Leading the World in Bangladesh Studies

U.C. Berkeley Launches the First Bangladesh Studies Center in the U.S.

Monday, March 30, marked the official opening of UC Berkeley’s Subir & Malini Chowdhury Center for Bangladesh Studies. Endowed by the Subir and Malini Chowdhury Foundation, Berkeley’s Bangladesh Center is the first of its kind outside of Bangladesh. The seed funding provided by the Chowdhury’s will support, among other things, public lectures, conferences and symposiums to encourage collaboration among researchers and offer undergraduate scholarships and graduate fellowships.

UC Berkeley Chancellor Nicholas Dirks presided over the invitation-only ribbon-cutting at the campus’s Institute for South Asia Studies, accompanied by a rendition of the Bangladesh national anthem by Wahida Rashid, a UC Berkeley alumna, and assembled Bangladeshis.

The Chancellor in his remarks noted, “(Bangladesh is) a nation that still struggles with all kinds of issues and challenges,” “But (it) is also a sign of great hope and optimism … that we will be able to explore together as we engage with our colleagues and scholars — both here, elsewhere in the United States, across the world and in Bangladesh,” he added.

The Bangladeshi Ambassador to the US, His Excellency Mohammed Ziauddin, in a congratulatory note on the occasion, thanked Subir Chowdhury and the university for their efforts to study and develop solutions to challenges that know no national border.

“It has been always my dream to do something for my country that can improve the quality of the livelihood of my countrymen. It was from this goal that I started to pursue top universities in the U.S. to open a research centre for Bangladesh studies. The enthusiasm and the academic quality of the University of California, Berkeley made me launch the Subir & Malini Chowdhury Centre for Bangladesh studies here — Subir Chowdhury

The center will strengthen UC Berkeley’s leadership in the realm of South Asia scholarship and help us expand our ties with a growing nation that is rapidly becoming a vital player on the world’s economic and political stage…and the center will be integral to our efforts to study and develop solutions to challenges that know no national border — Chancellor Nicholas Dirks
A View From the Chair
by Lawrence Cohen

Dear friends,

Welcome, or welcome back, to Berkeley and the perennial promise of a new school year.

Much has happened to South Asia at Berkeley since the last issue of Khabar. The biggest news is the establishment of the Subir and Malini Chowdhury Center for Bangladesh Studies. The Chowdhury Center is a pioneer, the first research center in North America dedicated to the interdisciplinary study of Bangladesh. Its creation was possible given a very generous gift from the Subir and Malini Chowdhury Foundation. Dr. Sanchita Saxena, who many of you know as the longtime Executive Director of the Center for South Asia Studies (CSAS), is the inaugural Director of the Chowdhury Center.

Dr. Saxena is a political scientist whose work on textile labor policy comparatively between Bangladesh, Sri Lanka, and Cambodia has led her to major policy and public interventions in the aftermath of the devastating factory fires of 2012 and 2013 in Bangladesh. The core faculty of the Chowdhury Center spans the fields of environmental sciences, public health, sociology, political science, and literature and history. The Chowdhury Foundation gift has also provided for undergraduate and graduate student scholarships, through which we have already begun to support top research on Bangladesh and through which we hope to recruit top Bangladesh students for study and training at Berkeley.

The second big news is indirectly an effect of the first. Now that we have begun creating research centers within the CSAS, we in effect became more than a center and the Academic Senate voted to transform us into an institute, the Institute for South Asia Studies at Berkeley (ISAS). This expansion, long overdue, reflects the continued growth of our programs in the promotion of top flight, interdisciplinary research and student training, the support of South Asian language training, and the cultivation of robust intellectual debate bringing together faculty, students, and community.

The platform of an institute allows us to develop our initiatives through the imagination of other research centers and programs, and we have begun fundraising to extend our earlier work on governance reform and on the future of cities into a more comprehensive program for the study of contemporary India, and to investigate the possibility of a research center focused on the historical and contemporary study of Hinduism. At the same time, our other funding initiatives continue apace. 2014-15 was a phenomenal year for the Pakistan Initiative, bringing major speakers and several conferences to campus and seeing the successful inaugural year of the newly relaunched Berkeley Urdu Language Program in Pakistan in conjunction with the American Institute for Pakistan Studies.

We continued to support the sustenance and growth of language training in Bangla, Punjabi, Sanskrit, Tamil, Telugu, Tibetan, and Urdu, and once again in 2014 were awarded the highly competitive distinction—given by the United States Department of Education—of being one of the few National Resource Centers for South Asia Studies in the United States. In addition, due to large-scale community support and hundreds of gifts large and small but all crucial, we met our initial ambitious goals for both Bangla and Urdu training.

As the Institute is growing, so the campus under the leadership of our Chancellor (and famed India scholar) Nicholas Dirks has been transforming what it means to be a global university. One of many signs of this became clear to me at a meeting of Berkeley alumni in Mumbai in the summer of 2015. I had been in Mumbai two years earlier at another meeting, hosted by alumni and attended by the then incoming Chancellor Dirks and his fiancée, Professor Janaki Bakhle, where I heard a certain refrain: in India, I was told, Berkeley is largely known for its post-graduate and research training, its famed and enviable record of Nobel Prizes, and so forth. But it is not as well known a place, I was told further, for parents in India to send their children for undergraduate training. Two years later, and given extensive work in India (and across South Asia, and across the world) by this Chancellor, I was at a meeting last week in which I had the privilege to meet over a dozen top students from Mumbai alone who were about to travel to Berkeley along with many others from across South Asia as entering undergraduate freshmen. The energy and capability of these students was incredible, and they augured a new moment in the history of Berkeley as a critical center for research and learning on and from South Asia. As the university continues its urgent mission as a public university dedicated to providing the best as well as the most affordable education to Californians, it will do so with the resources and vision of a global campus. At this recent meeting in Mumbai, talking with these students, I was reminded of the importance of migrants and visited scholars from South Asia to the inaugural years of this university, and of the importance of building an undergraduate cohort open equitably to all Californians and to students from around the world.

Elsewhere in this issue you will learn both about some of the major conferences and events we hosted this past year.

As always we hope to see many of you at our events. Please check our website: southasia.berkeley.edu for information on the exciting things we are planning for the coming months. Or you could sign up for our mailing list and receive Aaj Kaf, our monthly e-newsletter, directly in your inbox!

Sir Fazle’s vision and innovation have changed the development landscape, providing hope to millions around the world. This center embodies that hope, promoting research and scholarship that will help Bangladesh reimagine its future.

— Sanchita Saxena

Director, Chowdhury Center for Bangladesh Studies
The pioneering force behind the new Center:

SUBIR CHOWDHURY

The pioneering force behind the Center is Subir Chowdhury. Mr. Chowdhury, originally from Chittagong and trained as an engineer, is a renowned business consultant, author of many books, and is one of the world’s leading management gurus particularly known for his emphasis on quality.

Subir Chowdhury has been a thought leader in quality management strategy and methodology for more than 20 years. Currently Chairman and CEO of ASI Consulting Group, LLC, he leads Six Sigma and Quality Leadership implementation, and consulting and training efforts.

Subir’s work has earned him numerous awards and recognition. The New York Times cited him as a “leading quality expert”; Business Week hailed him as the “Quality Prophet.” Thinkers50, sponsored by Harvard Business Review, named Subir as one of the “50 Most Influential Management Thinkers in the World.” He is an honorary member of the World Innovation Foundation (WIF) and has been inducted into the Engineering, Science and Technology Hall of Fame and the Automotive Hall of Fame.

Subir is a recipient of the Society of Manufacturing Engineers’ Gold Medal, the Society of Automotive Engineers’ (SAE) Henry Ford II Distinguished Award for excellence in Automotive Engineering and the American Society of Quality’s first Philip Crosby Medal for authoring the most influential book on Quality. The U.S. Department of Homeland Security presented the “Outstanding American by Choice Award” to Subir for his contributions to the field of quality and management.

Subir is the author of 13 books, including the international bestseller The Power of Six Sigma (Dearborn Trade, 2001), which has sold more than a million copies worldwide and been translated into more than 20 languages, and the critically acclaimed The Ice Cream Maker (Doubleday, 2005), which was formally recognized and distributed to every member of the 109th Congress.

The Subir & Malini Chowdhury Foundation focuses on the education of those less fortunate in the world. The foundation helped found the Global Quality Awareness (GOA) campaign, a worldwide initiative to raise awareness of quality in all areas of life. The foundation also provided a lifetime endowment for the Frances Hesselbein Medal for Excellence in Leadership and Service, awarded annually to a United States Military Academy West Point cadet who demonstrates “excellence in mentorship and leadership by example.”

In addition to establishing the Subir & Malini Chowdhury Center for Bangladesh Studies at UC Berkeley, the foundation also awards the annual Subir Chowdhury Fellowship on Quality and Economics via Harvard University and London School of Economics and Political Science to a doctoral student to research and study the impact of quality in the economic advancement of a nation.

Born in Chittagong, Bangladesh in 1967, Subir received his undergraduate degree in Aeronautical Engineering from the Indian Institute of Technology (IIT), Kharagpur, India and his graduate degree in Industrial Management from Central Michigan University, Mt. Pleasant, Michigan. He has received Distinguished Alumnus Awards from both universities, as well as an honorary doctorate of engineering from the Michigan Technological University.

“I had no money then,” Chowdhury said. But he promised himself that if he ever did, he would “help her cause.”

Dr. Saxena, also executive director of the Institute of South Asia Studies, the larger campus unit that houses the Chowdhury Center, noted that the establishment of the Chowdhury Center had come at the perfect time.

In describing some of the programs that the center has already undertaken — such as an exchange program for faculty

### Scholarship Opportunities

**BANGLADESH@BERKELEY**

The Chowdhury Center provides the following three scholarships to all incoming and current Berkeley students.

