (Asavari Devadiga). Our research team has been able to accomplish all of this work (and more to come!) because of our wonderful local partners, including CMDR (we are especially grateful to Dr. Nayantara Nayak and Dr. Narayan Billava), SDM College of Engineering, and Mr Jayaram (Chief Engineer of Hubli's Water Board). We'd also like to acknowledge research support from several student fellowships, the Blum Center for Developing Economies, the National Science Foundation, the Deshpande Foundation, and the Tata Study Grants (administered by CSAS). We have developed a fantastic, multi-disciplinary, enthusiastic group of students, who have made Hubli their research "home", and are committed to water policy reform in India. And, they're having fun while they work, as we see above!



Zach in Hubli



Cleo measuring stored water



Emily and Ayşe celebrate Holi

CSAS EVENTS

April 30 – May 1, 2011

Tamil Marapu (tradition)
Seventh Annual Tamil Conference

May 3, 2011

The Redefined Dimensions of Baloch
Nationalist Movement
Malik Siraj Akbar, journalist and author

Monday, May 9, 2011

The Sanskrit and Marathi Press of King
Serfoji II of Tanjore:
Indira Viswanathan Peterson, Mount
Holyoke College

May 11, 2011

Tanvir Ka Safarnama
Ranjan Kamath, Director

September 20, 2011

Playing with Fire: Pakistan at War with
Itself
Pamela Constable, Journalist

September 22, 2011

What Went Wrong?: Tracing the Troubled
Trajectory of Development, Governance and
Security in Pakistan
Niaz Murtaza, CSAS Visiting Scholar

October 16, 2011

Baatchet Around the Bay
An Exploration of South Asian Visual Culture

October 17, 2011

Pakistan and the US - Challenges and
Opportunities
Hussain Haqqani, Pakistan Ambassador
to the United States

October 19, 2011

River of Smoke
Amitav Ghosh, Author

October 24, 2011

An Evening with M.K. Raina
M. K. Raina, Theatre Artist & Activist

October 27, 2011

Giving People Voice
Tapan Parikh, School of Information

November 17, 2011

Locally-affordable arsenic remediation of
drinking water for South Asia
Ashok Gadgil, Civil & Environmental
Engineering

Monday, December 5, 2011

India and Asia-Pacific
Nirupama Rao, India's Ambassador to the US

Wednesday, February 29, 2012

Women, Caste and Modern Science in
India Abha Sur, Massachusetts Institute
of Technology

March 8, 2012

Economic Needs and Conflicts: Gandhian
Method and Resolutions
Devaki Jain, Institute of Social Studies
Trust India

Thursday, March 8, 2012

Ramakrishna's Legacy: A Buddhist
Perspective
Padmanabh S. Jaini, Professor Emeritus,
South & Southeast Asian Studies

March 15, 2012

Goris in the Story: On the Shifting Dynamics of
Whiteness in Bollywood
Ajay Gehlawat, Sonoma State University.

SPECIAL SECTION

by Guneeta Singh Bhalla

I felt as though I was there on that warm summer night. The soft patter of hooves streamed past us. A long caravan of ox-carts was hauling mounds of produce to the market, each with its own sleeping sabzi-walla (vegetable-seller) sprawled on top of the vegetable pile. Oil lanterns under each carriage sent patterns of lively yellow shapes darting across the narrow brick road and climbing up the walls of homes. It was dazzling. I was completely immersed in this hypnotic memory from pre-Partition Lahore while interviewing Ajit Cour at her daughter's art gallery in Delhi, when a visitor entered and the trance was broken.

Cour was only 12 in 1947, when the Partition of Punjab forced her family to relocate to Delhi. They left behind their material goods, their heritage, their associations and every aspect of life that they knew. Cour shared memories of the convent she studied in and of chanting slogans in favor of an independent India. They lived on a lane that was exclusive to doctors as her father was a doctor, just as my grandfather was. He too, like Cour's family, fled Lahore in 1947. Perhaps our families knew each other. But it is too late to find out. He passed on before his story was recorded and Cour was too young then.