- The Subir Chowdhury Graduate Fellowship on Quality of Life in Bangladesh
- The Malini Chowdhury Graduate Fellowship on Bangladesh Studies
- The Subir Chowdhury Undergraduate Scholarship

The focus of both fellowships is the country and region of Bangladesh. Any student whose program of training and research significantly involves the study of contemporary Bangladesh, or historical work in the regions of India and Pakistan that would later become Bangladesh, is eligible, as is any student who does comparative or transnational work in which Bangladesh and its region form a central component.

Both the graduate fellowships are matched by the University’s Graduate Fellowship Matching Program.

**More information at southasia.berkeley.edu/chowdhury-fellowships**

### Scholarship Awardees

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<tr>
<th>Year</th>
<th>Fellowship Details</th>
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<tr>
<td>2015</td>
<td>Subir Chowdhury Fellowship on Quality of Life in Bangladesh</td>
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<td>Yoshiska Crider (Ph.D Candidate, Energy &amp; Resource Group): Safe water and safe water technologies, for rural and low income Bangladeshi.</td>
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<td>2014</td>
<td>Malini Chowdhury Fellowship on Bangladesh Studies</td>
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<td>Sheikh Waheed Baksh (M.A Candidate, Development Practice): Sustainable development to combat human rights and extreme poverty in Bangladesh.</td>
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<td>Caitlin Elizabeth Cook (MPH Candidate, Public Health): Antibiotic resistance in pathogenic bacteria, with a particular focus on UT infections in Bangladesh.</td>
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<td></td>
<td>Nafisa Akbar (Ph.D Candidate, Political Science): Political parties and uses of violence as a campaign strategy in Bangladesh.</td>
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and students at UC Berkeley and BRAC University, a summer internship program for UC Berkeley students at Bangladeshi organizations located in Dhaka, a summer study-abroad program at the Asian University for Women in Chittagong, Chowdhury’s hometown — she noted that the new center had already “supported the study of topics such as antibiotic resistance, technology to improve the safety of garment-sector workers and the role of women in enterprise development.”

Caitlin Cook, a master’s student at UC Berkeley’s School of Public Health and one of the center’s inaugural fellows, researched antibiotic resistance with the help of researchers at the International Centre for Diarrhoeal Disease Research in Dhaka, Bangladesh. “It’s so important to be able to exchange information and knowledge between the two nations,” Cook said. “Public health often knows no borders — for example, bacteria and pathogens aren’t limited to one region of the world. That exchange of knowledge is so critical.”

Nafisa Akbar, a Ph.D. candidate in political science and a Malini Chowdhury Fellow, is investigating why political parties in Bangladesh use violence as a campaign strategy. Election violence by political parties happens in other countries as well, such as Kenya, India and Nigeria, notes Akbar.

Welcome note from the first Director of the Chowdhury Center for Bangladesh Studies, Dr. Sanchita Saxena

BANGLADESH@BERKELEY
THANKS SIR FAZLE

It is my great pleasure to serve as the first director of the Subir and Malini Chowdhury Center for Bangladesh Studies. As a scholar focused on issues of labor rights in the garment industry in Bangladesh, who has found the country to be a source of inspiration, it gives me personal pride and satisfaction to be affiliated with this Center, the first of its kind in the United States.

It is Mr. Subir and Mrs. Malini Chowdhury’s incredible generosity and vision that has brought us all here today to celebrate the establishment of the Chowdhury Center, which champions the study of Bangladesh’s economy, politics, society, art, and culture.

The establishment of the Chowdhury Center comes at the perfect time. In recent years, Bangladesh has achieved a remarkable development turnaround. The nation’s per capita income has grown four-fold since independence in 1971. Bangladesh is approaching self-sufficiency in food production, and poverty has been reduced by more than half. However, the country still faces many challenges of governance, deficiencies in physical infrastructure, and the looming threat of climate change. The research produced through the Chowdhury Center will help us to not only begin to think about ways to combat these challenges on a global scale, but it will offer opportunities to learn from Bangladesh and envision how the country can serve as a model for innovation and development.

The goal of showcasing innovative research and training the next generation of scholars on Bangladesh has been realized through this gift. In a short time, the Chowdhury Center has already taken a lead in supporting critical scholarship in such diverse areas as increasing the knowledge of antibiotic resistance in multidrug resistant bacteria, safe water and safe water technologies, studying the use of violence as political campaign strategies, technologies applied to improve the safety of garment sector workers, and the role of women in enterprise development.

We are now able to offer vital support to students every year through fellowships awarded through the Chowdhury Center. This allows us to build a strong group of young scholars not only focused on Bangladesh as part of their study, but support scholars from Bangladesh as well. The country is ripe with research questions waiting to be addressed and through these opportunities students and scholars will be able to recognize that the study of Bangladesh’s economy, society and culture is a critical part of their education and future career paths.

One of the key tenets of the Center is an emphasis on collaborative research between UC Berkeley and top universities in Bangladesh, designed not only to simply impart knowledge or build capacity but to generate new research ideas, projects, and programs based on mutual understanding. To this end we are pleased to be actively pursuing a collaboration with BRAC University in several areas.

I can think of no one who is better suited to launch the Chowdhury center than Sir Fazle Hasan Abed, founder of BRAC, which under his leadership has grown to become the largest development organization in the world in terms of the scale and diversity of its interventions. Sir Fazle’s vision and innovation has changed the development landscape, providing hope to millions around the world. The Chowdhury Center embodies that hope, promoting research and scholarship that will help Bangladesh to reimagine its future.

Our sincerest thanks, Sir Fazle, for inaugurating the Subir and Malini Chowdhury Center for Bangladesh Studies at UC Berkeley.

“If we can identify the motivations behind why political parties use violence as a pre-election repertoire, perhaps we can determine solutions to deterring parties from doing so,” said Akbar. “Such solutions may be the key to changing what we consider ‘weak’ democracies into ‘strong’ democracies.”

Judging by what Berkeley’s Bangladesh center has already accomplished in the short time since it’s establishment in 2013, we can be sure, said Dr. Saxena, that the research produced through the Chowdhury Center will not only help us to think about ways to combat the many challenges that the country is currently facing, but it will also offer us opportunities to learn from Bangladesh and envision how it can serve as a model for innovation and development.

In the long run, we can be confident that Berkeley’s Bangladesh Center will emerge as a major hub for Bangladesh Studies in the United States and will become, in the words of founder Subir Chowdhury, “an independent global voice positively affecting the quality of life of people in Bangladesh.”

With input from coverage of the center by Elena Provencio, Staff Writer at UC Berkeley’s student newspaper, The Daily Californian, Thomas Levy, Staff Writer at the UC Berkeley News Center, and Kathleen Maclay, UC Berkeley Media Relations. This article was first printed in India West’s E-Paper edition dated April 10, 2015.

Internship Opportunities

The Chowdhury Center provides Bangladesh-based research and internship opportunities for UC Berkeley students during the summer break. Open to upper-division UC Berkeley undergraduate and graduate students, this summer research and internship program includes:

- Eight weeks of stay in Bangladesh.
- With the host institution covering all in-country travel and living costs.
- A Chowdhury Center award of $1500 to cover air fare, immunization and visa related costs.

Awardees for 2015

Internship Site: Technohaven, Dhaka
- Dorothy Kong (BBA Candidate, Haas School of Business & BA Candidate in Economics & Social Welfare): Understanding technologies to solve social problems

Internship Site: School of Business, Independent University, Dhaka
- Laura E Boudreau (PhD Candidate, Business & Public Policy, Haas School of Business): International compliance in the RMG sector.
- Rezwana Abed (Master of Public Policy Candidate, Goldman School of Public Policy): Women and enterprise development

Please contact bangladesh@berkeley.edu for more information.
ON THE CHANGING ROLE OF THE TABLA PLAYER IN HINDUSTANI CLASSICAL MUSIC: A CONVERSATION BETWEEN ZAKIR HUSSAIN & BONNIE WADE

Bonnie Wade: Moving to the instrument as an accompanying instrument and the musician as an accompanist? So, when you were a younger musician what was your idea about your job as an accompanist. Did you understand your role to be different depending on the type of music you were accompanying - vocal music or instrumental music.

Let’s start with vocal music. If you were accompanying a singer of khayal, which is as you said a predominantly vocal genre, what would be your role. And you have certainly accompanied many talented singers.

But then I found among your recordings that two of the singers with whom you recorded with sang Tarana, a very diverse genre, from the south. Those artists were Pandit Pajey Chakraborty in Milan in 1989. And also in that year with Ustad Rashid Khan who sang Tarana. In 1989 as well you recorded with Shrimati Girija Devi and she sang yet another vocal genre, tappa.

So, would you please explain the differences among those vocal genres and speak to how accompanying them asked you as a tabla player to adjust what you do?

Zakir Hussain: As a young musician I was too busy looking good. I was just too busy trying to impress everybody. I just had to show off. It became an interesting point in my life when I was busy doing showing off and getting good reviews from the age of say twelve to about sixteen. And then I got a really bad one when I was sixteen.

It went something like this. “the young Zakir Hussain did his usual smile and fast riffs and saxual-jawaaq and long tihais and techniques was impressive but really had nothing to do with what was happening on the stage musically or with the statement that the main maestro was trying to make through his music. And so this critic’s observation is that the young Master Hussain has not developed to the next stage. He has not found a way to be able to grow as a musician.

In other words, it was a scathing analysis of my playing. It made me very upset and very angry. It was one of the students of my father who said, you know what, this may not be something that you like but analyze it. See if this is true. If what the guy is saying is true and is exactly what has happened.

And if so then find a way to be able to rectify it so that next time that person hears he has to eat his words. And come back to liking you or whatever. Or something like that.

I started thinking about it. I started paying more attention to accompaniment. Not me accompanying but watching other tabla players play. Specially with vocalists. The reason for that was because that required the most patience and the most focus as a tabla player. And also required the understanding of the repertoire, its emotional content, its expressive element. It required all that because it wasn’t just a melody being played. There were words. And those words talked about things. Things that related to daily life, relationships, and things that were relevant to our lives.

Then I realized that I really had no clue about what the musical repertoire was. And I started to think that if I didn’t learn anything about vocal music then I am not going to be able to take even the first step into becoming a good accompanist. So, I started listening a lot to vocal music. One of the great maestros of Indian vocal music, khayal, was Ustad Bade Ghulam Ali Khan, the great exponent of the Patiala school of vocal music who used to live close by. And my duty, that I took upon myself at that time was that on Sundays when I was not going to school, I would go to his home and I would sit there. And Ustad Bade Ghulam Ali Khan Sahab would be lying down on his settee, with his harp in hand like King Lear, a big bowl of amazing tasty chicken legs – I am not kidding - with all sorts of butter and ghee and masala, and he would just sing. All day long that is what he did. Lying there he just sang. And I would sit there with the tabla. And if the mood came upon him to sing a composition, he would look at me and say “Beta (son).” And then I would accompany him. And that was my job - for many hours a day I would sit there patiently, waiting for him to look at me.

What was interesting to me was that in that period I heard a zillion compositions – thumri, dasrads, jhoola, bhau-thumris, bandishes of madhyalaya, bada khayal, chota khayal, everything. I listened to compositions of all those rasas and I started to identify rasas when I heard those compositions. That was very interesting for me. I found a way to say, oh ok, if it is this composition, “aaye na baddam mere.” it’s bhaairavi because I knew it was in bhaiaravi. So I started to identify all that stuff while listening to singers.

I was lucky that next door to us, in 1962-63, lived a singer of great, great talent. His name was Chulam Mustafa Khan. At the moment he is the teacher of people like Harsharan, Sonu Nigam – various singers who went to study with him. He used to practice all day too. So, when I’d come back from school I’d go over to his place. So, now I wasn’t just listening on Sundays to the Patiala gharana and all the compositions that came from there but I was also listening to Rampur Sahassn from Ustad Qulham Mustafa Khan Sahib. I was accompanying him as well and learning. So, I took it upon myself to really educate myself on the repertoire. And what it did was that it gave me some insight into the emotional content of our music.

Up until that point I was a tabla player who had my package no. 1, package no. 2, package no. 3 and so on. And I am playing rhythm and the sitar is playing. Not really paying attention to what he is doing but waiting for him to point to me and tell me, ok, you go. And then, depending on what tempo we were at, I’d unravel my package no. 2 or package no. 3. And then the audience would go, “clap, clap, clap,” and I would say to myself, OK, that was good!

That was the extent of my understanding of what Indian music was supposed to be. But, all this changed when vocal music came to play. And it all changed because of that one critical review.

I have to say that if you want to be a very good accompanist as a tabla player, you must know what you are accompanying. You have to. It is the same in any music. If you’re a jazz drummer you have to know all the standards are so that you can play them right. You have to know all the chord changes so you know what the course is. If the guy looks at you and says: “4”, which means four times around the course, then when you’re playing your solo and you know exactly when you’re supposed to come out if it and get back to tempo time. You must know these things. It’s very important.

So, then what is the job of a tabla accompanist? What is that tabla accompanist supposed to be doing? What is he supposed to be doing?

As per my analysis and as per my understanding, it is this: That the tabla accompanist is a driver. He is a chauffeur. And his job is to take the singer (cont’d on next page)
(cont’d from previous page) or the instrumentalist, whoever he is accompanying, in this beautiful call-and-raga so-and-so with bandish so-and-so or taal so-and-so, with all the wheels in place, and he has to drive that person on that road, whether it is the road, jhap taal, or road roopak taal, or road aada chahudat or whatever, and you drive him avoiding all the potholes, giving that vocalist or instrumentalist the smoothest possible ride from one end to the other end. And when you arrive there, you make sure you coalesce the person you are accompanying. And you provide him or her everything that they need to be able to express what the song is saying. What the emotional feeling of the song is.

If it means that you have to just play time for an hour, like with Kishori Amonkar, and you are just playing teen taal with sixteen beats for fifty minutes, then that is what you do, because that is what is required of you.

I remember playing with Ustad Ali Akbar Khan Sahab, the great instrumentalist. Most tabla players felt that they needed to play with an instrumentalist because that is when you got a chance to play. Or the same with a dancer. But I have found myself in situations where I have played a whole hour and twenty minute set with Ustad Ali Akbar Khan Sahab just playing the rhythm because that is all that was needed. The great man was doing so much with the music that there was no need for me to push my wand in there and really mess things up.

So, understanding your job as an accompanist is very important. You are the most important wheel in the whole thing. And that wheel is the steering wheel. Once you turn on the car and the engine and everything, then you have to steer it through and you have to make sure that you are there one hundred percent for whoever you’re playing with. I learned that. And I learned tappa. And I learned thumri. And I learned dadra. And chayati. And kajri. If Shobha Gutru sat there and decided to sing, “jholia, dhheere se jhulo. banaari re sanvariya,” what was she saying. There were some requests, some pleas in that singing. How do you express that? What kind of a rhythm must you play? What kind of an accent must you give so that she feels the rhythm and she feels the groove and goes further with it.

So, that is what accompaniment is all about.

One review did all this to me. It changed my life and made me an accompanist.

The other thing about being an accompanist is having the confidence to do less. You’re not there to impress everybody with your tabla playing. You’re part of a large picture. You’re part of a canvas. Sometimes, you’re just the frame of the canvas. Sometimes, you’re the face in the canvas. Sometimes, you’re just the stand of the frame behind the canvas, not even being seen but holding it up. And sometimes, you’re the thread that holds it around the nail. There are many ways to look at it.

The fact is that the ability to be able to give in, the confidence to be able to do less, and the knowledge of all layers of compositions and what they represent, are all very important to being an accompanist.

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**THE MAHARAJ KAUL MEMORIAL FUND**

Established in memory of Maharaj Kaul, a UC Berkeley alum, tireless campaigner against injustice, founder of the India Relief & Education Fund and Coalition Against Communist, and long-time supporter of ISAS’s mission and activities, the dual purpose of this fund is to provide support for:

- **Annual Maharaj Kaul Memorial Lecture** on the theme of social justice.
- **Annual Maharaj Kaul Memorial Grants** of 1 USD toward research travel in South Asia and 500 USD for domestic conference travel.

**Shahid & the Voice of Sanity**

The 4th Maharaj Kaul Memorial Lecture “Shahid and the voice of Sanity,” was delivered on October 21, 2014, by Hansal Mehta, the courageous and award-winning filmmaker, who is perhaps best known for his film National Award winning film, Shahid, about human rights lawyer Shahid Azmi who was murdered in 2010. The lecture was preceded by a screening of the film.

Video of the lecture at southisa.berkeley.edu/shahid-and-voice-sanity

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**THE TATA SOCIAL INTERNSHIP PROGRAM IN INDIA**

The Tata Social Internship Program in India is a Tata-funded program that offers UC Berkeley, UC Santa Cruz, and UC Davis students the opportunity to undertake 8 week projects at the Tata Group in India every summer. These projects have either a development, social enterprise, environmental, sustainable or CSR focus and involve a significant research element.

**Deadline: April 20, 2015**

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**ISAS STUDENT FUNDING OPPORTUNITIES**

**The 2015 Tata Interns**

**Tata Steel (Jamshedpur, Jharkhand):**
- Ailen Vega (Hyderabad, Andhra Pradesh)
- Christopher Stern (Pune, Maharashtra)
- Kyle Joyner (Pune, Maharashtra)
- Gurchit Singh Chatha (Kolkata, West Bengal)
- Kyle Joyner (Pune, Maharashtra)
- Priya Bhattacharjee (Kolkata, West Bengal)

**Sir Dorabji Tata Trust and Tata Projects (Mumbai, Maharashtra):**
- Pratik Doshi (Mumbai, Maharashtra)
- Pratik Doshi (Mumbai, Maharashtra)
- Pratik Doshi (Mumbai, Maharashtra)
- Pratik Doshi (Mumbai, Maharashtra)

**Tata Chemicals (Haldia, West Bengal):**
- Dafna Bearson (New York, New York)
- Rachel Liu (New York, New York)
- Rachel Liu (New York, New York)
- Rachel Liu (New York, New York)

**Tata Power (Pune, Maharashtra):**
- Priya Bhattacharjee (Kolkata, West Bengal)
- Priya Bhattacharjee (Kolkata, West Bengal)
- Priya Bhattacharjee (Kolkata, West Bengal)
- Priya Bhattacharjee (Kolkata, West Bengal)

**Tata Steel (Jamshedpur, Jharkhand):**
- Shalini Chatterjee (Kolkata, West Bengal)
- Shalini Chatterjee (Kolkata, West Bengal)
- Shalini Chatterjee (Kolkata, West Bengal)
- Shalini Chatterjee (Kolkata, West Bengal)

**Tata Projects (Hyderabad, Andhra Pradesh):**
- Joseph Daniel Sparks (Kolkata, West Bengal)
- Joseph Daniel Sparks (Kolkata, West Bengal)
- Joseph Daniel Sparks (Kolkata, West Bengal)
- Joseph Daniel Sparks (Kolkata, West Bengal)

**Shahid & the Voice of Sanity**

**The 4th Maharaj Kaul Memorial Lecture**

**Deadline: April 20, 2015**

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**THE SOUTH ASIA FORUM**

This grant opportunity, offered by the ISAS, is designed to encourage collaborative work between graduate students at UC Berkeley. It sponsors one graduate student-led research workshop or mini-conference in any field on contemporary or historical South Asia-related topics every Spring.