That August, Muslim refugees poured into Lahore just as quickly as the surviving Sikh and Hindu inhabitants of the city fled for the newly defined India. One

HARNESSING THE POWER OF STORIES

Uncovering the people's history of Partition

such refugee was an eight year old boy named Ali. He had witnessed the massacre of his entire village in Ludhiana District (East Punjab), including his family, by a furious mob that had rounded them up in a courtyard. One gunman shot at him 5, 6, perhaps 7 times, missing each time. Ali suddenly got the nerve to run. He ran fast and right into the knees of another gunman. Quite unexpectedly, the man grabbed him and gently led him away. They walked for two days before Ali was turned over to a Sikh family in a village. Not long after, he was recovered by the Pakistani military who transported him to Lahore. The refugee camp was a miserable place, he remembers. The air was thick with painful recollections, uncertainty and suspicion. He remained there for a month before being discovered by his extended family.

BEGINNINGS

I first learned about Partition from my paternal grandmother. She spoke of those times rarely, but each time, it was clear that the memory was still fresh and painful. There had been no healing. Lahore was still the home she yearned for. We moved to the US when I was in middle school and in high school I spent nearly a semester learning about the Jewish Holocaust in Europe. When I brought up the topic of Partition, I was often met with the same sentiment: surely it was not a significant event if there was no mention of it in our textbooks. I knew then that the world needed to hear about Partition not from myself but directly from my grandmother and all the others like her that lived through it.

The thought nagged in the back of my mind for years until a 2008 visit to the oral testimony archives at the Hiroshima Peace Memorial. It was very powerful to watch survivors recall their ordeal, more so than reading a book or watching

a movie. That is when it clicked. The same needed to be done for Partition. I began interviewing survivors and recruiting a team in 2010. Experts at Berkeley's Regional Oral History Office proved to be a great resource in helping us develop our interview format. This office provided the initial camera equipment, while Berkeley's ASUC Art Studios provided for post production space.

The story collection effort took me on my first solo-trip through East Punjab that winter. Away from the safe bubble my family had constructed, Punjab was suddenly a whole different country. Caste disparities were openly on display, and solo traveling women were most certainly an oddity.

From city to city I was joined by distant cousins, friends or new hosts I was meeting for the first time. We traveled along the border regions, stopping at villages and driving past the last untouched ancient burial mounds (thanks to a heavily militarized zone).

On one such afternoon I interviewed 93 year old Bhim Sharma in a dusty machine parts shop in Batala, Punjab. He recalled the day his village in District Narowal (West Punjab) was surrounded by mobs. The entire village was holed up in one house. When hope was nearly lost, three women rode in from behind a hill on horseback. Masked as men with turbans on their heads and straps of ammunition wrapped around their bodies, they caught the mob unexpected and lobbed grenades at the leader. He was killed instantly and the mob dispersed. The women then escorted the villagers to safety. Months later, and thousands of miles away in Morgan Hill, CA, Kuldip Kaur corroborates Sharma's story and recalls the three women on horseback who defended the caravan she was in when it was being attacked by mobs.

From East to West Punjab

an interview by Yasser Zaman Khan

Mohammad Yunus Chowdhry was born in April 1932 in Amritsar where his family lived in the Katra Karam Singh neighborhood near the Golden Temple. His father

was a well known land owner with 400 acres of land near the Beas River. Fruit from his orchards was shipped all over South Asia. At the time of Partition, young Chowdhry studied in 9th grade in Mohamaden Anglo High school. He remembers watching Noor Jehan's

movies such as Khandan, in one of several cinemas in Amritsar, namely Nishat, Rialto and Chitra cinemas.

Communal violence escalated in the month of March 1947, in Amritsar. Chowdhry's family fled Lahore which in August 1947 become a part of Pakistani Punjab. They migrated in a kafla (caravan) on foot.

Once in Lahore, his father descended into a state of deep depression along with one of his brothers who also suffered from asthma. His brother's declining state of mind and poor health, combined with inferior living conditions as refugees led to his death in 1948. Today Chowdhry is the only one surviving out of his six siblings, still here to tell us about his family's tale.



Yasser Zaman Khan with Mr. Chowdhry in his California home in August 2011

The 1947 Partition Archive is dedicated to documenting, preserving and sharing eye witness accounts of the Partition of British India in 1947. The archive was founded by UC Berkeley post-doctoral researcher, Guneeta Singh Bhalla. These are some of their stories.

Stateless in Dhaka

an interview by Farhana Afroz

Begum Khairunnisa left Bihar in 1947 after the riots broke out. She carried her new born daughter, Julekha who was 13 days old and walked for days to cross the border into East Pakistan. Her husband Sher Khan was a railway worker. They came to Parbatipur in a freight train and lived in Syedpur till after the war of 1971, and the separation of Bangladesh from Pakistan. In 1972 they came to Dhaka and were allotted a room in the Geneva refugee camp where, as Urdu speakers, they awaited their turn to relocate to Pakistan. Their turn never came and today she continues to live in the Geneva camp in Dhaka with her daughters, Sultana and Julekha, along with several grandchildren. They remain stateless people as neither country, Pakistan or Bangladesh, will recognize them as citizens.

When asked why she remains in this camp, she said in Urdu, "Kahan jayenge?" (Where will I go?) She added, "Acheha ya bura, mujhe yahin rehna hoga. Partition, ye theek nahi hua." (Good or bad, I have to stay here. Partition was not right.) Like many other stranded Biharis of Bangladesh, Khairun Nisa feels that they are the worst victims of the 1947 Partition. Despite the passage of 66 years, the Biharis of Bangladesh, have yet a place to call home.



Begum Khairunnisa (r) with her daughters in their Geneva Camp home in Dhaka.

Since those early days, over 30 citizen journalists have joined the effort and preserved nearly 500 stories. The stories come from diverse geographies, from Assam in the East to Hazara in the West, as well as Great Britain, Israel and North America. While language limits my exposure to stories from Punjabi, Urdu and Hindi speakers, other interviewers such as Farhana Afroz, a software engineer from Silicon Valley, have ventured deep into the villages and Partition refugee camps of Bangladesh, amplifying narratives that may never otherwise be heard.

A CENTURY OF DISPLACEMENT

From the 150 or so narratives that I have personally been involved in collecting, some patterns have certainly begun to emerge. The stories reveal that while city dwellers had access to the emerging political thoughts of the time and became increasingly polarized, villagers were largely unaware and caught mostly off guard when unknown mobs appeared on their doorstep. I have also been intrigued by narratives describing the diverse roles of women in pre-Partition society. I have heard of families, Muslim, Hindu and Sikh, where mothers worked closely with fathers in running business and farming affairs. They patrolled the family farm on horseback while their husbands were off selling the crop. I have interviewed women who were pursuing graduate education in the 1940's.

Especially difficult to fathom are the tales of double and triple displacements. There are those who fled the Japanese invasion of Burma in the early 1940's and escaped to Bengal on foot, only to be displaced again in 1947. Some were once again displaced during the separation of Bangladesh from Pakistan in 1971. In East Punjab, yet another communal clash and mass-displacement took place in 1984.

LOSS OF LIFE, CULTURE AND KNOWLEDGE

"I looked left and right, East, West and North. Everything was on fire," recalls Razia Sultana. She was studying to be a doctor in Delhi on a full scholarship from the Nizam of Hyderabad, a strong believer in women's education. When news of the riots reached the Nizam, he sent armed escorts to rescue Hyderabad students studying in Delhi. They were flown back to Hyderabad in a private jet. She pauses for a deep breath. "Delhi was burning on all sides. I saw libraries go up in flames. Some had one-of-a-kind books. So much life was lost. So much culture and knowledge as well."