For application procedures & eligibility requirements please visit southasia.berkeley.edu/SOUTH-ASIA-FORUM Deadline: LAST FRIDAY OF OCTOBER
The Chowdhury Center Scholarships for Bangladesh Studies
The Chowdhury Center provides the following three scholarships to all incoming and current Berkeley students:
- The Subir Chowdhury Graduate Fellowship on Quality of Life in Bangladesh
- The Malini Chowdhury Graduate Fellowship on Bangladesh Studies
- The Subir Chowdhury Undergraduate Scholarship

Details about the winners of the 2014 scholarships on page 3.
For application procedures & eligibility requirements please visit:
SOUTHASIA.BERKELEY.EDU/CHOWDHURY-FELLOWSHIPS
Deadline: End February

Berkeley-AIPS Urdu Language Program in Pakistan
The program provides intensive Urdu language training to US-based students for fifteen-weeks for studying Urdu in an intensive Urdu language immersion program based at Lahore University of Management Sciences (LUMS) in Pakistan. The program covers all costs related to airfare, visa, LUMS admission, tuition, and hostel fees, as well as all excursions and activities that fall within the program. In addition, the program also provides a monthly maintenance allowance.

The 2014 BULPIP Cohort
Madihah F. Akhter: Ph.D. Candidate in History, Stanford University
Elizabeth A. Bolton: Ph.D. Candidate in Radio-Television-Film, UT Austin
Aparna M. Kumar: Ph.D. Candidate in Art History, UCLA
Saleha Parvaiz: MA Candidate in Asian Studies, LIT Austin
Kelsey J. Utne: MA Candidate in International Studies, Univ. of Washington
David W. Weil: Ph.D. Candidate in Near Eastern Studies, Princeton

For application procedures & eligibility requirements please visit:
SOUTHASIA.BERKELEY.EDU/BULPIP
Application Deadline: Mid February

FLAS fellowships — funding for studying South Asian languages
Each year ISAS provides U.S. Dept. of Education funded Foreign Language & Area Studies (FLAS) awards to support students studying Bengali, Hindi, Punjabi, Sanskrit, Tamil, Telugu, and Urdu. FLAS fellowships cover tuition and a stipend and are awarded either for the academic year or for a summer language study program.

The 2014 Award Recipients:

ACADEMIC YEAR AWARD
for HINDI: Padma Maitland (UC Berkeley), Ajay Pillarissetti (UC Berkeley), William Stafford (UC Berkeley), Elizabeth Thelen (UC Berkeley), Vania Wang (UC Berkeley)
for MARATHI: Gregory Goulding (UC Berkeley), Hareem Khan (University of California-Santa Barbara), Aaron Young (UC Berkeley)
for SANSKRIT: Meghan Howard (UC Berkeley)
for TELUGU: Anisha Gade (UC Berkeley)
for URDU: Inderjit Kaur (UC Berkeley)

SUMMER AWARD
for HINDI: Joseph Albertson (UNC at Charlotte), Julia Corwin (University of Minnesota-Twin Cities), Carly Nichols (University of Arizona), Angela Oberg (Rutgers University), Shivanu Sud (UC Berkeley), Lindsay Vogt (UC Santa Barbara)
for SANSKRIT: Eli Sharf (Brown University), Alexander Yannopoulos (Kathmandu University)
for SINHALA: Ruwani Fonseka (UC Berkeley)
for TAMIL: Jodi Shaw (Loyola Marymount University)
for TELUGU: Kristina Rogahn (UC Berkeley)
for URDU: Sarah Fasano (Connecticut), Jasmina Pintal (UNC at Chapel Hill)

For application procedures & eligibility requirements please visit:
SOUTHASIA.BERKELEY.EDU/FLAS-FELLOWSHIPS
Deadline: Mid January

The ISAS Awards for Sri Lanka Studies
The ISAS, with the support of the Tamil American Peace Initiative, offers:
OUTSTANDING PAPER PRIZE IN SRI LANKAN STUDIES
for a paper on the “Impact of the Sri Lankan Model in Internal Conflict and International Diplomacy,” and the DISSERTATION RESEARCH AWARD of $1500 for doctoral work on Sri Lanka.

The 2014 awardees are:
OUTSTANDING PAPER PRIZE
Dylan Fisher (Grinnell College): The Disappeared: Fiction and Ethnography in Sri Lanka’s Postwar Reconciliation
DISSERTATION RESEARCH AWARD
Alessandra Radicati (London School of Economics): The Wonder of Asia: Infrastructure and Development in Colombo.

For application procedures & eligibility requirements please visit:
SOUTHASIA.BERKELEY.EDU/SRI-LANKA-AWARDS
Deadline: March 3, 2014

The Hart Fellowship for Tamil Studies
The Hart Fellowship for Tamil Studies, established with a generous contribution from Professors George and Kausalya Hart, both cornerstones of Tamil Studies at UC Berkeley, supports graduate student research on projects focusing on some aspect of Tamil studies. The fund provides for grants of up to $3000 for research travel and $500 for domestic conference travel or in-country library research.

The 2015 Award Recipients:

Kristina Rogahn (Ph.D. Candidate, South and Southeast Asian Studies, UC Berkeley): Tamil literary history from the 18th to the early 20th century.

Lily Shapiro (Ph.D. Candidate, Sociocultural Anthropology, University of Washington): Intersection of medicine and labor in South India.

The 2014 Award Recipient
Shakthi Nataraj (Ph.D. Candidate, Anthropology, UC Berkeley): Narratives of Sexual Identity in Tamil Nadu

For application procedures & eligibility requirements please visit:
SOUTHASIA.BERKELEY.EDU/HART-FUND
Deadline: April 13, 2015

The S.S. Pirzada Dissertation Prize on Pakistan
The Syed Sharifuddin Pirzada Dissertation Prize on Pakistan honors the best doctoral dissertation on Pakistan (or the region that is now Pakistan) in the Humanities, Social Sciences, Visual & Fine Arts, Law, and Public Health as long as a) Pakistan forms at least 50% of the content, b) the dissertation is submitted at an accredited North American or European Union-based University, and c) the dissertation is filed between May 1, 2014, and September 1, 2015. The amount of the award is $2,500.

For application procedures & eligibility requirements please visit:
SOUTHASIA.BERKELEY.EDU/PIRZADA-PRIZE
Deadline: Mid October
The Berkeley Pakistan Initiative has had a very busy year. In August 2014, it successfully re-launched, in partnership with AIPS, the Berkeley Urdu Language Program in Pakistan (BULIP) (for more details, see next page). The Berkeley Pakistan Initiative and the Institute for South Asia Studies co-hosted several Pakistan-focused events, including the “Pakistan Writers Series” which featured readings and conversations with acclaimed authors Muhammad Hanif, Mohsin Hamid and Bilal Tanweer. In October, the annual “Mahomedali Habib Distinguished Lecture on Pakistan” invited Dr. Ayesha Siddiqa (author of Military Inc.) to Berkeley to spend a week on campus, and to present a talk focused on religion, state and society in contemporary Pakistan. Other guest speakers over the past twelve months have included: Dr. Anjum Altaf (Provost, Habib University) who presented on the crisis of education in Pakistan; Dr. Iftekhar Dadi (Associate Professor, Cornell University) who gave a talk about Urdu cinema in 1950s Pakistan; Mr. Saqib Mausoof (director) who screened his film Kala Pul; Dr. T.V. Paul (Professor, McGill University) who discussed his 2014 book, The Warrior State; and Dr. Mona Sheikh (Researcher, Danish Institute of International Studies) who shared her thoughts on Pakistan government negotiations with the Taliban.

Dr. Sheikh was a visiting research scholar at the Institute of South Asia Studies in the summer of 2014 as well. In early February 2015, the Berkeley Pakistan Initiative and TCF (The Citizen’s Foundation) held a one-day conference focused on the challenges facing Pakistan’s educational system as well as possible solutions. Speakers included: Adil Ajmal, Shashi Bulswar, Salman Haymunn, Ameen Jan, Umar Khan, Bilal Musharraf, Irfan Mumtaz, Sanaa Riaz and Amjad Noorani. Planned for late February 2015 is another conference, this one focused on security in Pakistan, widely conceived to include the vulnerabilities surrounding access to food and safe water, urban dysfunction, corruption, land tenure, legal access, rising religious nationalism, economic weakness.

For more information about the Berkeley Pakistan Initiative, please visit: southasia.berkeley.edu/berkeley-pakistan-initiative.

THE SYED SHARIFUDDIN PIRZADA DISSERTATION PRIZE ON PAKISTAN

The Pirzada Dissertation Prize honors the best doctoral dissertation relevant to the study of Pakistan in the humanities, social sciences, education, or law. From 2015 onwards the prize will be open to anyone who has completed their dissertation in the previous year in the US, Canada or Europe. It comes with a cash prize of $2,500.

Videocasts of the lecture at southasia.berkeley.edu/pirzada-award-ceremony-lecture-2015. For more information about the Pirzada Dissertation Prize, please visit southasia.berkeley.edu/pirzada-prize.

The 2014 Pirzada Prize winner, Dr. Amber Abbas flanked by donors, Rafat Pirzada and his wife, Amna Jaffer.

THE BERKELEY PAKISTAN WRITERS SERIES

The Berkeley Pakistan Initiative and the Institute for South Asia Studies co-hosted the “Pakistan Writers Series” which featured readings and conversations with acclaimed authors from Pakistan. In Spring 2014, in an event titled, “Mangoes, Alice, and the Missing Baloch,” Mohammad Hanif, the renowned author of A Case of Exploding Mangoes, Our lady of Alice Bhatti, and The Baloch Who is Not a Case of Exploding Mangoes, read from his debut novel, How to Get Filthy Rich in Rising Asia, visit UC Berkeley 2014. The acclaimed novelist read from his latest book, How to Get Filthy Rich in Rising Asia, as well as delighted the assembled audience with his views on the craft of writing, being an outsider, drones, and love.

In Fall 2015, Bilal Tanweer, writer, translator and LUMS faculty member, read from his debut novel, The Scarer Here Is Too Great, a powerful novel that paints a haunting portrait of urban Pakistan. All conversations were led by UC Berkeley Professor of Comparative Literature, Prof. Harsha Ram and included book sales and signings.

Videocasts of the readings at southasia.berkeley.edu/podcasts
REFLECTIONS BY A BULPIP-AIPS STUDENT
(ON HER TIME IN PAKISTAN)

BY KEITH SNODGRASS

It isn’t easy for an American to travel to and spend time in Pakistan these days. And given Western media coverage of the region, not many people prioritize it as a destination. Despite the obstacles and the common misconceptions of the country, Kelsey Utne was intent on getting there anyway. A student of Hindi and Urdu, she knew the value of immersion in developing her language skills. Previously she had lived and studied in India, but felt that her experience and understanding of South Asia was incomplete without visiting Pakistan.

Luckily, her first year at the University of Washington was also the first call for applicants for the Berkeley Urdu Language Program in Pakistan (BULPIP) program in over ten years. Administered jointly with the American Institute of Pakistan Studies (AIPS), this program had been closed due to post-9/11 security concerns. As the political situation has stabilized, the program has reopened and seeks to give American students the opportunity to study Urdu in Lahore, Pakistan. After applying last winter, she was awarded a fellowship to study on the campus of the Lahore University of Management Sciences (LUMS) from August until December in the intensive Urdu language program.

“Living in Lahore was an incredible opportunity,” Utne says. Though classwork dominated much of her time, she and her cohort also climbed Mughal forts, visited Sufi shrines, and celebrated Eid. “My favorite classes were on current events, because it helped me to better understand the city and country I was living in. We read local newspapers and almost every week we each had to present on a current issue or news story. And there’s a lot going on in Pakistan right now, so these classes also gave us space to ask for background information and clarification about ongoing issues.”

Pakistani, Indian & Thin Skins

By Kalpana Sharma

Very much in fashion these days are the talented and versatile Pakistani writers who rarely fail to impress as they churn out one bestseller after another. A student of Hindi and Urdu, she knew the value of immersion in developing her language skills. Previously she had lived and studied in India, but felt that her experience and understanding of South Asia was incomplete without visiting Pakistan.

But Mohammed Hanif, author of A Case of Exploding Mangoes and Our Lady of Alice Bhatti and, more recently, The Baloch Who Is Not Missing Gr Others Who Are, is not quite a fashion icon. Indeed, adorned in a mismatched jacket and shoes that were a kind of turquoise blue, during a recent visit to the University of California in Berkeley the US, he did make a declaration of sorts, but not a fashion statement.

What Hanif communicated, not through his attire but via his generally self-deprecating response to questions, was that Pakistani journalists and writers ace their Indian counterparts in their irreverence and open criticism of society and the establishment. Not many contemporary Indian writers have managed to do that and still not have their books banned. Remember Rohinton Mistry! Years after his book Such a Long Journey was published, the Shin Sena decided to take offence at a character resembling Bal Thackeray, and the Supremo’s grandson succeeded in getting the book taken off the English syllabus at Mumbai University.

In the Fall of 2014, the BULPIP-AIPS Urdu Language Program hosted its first batch of students in Lahore. A cohort of six, these students came from a variety of departments (Art History, Asian Studies, History, International Relations, Near Eastern Studies, and Radio-Television-Film) and institutions (Princeton, Stanford, UCLA, UT-Austin, and the University of Washington). The students spent approximately fifteen weeks on the campus of the Lahore University of Management Sciences (LUMS) undergoing intensive intermediate-plus Urdu language training under the tutelage of two experienced Urdu teachers—Ishtar Afreen and Faiza Saleem—as well as a resourceful and committed Program Manager—Gwen Kirk. Students and program personnel alike needed to take basic security precautions; yet, students did not miss any opportunity to explore Lahore, meet residents of the city, and pursue their research. By all accounts, a program highlight was a weeklong road trip to Islamabad, Taxila and Murree in early December. Said students, reflecting back on their experience: “I really enjoyed studying Urdu in Pakistan”; “my Urdu has improved by leaps and bounds over the past few months”; both Urdu teachers “cared deeply about the students”; “LUMS was a really comfortable space to live and work in”; “Lahore is a gem of a city”; and, “I would enthusiastically recommend the program to anyone interested in Urdu, Lahore and Pakistan”.

More information about the program, at southasia.berkeley.edu/BULPIP

KALPANA SHARMA

Kalpana Sharma is a consulting editor to the Economic & Political Weekly and a columnist with The Hindu. She was in residence at UC Berkeley during Spring 2014 as a Visiting Faculty at the School of Journalism where she taught a course titled, "International Reporting: India." Originally published in Economic & Political Weekly, Vol. - XLIX No. 8, February 22, 2014.
One of her most memorable experiences was celebrating Eid al-Adha, or Greater Eid—a Muslim festival which celebrates Abraham’s willingness to sacrifice his son Ishmael.

“The night before it we went to the market to have mehndi put on our hands. It reminded me a little bit of the US winter holiday season with how the whole market was more festive, more crowded.” Traditionally families will purchase a goat or other livestock to sacrifice on that day, which is then portioned between the family, neighbors, and the poor and needy.

As for holidays back home, it was a little hard to be away for Thanksgiving. “I really missed my mom’s cooking! In the week leading up to Thanksgiving I was trying so hard not to think about her stuffing. But we were so lucky—Syed Babar Ali, the founder of LUMS, didn’t want us to miss out on the holiday. Since Thursday was just a normal class day with homework and tutorials we did it on that Friday, but we had these exquisite turkeys that Babar Ali had ordered specially for us. They were delivered on a bed of French fries, which was to try to make them ‘more American.’ And then a good friend of mine hunted all and every bird he could find. We used to chase a hunting pavilion. We also visited cultural and tourist attractions for the whole week leading up to Thanksgiving. There were exceptions, they were quite memorable. “Every day at sundown there is a ceremony at the Ataturk-Wagah Border between India and Pakistan. It’s a huge event and tourists come from all over to watch it, wave flags, and support their country. A couple of years ago I had seen it from the Indian side, and I remember standing on my tiptoes trying to see as much of Pakistan as I could through the gates. It was really important to me that I be able to experience this event from both sides, and so I was so grateful when we were able to go.”

Reproduced from: southasia.washington.edu/south-asia-mais-candidate-keleey-bulpip-ajps-fellowship-pakistan

MANAGING THE FIRST COHORT—A report by Quendolyn Kirk, the Lahore-based BULPIP-AJPS Program Coordinator

A part from over twenty hours a week of formal classroom study, students got the opportunity to interact with monolingual guest speakers from many different walks of life. In addition to prominent writers and scholars such as Intezar Husain and Yasmeen Hamid, they met with film actress and dancer Zareen Suleiman, singer Muhammad Jawad, independent filmmaker Akifa Mian, calligrapher Abdul Basit, and a group of traditional wrestlers who visited specially from Gujranwala.

“He who has not seen Lahore has not even been born,” goes a famous Punjabi saying, and indeed a major advantage of studying Urdu in Lahore is the incredibly rich and vibrant atmosphere, filled with the city’s distinctive cultural and historical personality. Students explored Mughal sites, such as the Royal Fort, Shalimar Gardens, and Jahangir’s Tomb, and rowed across the river Ravi to play cricket in the shadow of Prince Kamran’s hunting pavilion. We also visited cultural and tourist attractions for the whole week leading up to Thanksgiving. There were exceptions, they were quite memorable. “Every day at sundown there is a ceremony at the Ataturk-Wagah Border between India and Pakistan. It’s a huge event and tourists come from all over to watch it, wave flags, and support their country. A couple of years ago I had seen it from the Indian side, and I remember standing on my tiptoes trying to see as much of Pakistan as I could through the gates. It was really important to me that I be able to experience this event from both sides, and so I was so grateful when we were able to go.”

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IN MEMORIAM
SOCIAL ANTHROPOLOGIST GERALD BERREMAN DIES AT AGE 83

By Kathleen Maclay

Gerald D. Berreman, a UC Berkeley emeritus professor of anthropology who was widely recognized for championing socially responsible anthropology and for his work on social inequality in India, died in an elderly care home in El Cerrito, Calif., on Dec. 23 following a long illness. He was 83.

A native of Portland, Ore., Berreman joined the UC Berkeley Department of Anthropology in 1959 as an assistant professor. He retired in 1981 after a distinguished career that featured a 41-year study of caste, gender, class and environment in and around the Indian village of Sirkanda and the urban area of Dehra Dun.

In later work, Berreman explored how lower-caste individuals in Northern India could escape the stigma of belonging to the so-called “untouchable” class. With a lifelong interest in South Asia and the Himalayas, he also worked on environmental and development issues in India and Nepal.

Berreman was known among anthropologists for his campaign to establish an ethics code that said anthropologists’ primary responsibility should be to the people they study. He also was an early proponent of transparency in social science research. In the 1970s and ‘80s, he contributed to efforts that helped debunk a 1970s hoax about the discovery of a Stone Age tribe in the Philippines.

Berreman was an outspoken critic of the Vietnam War and the United States’ Cold War entanglements. Related to that, he refused to participate in Peace Corps training for volunteers going to India “because he thought that a nation which was annihilating a people in one country cannot be truly interested in doing good to another,” according to Berreman’s longtime Indian colleague, the poet and folklorist Ved Prakash Vatuk.

UC Berkeley colleagues recalled that Berreman was profoundly affected by the segregation he witnessed around him and across the US while stationed in Montgomery, Ala., with the U.S. Air Force from 1953 to 1955, before the civil rights movement took hold in the 1960s.