The great loss of knowledge and disruption of cultural continuities are seldom a focus of discussion. One example that comes to mind is that of the mysterious "junglis" of Lyallpur district. We know today from researchers such as D. Gilmartin, that this derogatory term was used to describe the pastoral people that once roamed West Punjab. Memories about them sometimes surface during our interviews. "I had to walk by their village to get to school. I was afraid of them. They sometimes raided our village at night... Our ancestors had taken their land and they were bitter." Or as another interviewee recalls: "They wore long black robes, had fair skin and hair, and

small features. They spoke a different language and had unusual ceremonies." Many urban centers in West Punjab were developed in the late 1800's by the British. East Punjabis were lured West and encouraged to convert the jungles to farmland, imposing on pastoral lifestyles. How did the pastoral communities assimilate with mainstream culture? Did their lifestyle embody the way Punjabis lived once upon a time?

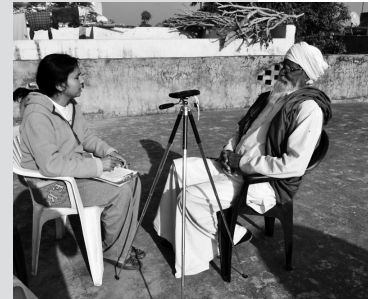
"In our area of Punjab, Hindus were largely traders, Sikhs held knowledge of the land while Muslims were bearers of ancient musical traditions and fine craftsmanship," an interviewee recalls. This begs the question: What happens when profession is coupled to religious associations, like it has been in South Asia? How does society cope with the sudden loss of experts in a certain profession, (i.e. entire links that form its economic chain) in the aftermath of a situation like Partition? How has this impacted modern economies in South Asia? Much remains to be explored and much, unfortunately, has already been lost and may never be known.

TOWARDS A DEMOCRATIC HISTORY OF PARTITION

The popular debate surrounding Partition often focuses on political leaders and nation states. The leaders we are taught to remember most today are those who held close associations with the British leadership, both through personal relationships and their British educational backgrounds. I feel that focus on their limited experiences has obscured the larger narrative, and neglected contributions from those other community leaders who were less plugged into the British system of governance and upper society. It is these gaps we wish to fill by recording, preserving and freely disseminating the people's history of Partition. We aim to empower all citizens, ordinary and extraordinary, to record stories from survivors on video and submit them to the archive for preservation. Our organization is set up to provide the training, tools and mentor-ship. It is also our core belief that citizens from all ethnic, religious, economic and gender backgrounds must come together to build the Partition Archive. The story of Partition entails vastly diverse experiences. I feel it is critical for the next generation to come to terms with all aspects of Partition, es-

From West to East Punjab an interview by Ranjanpreet Nagra

Bahadar Singh Nagra was 16 years old at the time of Partition. He was born in village Matteke Nagra, now in Punjab, Pakistan. The village had a diverse population consisting of Muslims, Sikhs, Brahmins, potters, Rai weavers, and Christians. His father had 12 acres of land on which they grew wheat, corn, sugarcane and cotton. Following harvest, excess crop was sold in Sialkot. They also had four oxen, a horse and about eight buffaloes. At weddings, he remembers, they would get 'loofah'— a bowl made of thick leaves with wedding foods in it. He also recalls popular local fabrics from that period, including, 'chabbi da latha,' 'chabbi di malmal,' and 'khaddar.'



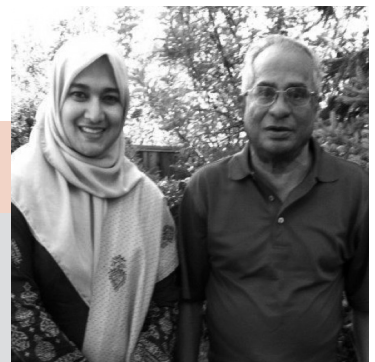
Ranjanpreet Nagra (l) with Bahadar Singh Nagra (r) at his home in village Khanpur, Punjab, India.