“Gerry considered those years decisive with respect to his development of a broadly comparative theory of social inequality that allowed him … to compare caste relations in India, the American South and, by further extension, to South Africa during apartheid,” said UC Berkeley anthropologist Nancy Schepers-Hughes, who was Berreman’s former graduate student, colleague and friend.

She said his “masterful theoretical and methodological contributions…shaped and transformed generations of Berkeley graduate students, among whom I was extremely lucky and extremely grateful to have been numbered.”

Friends, colleagues and students recalled Berreman’s “smashing humor,” love of travel, and his regular “breakfast club” meetings with friends.

Berreman earned a bachelor’s and a master’s degree in anthropology from the University of Oregon in 1952 and 1953, respectively. He received his Ph.D. in cultural anthropology from Cornell University in 1959. Berreman spent almost three years in a Ford Foundation Foreign Area Fellowship and also had several Fulbright Fellowships. He received honorary degrees from the University of Stockholm and Garhwal University in India, and taught in Sweden, India and Nepal.

Berreman conducted several studies in Iran and Nepal with his wife, Keiko Yamanaka, a lecturer in UC Berkeley’s Ethnic Studies Department who researches transnational migration and social transformation in East Asia, primarily in Japan and South Korea.

“Gerry and I traveled together, worked together on research trips, and had lots of fun in the many places we visited,” said Yamanaka. “I cherish (cont’d on next page)
We are delighted to report that in 2014 both the Institute as well as ISAS-affiliated faculty received major grants and fellowships in support of our work in South Asia related fields. We thank all our faculty and students for it is their record of work that has enabled us to receive these prestigious and important awards.

**ISAS Safe Water Initiative wins prestigious Obama-Singh Award for 2014**

The Institute has been selected for the prestigious Obama-Singh 21st Century Knowledge Initiative Award for 2014. The award is a part of an ongoing educational partnership between India and the United States aimed at cultivating educational reform, fostering economic growth, generating shared knowledge to address global challenges, and developing junior faculty at Indian and American institutions of higher learning.

A team of faculty members at UC Berkeley will collaborate with faculty at the Centre for Technology Alternatives for Rural Areas (CTARA) in the Indian Institute of Technology (IIT), Bombay, Maharashtra on a three-year project titled, Sustainable Indian Water Infrastructure Project (SIWIP): A Systems Approach.

The UC Berkeley SIWIP team will be led by Cal water experts Isha Ray and Kara Nelson. Isha Ray is Associate Professor at the Energy and Resources Group and Co-Director of the Berkeley Water Center. Professor Ray works on the social and economic problems of safe water and sanitation in low-income communities, with emphasis on access, affordability, and acceptance. Kara Nelson is Professor, Civil and Environmental Engineering (CEE), Director at the Engineering Research Center for Reinventing our Nation’s Urban Water Infrastructure (ReNUWIt), and the faculty leader of the Research Thrust Area on Safe Water and Sanitation at Berkeley Water Center. Professor Nelson is an expert in the field of urban water infrastructure and waterborne pathogens. Other UC Berkeley faculty involved in this project are David Sedlak, Professor, CEE. Professor Sedlak is an expert on urban water infrastructure, particularly in relation to chemical contaminants and new water treatment technologies. He is Co-Director of the Berkeley Water Center and Deputy Director of the NSF-sponsored center on urban water infrastructure (ReNUWIt); Ashok Gadgil, Professor, CEE. Professor Gadgil works on energy efficiency and safe water technology development, especially in developing countries. He has pioneered an inexpensive technology to purify contaminated drinking water, “UV Waterworks”, that is being deployed in thousands of villages across India. He is Director of the Environmental Energy Technologies Division at Lawrence Berkeley Laboratory. The research team will be advised on economics and social science methods by Professor Pranab Bardhan, who has pioneered the study of development economics in India for over four decades; and Professor Lawrence Cohen, Anthropology, and Director of ISAS, who has conducted extensive fieldwork in India, most recently on public health and society.

CTARA, the center within IIT-B that we are partnering with, has two decades of engagement with elected bodies and local agencies in the core sectors of water, energy and agriculture. The CTARA SIWIP team will be led by NC Narayanan. Professor Narayanan works on policy and governance in the water sector in India. As Executive Director of the South Asia Consortium for Interdisciplinary Water Resources Studies, Hyderabad, he coordinated a research program linking Wageningen University, the Netherlands, and five South Asian universities, on a Water Policy Program from 2006-08. This effort is part of urbanWASH - an ongoing initiative at the Institute that is focused on urban water and sanitation issues in South Asia thinking about security and Pakistan. Where current conversations mostly focus on the Pakistan army, Af-Pak, relations with India, Islamist movements, or nuclear weapons and proliferation, this project seeks fresh approaches and broader frameworks that address insecurities such as those posed by anemic economic development, explosive population growth, faltering public institutions, environmental degradation, resource mismanagement, and rising class and ethnic tensions. In exploring these issues, this project is especially interested in foregrounding Pakistani voices toward highlighting the often complex, surprising and capacious ways in which different groups of Pakistanis think about their individual and national “security.”

Our first event in this series was a conference held on February 27-28, 2015 in UC Berkeley. It brought together a diverse group of scholars and civil society activists from Pakistan and the US who participated in panels that fell into several broad themes and represented views including religion, law enforcement, electronic media, poetry and the environment. For more information on the conference, please visit: southasia.berkeley.edu/pakistan-beyond-security-state
Vikram Chandra & Jake Dalton win Guggenheim Fellowships

Two ISAS affiliated faculty, Professor Vikram Chandra and Professor Jacob Dalton were both honored with a Guggenheim fellowship for 2015 and 2014 respectively. Guggenheim fellowships are awarded for “impressive achievement in the past and exceptional promise for future accomplishment,” and provide funding to further recipients’ work in fields ranging from the natural sciences to the creative arts.

Prof. Vikram Chandra is Senior Lecturer of Creative Writing in the English Department at UC Berkeley. His first novel, Red Earth and Pouring Rain, won the 1996 Commonwealth Writers’ Prize for Best First Book, and his most recent book, Geek Sublime: The Beauty of Code, the Code of Beauty (2014), was a finalist for the National Book Critics Circle Award.

With the support of his Guggenheim Fellowship, Tibetan scholar, Prof. Jacob Dalton will be writing a book on the ninth- and tenth-century tantric tantric manuscripts that were discovered in the “library cave” of Dunhuang. The book will highlight the rise of ritual manuals in late fifth- and sixth-century India and their formative role in the early development of tantric Buddhism.

Asavari Devadiga (Ph.D. City & Regional Planning) presented the theoretical framework of her research, Water When You Need It: Examining Water Service Delivery with an Urban Planning Perspective, at the American Collegiate Schools of Planning (ACSP) annual conference in Philadelphia in Nov 2014. Additionally, Connecting the Last Mile: Water Access Policy in Action, a paper that she coauthored on was published in Waterlines, Spring 2015.

Riyad Sadiq Koya (Ph.D. Candidate, History) had an article titled, “The Campaign for Islamic Law in Fiji: Comparison, Codification, Application,” published in Law and History Review, November 2014 - Volume 32, Issue 0.

Munis Faruqui awarded the 2014 Distinguished Teaching Award

Professor of South-east and South Asian Studies, as well as the co-chair of the Berkeley Urdu Initiative and the Berkeley Pakistan Initiative, Munis Faruqui was one the three 2014 recipients of UC-Berkeley’s most prestigious honor for teaching, the Distinguished Teaching Award (DTA). The award, “recognizes teaching that incites intellectual curiosity in students, engages them thoroughly in the enterprise of learning, and has a lifelong impact.” The DTA comes with a cash prize of $10,000 and a formal investiture ceremony presided by Chancellor Dirks.

Jitendra Malik Elected to National Academy of Sciences in 2015

Prof. Jitendra Malik, along with four other UC Berkeley faculty, has been newly elected to the prestigious National Academy of Sciences in 2015. Established by congressional order and signed into existence by Abraham Lincoln in 1863, the academy acts as an official science and technology adviser to the federal government. Election to the academy is considered one of the highest honors that can be accorded to a U.S. scientist. Professor Malik is the Arthur J. Chick Professor of Electrical Engineering and Computer Sciences. His area of research focus is Computer vision and computational modeling of human vision.

Shakthi Nataraj (Ph.D. Candidate, Anthropology) was awarded the 2015 Philip Brett LGBT Studies Fellowship to investigate how political tensions have led to the proliferation of new notions of sexual identity in Tamil Nadu.

Luther Obrock (Ph.D. Candidate, South & Southeast Asian Studies) has joined the faculty in the Department of South Asia Studies in U. Penn as a Lecturer in Sanskrit.

Michael Slouber (Ph.D. South & Southeast Asian Studies 2012; Asst. Professor, Western Washington University) was awarded the 2015 DK Award for the best dissertation in Sanskrit Studies in the past three years at the recent World Sanskrit Conference in Bangkok. Dr. Slouber’s dissertation, Garuda Medicine: A History of Snakebite and Religious Healing in South Asia, is now under contract with Oxford University Press.

Cristin McKnight Sethi (Ph.D. Candidate, History of Art) is working as a Curatorial Consultant for the Philadelphia Museum of Art (researching textiles from India and Pakistan in preparation for an exhibition slated for 2017) as well as an Assistant Curator for the Museum of International Folk Art in Santa Fe, NM, to help prepare a catalogue and exhibition of beadwork from around the world. Cristin has recently finished teaching a course on South Asian art in the Art History Department at Colorado College. In February 2015, she went to India as the Asher Family Fellow on an AILS Junior Dissertation Research Fellowship to do some final research for her dissertation on embroidery from Punjab.

George Hart, Professor Emeritus of Tamil Studies, Awarded the Padma Shri for 2015

Prof. George Hart has been awarded the the Government of India’s Padma Shri for his contributions to the study and translation of Indian literature, particularly the Sangam literature of ancient Tamil Nadu. Professor Hart, the inaugural holder of the Chair in Tamil Studies at Berkeley and as such responsible for establishing the Tamil program at Berkeley, has written extensively on premodern Tamil, its relationship to classical Sanskrit, and South Indian religion and culture. He is best known for his translations of several Tamil epics into English and for asserting that Tamil should be classified as a classical language. It was partly due to his efforts that the Indian Union Cabinet recognized Tamil as a classical language in 2004.

Pranjali Sirasao, Hindi Lecturer in the Department of South & Southeast Asian Studies at UC Berkeley, has recently provided the Hindi translation of Mithila Reverie: Meditations on the Devanagari Script, a book based on the beautiful paintings of Devanagari alphabet by Martine Le Coz.

Lisa Allette Brooks (Ph.D. Candidate, South & Southeast Asian Studies) working in Sanskrit and history of Indian medicine received the Fulbright Hays Doctoral Dissertation Research Abroad award for her research work in India.
New Publications by UCB Scholars & Alumni

About the Author:
Nicholas B. Dirks is the chancellor of the University of California, Berkeley, where he is also a professor of history & anthropology.

Geek Sublime: The Beauty of Code, the Code of Beauty
Vikram Chandra (Author)

Vikram Chandra has been a computer programmer for almost as long as he has been a novelist. In this extraordinary new book, his first work of nonfiction, he searches for the connections between the worlds of art and technology. Coders are obsessed with elegance and style, just as writers are, but do the words mean the same thing to both? Can we ascribe beauty to the craft of writing code? Exploring such varied topics as logic gates and literary modernism, the machismo of tech geeks, the omnipresence of an “Indian Mafia” in Silicon Valley, and the writings of the eleventh-century Kashmiri thinker Abhinavagupta, *Geek Sublime* is both an idiosyncratic history of coding and a fascinating meditation on the writer’s art. Part literary essay, part coding and a fascinating meditation on Kashmiri thinker Abhinavagupta, the writings of the eleventh-century

About the Author:
Vikram Chandra is Senior Lecturer of Creative Writing in the Department of English at UC Berkeley.

Made in Bangladesh, Cambodia, and Sri Lanka: The Labor Behind the Global Garments and Textiles Industries
Sanchita Banerjee Saxena (Author)

T he garments and textiles sector is one of the world’s oldest export industries. It has often served as the “starter” industry for many countries, especially in Asia. Dr. Saxena’s book, based on original, in-depth research in three different countries of Bangladesh, Vietnam, and Cambodia, casts light on some of the significant policy and attitudinal shifts that have occurred in this industry. The book also puts the entire garments and textiles sector into the larger context of international trade policy.

About the Author:
Sanchita Banerjee Saxena is the Executive Director of the Institute for South Asia Studies at UC Berkeley and the Director of the Chowdhry Center for Bangladesh Studies housed within in.

Religious Interactions in Mughal India
Vasudha Dalmia & Munis Faruqui (Eds.)

P ersonal knowledge generally operates with the notion that “Hindu” and “Muslim” as polarized religious identities have existed from the moment Muslims entered northern India in the eleventh century. The essays for this volume interrogate this idea. They focus on Islamicate traditions in their interaction with co-terminous Hindu ones in the three centuries between 1500 and 1800. They examine a wide tableau of sites and modes of interactions, allowing the texts to speak in their own languages, whether these are assimilative, antagonistic, or indifferent. Given the charged nature of Hindu-Muslim relations today, a fresh study of these relations in their regional and temporal specificity along with a renewed attempt to closely interrogate the language in which we talk about them is absolutely vital in order to contest powerful and contemporary “clash of civilizations” narratives in South Asia as well as elsewhere.

About the Editors:
Vasudha Dalmia is Professor Emerita of Hindi & Modern South Asian Studies. Munis D. Faruqui is Associate Professor of South & Southeast Asian Studies.

Notable publications by select CAL alumni:

- **Making Faces: Self and Image Creation in a Himalayan Valley** *(University of Hawai’i Press, 2012)*
  Alka Hingorani (Professor of Visual Narratives, Industrial Design Centre, IIT Bombay)

- **The Muslim Empires of the Ottomans, Safavids, and Mughals** *(Cambridge University Press, 2010)*
  Stephen F. Dale (Emeritus, Professor of History, Ohio State University)

- **Making Lahore Modern: Constructing and Imagining a Colonial City** *(University of Hawai’i Press, 2010)*
  Durba Ghosh (Associate Professor of History, Cornell University)

- **Blood and Water: The Indus River Basin in Modern History** *(University of California Press, 2015)*
  David Gilmartin (Professor of History, North Carolina State University)

- **Ayya’s Accounts: A Ledger of Hope in Modern India** *(Indiana University Press, 2014)*
  Anand Pandian (Associate Professor of Anthropology, Johns Hopkins University)

- **The Language of Secular Islam: Urdu Nationalism and Colonial India** *(University of Hawai’i Press, 2013)*
  Kavita Datla (Associate Professor of History, Mt. Holyoke)

- **Censorium: Cinema and the Open Edge of Mass Publicity** *(Duke University Press, 2013)*
  William Mazzarella (Professor of Anthropology, University of Chicago)

(cont’d on next page)
**Expanding Frontiers in South Asian and World History: Essays in Honour of John F. Richards**

Edited by Richard M. Eaton, Munis D. Faruqui, David Gilmartin & Sunil Kumar

This book brings together some of the foremost scholars of South Asian and Global History, who were colleagues and associates of Professor John F. Richards to discuss themes that marked his work as a historian in an academic career of almost forty years. It encapsulates discussions under the rubric of ‘frontiers’ in multiple contexts.

Frontier has often been conceived as a space of transformation marking new forms of economic organization, commodity trade, land settlement and state authority. The essays here underline the range of interests and approaches that marked Professor Richards’ illustrious career – frontiers and state building; frontiers and environmental change; cultural frontiers; frontiers, trade and drugs; and frontiers and world history. The volume discusses issues from medieval to early modern South Asian history. It also reflects a concern for large-scale global processes and for the detailed specificities of each historical case as evident in Professor Richards’ work in world history.

**About the Editors:**

Richard M. Eaton is Professor of History at the University of Arizona.

Munis D. Faruqui is Associate Professor of South & Southeast Asian Studies at the University of California at Berkeley.

David Gilmartin is Professor of History at North Carolina State University.

Sunil Kumar is Professor of History of Medieval India at Delhi University.

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**The Indo-American Community Lecture in India Studies — ISAS was privileged to welcome historian Romila Thapar and feminist scholar Nivedita Menon as the Indo-American Community lecturers for 2014 & 2015**

We were privileged to have Dr. Romila Thapar, arguably the most prominent contemporary historian of ancient India and a model of courage in the face of devastating attacks on academic history in India over the past two decades, in residence as the Indo-American Community Lecturer for 2014.

Dr. Thapar’s Indo-American Community Lecture, Representing the Past as History: Early North India, was delivered on April 16, 2014. While in residence, Dr. Thapar participated as a respondent at a conference commemorating the 150th birth anniversary of Swami Vivekananda, led Histories of Histories, a graduate student workshop, and held office hours with UC Berkeley graduate students.

In 2015, Dr. Nivedita Menon, renowned feminist scholar, prolific political theorist, and key architect of the website Kafila that has transformed the critical public sphere of ideas in India and beyond, in residence as the Indo-American Lecturer for 2015.

Dr. Menon’s Indo-American Community Lecture, Women’s Rights to Land and the Challenge of the Commons, was delivered on April 9, 2015.

While in residence, Dr. Menon participated in a conference titled, Experimental Populations, Universal Life: Rethinking 20th-century Medicine, Public Health, and the Relation of Economy to Experiment in South Asia, led Escaping Intelligibility, a graduate student workshop on one of her papers, and held office hours with UC Berkeley graduate students.

Videocasts of both lectures at southasia.berkeley.edu/indo-american-lectures
SELECT ISAS EVENTS 2014 - 2015

February 7, 2014
Courtly Encounters: Translating Courtliness and Violence in Early Modern Eurasia
Sanjay Subrahmanyan, University of California, Los Angeles

February 7, 2014
Chai Why?: The Making of the Indian ‘National Drink’
Philip Lutgendorf, The University of Iowa

February 12, 2014
A Persianate Empire?: Sanskrit Literature and Literati at the Mughal court, 1560-1660
Audrey Truschke, Stanford University

February 12, 2014
‘City of Dust’ and IPC 377
Manil Suri, Author

February 18, 2014
Collecting South Asia: Archiving South Asia: A conference on South Asian arts
Tuesday, March 4, 2014

March 13, 2014
Ancient Persia meets colonial India: Histories portrayed on a Zoroastrian silver bowl
Qamar Adamjee, Asian Art Museum, San Francisco

March 15, 2014
Zamanay kay Andaaz: The 9th Annual Urdu Culture Show

March 20, 2014
Ship of Theseus: A Screening of Anand Gandhi’s award winning film

April 2, 2014
Zapartheid Remains: Ruins of Segregation, Remnants of Struggle
Sharad Chari, University of the Witswatersrand

April 3, 2014
Red Pant Dream: The life of revolutionary possibility in India
Sanjay Kak, Documentary film-maker

April 19, 2014
Susami Vivekananda: Celebrating the man and his legacy. A day-long conference celebrating Swami Vivekananda on the occasion of the 150th anniversary of his birth.