During Partition, Bahadar Singh Nagra and his family walked east to Batala. At one point, they were hungry for about 2-3 days before they found food and shelter. Along the way they saw bodies in Alipur Saidan where migrating groups had been slaughtered. They stayed at Narowal Theyh for some time and in Dera Baba Nanak for about 10 days.

Bahadar Singh Nagra lost both his parents during the migration east — his father, Kherha Singh died of dysentery at Daska camp and mother, Budho Kaur Kaler passed away a month later. In India, Bahadar Singh worked as a coolie at the Batala railway station for 1 year. He lived in village Mannana for 3 years and came to his current residence in village Khanpur in 1955.

pecially if we are to dismantle the cold war the subcontinent is currently embroiled in.

It's often said that things happen when there is a need. Since we began this work, the sheer number of individuals who have come forward to volunteer their skills or to share their stories demonstrate a clear need to connect with and understand Partition on a human level.



Hiralal Bhattacharjee with Farhana Afroz at his daughter's home in CA.

Staying back in Mymensingh an interview by Farhana Afroz

Hiralal Bhattacharjee was born in Netrakona, Mymensingh (currently in Bangladesh) in British India. His father, Suresh Chandra Bhattacharjee worked as a sub registrar. His mother Surodhoni Bhattacharjee was a housewife and a mother of 6 children. "Life was quiet and peaceful in our small town...Hindus and Muslims lived as friends and neighbors...children were not restricted by religious boundaries and everyone played with everyone," said Mr. Bhattacharjee wistfully, as he spoke about the way things were in the East Bengal of his childhood.

In 1947, Mr. Bhattacharjee was a high school student. He remembers those days very well. He remembers that many of his Hindu neighbors migrated to India. They felt that they would not have the freedom to practice their religion or live with dignity. The Bhattacharjees, however, felt differently. His father did not want to leave the land of his ancestors and therefore chose to stay back in East Pakistan. As a college student in Dhaka, he wore a dhoti, the typical outfit for Hindu men of that time but never faced any discrimination. Following the riots in 1964 in Dhaka, and at the urging of his father, Mr. Bhattacharjee moved to Calcutta. Later, he moved to Mumbai and found a job in the city and settled there. Today, he is a proud father of 3 and a grandfather of 5 children. He is retired and lives in Singapore with his son.

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EDITOR: PUNEETA KALA

STUDENT SPEAK PAKISTAN @ BERKELEY

Reimagining Pakistan was without a doubt one of the best and most powerful classes that I have taken at Berkeley. One reason the class was so powerful was that every student had a different relation to Pakistan. The class was made up of Pakistani students who had grown up in Pakistan, Pakistani students who had grown up in America, Indian students, and American students. No matter which vantage point we came from, the texts and the discussion challenged our original ideas about Pakistan and encouraged us to look critically at the construction of Pakistan by the media. No class period was ever long enough to discuss the variety of topics we covered, including gender struggles, development, and sectarian conflict. Even though the class is over, we still often meet and come together to reflect on that amazing experience. Thank you for fundraising the money to provide for this class. I speak for every student who enrolled in it that it was well worth it.

Regan Smurthwaite
 Class of 2013
 South Asian Studies (Major)

STUDENT SPEAK URDU @ BERKELEY

I started taking Urdu last semester to get in touch with my Pakistani roots. By improving my Urdu skills, I've been able to connect with my family back home more and I've come to appreciate the richness of the language and poetry of my ancestors. The Urdu class that I'm taking is very intimate, and yet extremely engaging. In the crowded and competitive atmosphere of Berkeley, it's nice to have a class where I'm close with my peers and my professor. I get one-on-one attention from my professor, and I feel like I'm really able to learn at my own pace and ask critical questions without feeling rushed or like 'every other student.' The class syllabus, which includes the poetry of Ghalib and Iqbal, has given me a deeper and more profound appreciation of the different themes and ideas behind Urdu poetry, and as a result I have become more interested in Urdu poetry in general. Although I don't really need the class for any of my requirements, I plan on continuing to take it until I graduate.

Sidra Khalid
 Class of 2013
 Sociology (Major), Education (Minor)