April 29, 2014
Consuming Gold: Reframing Gender, Property and Aesthetics in Contemporary India
Nilaka Mehrotra, Jawaharlal Nehru University, New Delhi

April 30, 2014
Talking with the Pakistani Taliban
Mona Karwai Sheikh, Danish Institute of International Studies
May 1, 2014
De Sidere 7: Desire’s Vexed Status - A film by Nicolás Grandi and Lata Mani

May 2, 2014
Feminist Interventions-On Gender and South Asia: The 3rd South Asia by the Bay

Kumbh Mela 2013: Mapping the Ephemeral City
Diana Eck, Harvard University
Video: southasia.berkeley.edu/kumbh-mela-2013

Beyond Capital: Climate Change and the Problem of Scale in Human Society
Dipesh Chakrabarty, University of Chicago
Video: southasia.berkeley.edu/beyond-capital

An analysis of Narendra Modi’s Tweeting
Joyojeet Pal, University of Michigan

February 22, 2015
Corruption & Crisis of Governance in India
C. Raj Kumar, O.P. Jindal Global University

January 22, 2015
U.S. Public Diplomacy and Cultural Heritage Preservation in Afghanistan
Laura Tedesco, U.S. Department of State

January 22, 2015
Comparing Indian State Political Regimes
John Harriss, Simon Fraser

Affective Bodies - Performative Cultures and Aesthetic Practices
Pushpama N., Photo and Visual Artist
Video: southasia.berkeley.edu/pushpama-n

March 18, 2015
India’s Urban Futures: Beyond the Scripts of Techno-utopia and Rural Backwardness
Kavita Philip, University of California, Irvine

March 19, 2015
The Future of India
Justice Markandey Katju, Former Judge, Supreme Court of India

April 7, 2015
The Netzwerkward: How Foreign Policy Is Evolving In The 21st Century
Shashi Tharoor, Member of Parliament, India

April 8, 2015
Sustaining the Indo-U.S. Strategic Partnership: Are Their Long Term Perspectives Convergent?
Ambassador Shyam Saran, Govt. of India

April 22, 2015
Abd al-Jalil Bilgrami’s Ode to a Troubled Marriage: On Poetry and Politics in the Late Mughal Empire
Pabnishke Kaicker, UC Berkeley

April 30, 2015
The Suction of Patients: The captivating forces of Medical Tourism as they unfold in Delhi
Heidi Kaspar, Social Geographer

May 8-9, 2015
Precarious Exchange: Materiality, Network, and Value in South Asia in the World
The 4th South Asia by the Bay Graduate Student Conference

Gandhi before India
Ramachandra Guha, Author & Journalist
Video: southasia.berkeley.edu/gan-dhi-india

Published by the Indian Studies Association of the Americas
www.isas.org
www.southasia.berkeley.edu
CONNECTING TO SRI LANKA IN WISCONSIN—a graduate student’s summer experience learning Sinhala in Madison.

Ruvani Fonseka is a third-year Master of Public Health and Master of Social Welfare candidate who spent summer 2014 on a FLAS fellowship studying Sinhala at the South Asia Summer Language Institute (SASLI) in Madison, Wisconsin. Her research focus is on the intersection of gender equity and health in Sri Lanka, and she is writing her master’s thesis on the relationship between adverse childhood experiences and adulthood intimate partner violence perpetration among Sri Lankan men. After she graduates, she plans to conduct research on gender norm formation among Sri Lankan university students, for which fluency in both Sinhala and Tamil (which she is currently studying at UC Berkeley on an academic year FLAS) are essential.

WHY DID YOU WANT TO STUDY SINHALA?

After having the chance to research Gender-Based Violence prevention programs in India for my MPH program, I knew that I wanted to take the skills I had learned there and work on the same issue in Sri Lanka, where my parents were born and raised, and I still have many family members. India is widely researched by international scholars and Indian researchers, but due to its size, recent war, and lack of visibility, Sri Lankan gender-based violence is less studied. However, research on just the prevalence of domestic violence in Sri Lanka, has found that the rates of violence within marriages are nearly identical to those found in India. One of the challenges of conducting research in Sri Lanka, however, is gaining fluency in the two major languages – Sinhala and Tamil. While neither is taught with great frequency at higher education institutions in the US, UC Berkeley students are very lucky to have a strong Tamil language program at our school, which I am currently lucky enough to be enrolled in. Unfortunately, Sinhala is taught at no university in America during the academic year except for Cornell in Ithaca, New York. Luckily, Cornell’s excellent Sinhala instructor, Bandara Herath, regularly joins the teaching staff of the South Asia Summer Language Institute (SASLI) at University of Wisconsin-Madison, and I was able to study with him this past summer through a FLAS fellowship granted by UC Berkeley’s ISAS.

WHAT WAS IT LIKE STUDYING A SOUTH ASIAN LANGUAGE IN AMERICA?

I have spent extended periods of time intensely studying languages before, but usually in an immersion context, living in the country of the language I am learning. Going through an intense Sinhala language curriculum in Madison, Wisconsin was a bit surreal at first, and I found that after four hours of language instruction each morning, I would retain what I had learned best if I continued to study for four more hours in the afternoon, either with my classmates, with other SASLI students studying other South Asian just as intensely, or on my own. Even though I wasn’t practicing my Sinhala daily with native speakers in the way I would have in Sri Lanka, having the chance to focus solely on learning Sinhala without having to balance work of other English-medium academic demands (as one naturally does with a language studied during the academic year) greatly sped up the language acquisition process – there was simply no time to forget what I learned each day!

WHAT WAS UNIQUE ABOUT YOUR SINHALA PROGRAM?

Like I said, I have studied many languages, and our instructor, Bandara Herath, made the experience this summer one of the best language learning experiences I have ever had. He used a textbook designed specifically for English-speaking adults learning Sinhala as a second language, which truly honored the differences between children learning their native languages and adults learning a second language. While this technique is commonly used in popular languages taught in the US like Spanish and French, rarely-taught languages like Sinhala often lack this type of instructional material and instead rely on pedagogical materials for children or “speed-course” materials for short-term diplomats. We were so lucky to have access to the textbook, along with writing and reading guides personally designed by our teacher based on his 25 years of experience teaching Americans Sinhala. Finally, the class size was unbeatable – with one instructor, we only had four students! Our instructor regaled us with tales of the summer when he had only one student (and I’ve met that student, who has amazing Sinhala skills), but to us, four students in one class was an incredible privilege and made language acquisition so much easier than it would have been in a larger classroom.

WHAT MAKES SASLI SPECIAL?

In addition to Sinhala, SASLI supports many other less commonly-taught South Asian languages alongside the very popular classes in Hindi and Sanskrit. It was wonderful to be part of a community of scholars from all across the country all studying South Asian languages intensively together. I now have connections to scholars who plan to work in Pakistan, Bangladesh, South India, North India and Tibet. It was a unique experience to be around so many people interested in the region, who all have very different reasons for being there. The reasons people had for coming to SASLI ranged from: studying South Asian religions, working in Public Health, helping create new alphabets for rare languages, interest in international diplomacy, speaking with family members, and many more! In addition, as SASLI students, we had full access to all of the benefits afforded to UW-Madison students, from fresh ice cream made of milk from cows living on campus, to having the chance to enjoy sunset over the beautiful isthmus between Lakes Mendota and Lake Monona while sitting at the Wisconsin Union. And SASLI program staff made sure to have a bunch of both social events and academic, including the first community health-focused talk I had ever seen in an American university featuring an expert from Sri Lanka (Doctor Vinya Ariyaratne, pictured). It was a wonderful place to spend the summer learning a language!

CAN YOU DESCRIBE YOUR RESEARCH GOALS?

I am studying the factors which lead to intimate partner violence in Sri Lanka society, particularly male violence against their female partners. In addition to being a social justice issue, intimate partner violence is a serious public health issue, as it is linked to a series of poor health outcomes ranging from HIV infection or chronic stress to miscarriage or suicide. In order to prevent intimate partner violence in Sri Lanka, policy makers need a clear understanding of what leads men to become violent towards their partners. While at Berkeley, I am conducting quantitative research on the links between childhood abuses and adulthood perpetration of intimate partner violence. After graduation, I plan to travel to Sri Lanka and begin qualitative field research to understand the links that my thesis uncovers through interviews with young adults about their childhood and the formation of their own gender identity and gender norms. If we can understand what leads to violence in adults and what prevents it, this knowledge can be applied more widely in programs with children to help the next generation lead more peaceful lives.
Mangoes and Monsoons: Lessons Learned in Dhaka—a Graduate Student's Summer Experience Working in Dhaka, Bangladesh

Dorothy Kong is a Bachelor of Business Administration candidate at the Haas School of Business & a Bachelor of Arts candidate in Economics & Social Welfare at UC Berkeley. She worked at Technohaven, over the summer of 2015 on a project titled, "Understanding technologies to solve social problems.

Where Did You Go and What Did You Do?

I went to Dhaka, Bangladesh over the summer to work at a software development company called Technohaven. My project was focused on using design-thinking and lean principles to design apps for the social sector. In particular, I focused on three sectors - education, garment industry, and women's health. Most of my project was based on doing user research so I had the opportunity to visit schools and garment factories. I interviewed a wide array of stakeholders like gynecologists, class-3 students, factory owners, and labor organizations. Through the interviews, I was able to scope down the project and design two apps. The first app is an English-education app for young kids, and it is in the process of being developed. The second app is a women's health question app that allows women to anonymously ask health questions. In addition, it will provide women with information about menstruation and its related symptoms. In addition to this project, I was also given a chance to facilitate three cross-cultural communication workshops and lead a panel discussion. I facilitated a dialogue on the work-life differences between Bangladesh and the United States at Technohaven's company Iftar party and at the Dhaka North Rotary club. The last workshop was for the U.S Information Center and the Ivy League Alumni Association where we discussed strategies to rebrand Bangladesh to attract more international interns in not just the health sector but in the private sector as well. Overall, my work experience has been interesting because I got to see the inner workings of a small software company trying to establish itself in an emerging market economy.

What Was Living in Dhaka Like?

Living and working in Bangladesh for the summer has been an engaging experience. In terms of working, I think that the field visits have been my favorite part of the project as I got to take a peak at other people's perspective on what it is like to work, study, and live in Dhaka. Also, picking up on the work culture has been interesting. For instance, the main way of communication here is through phones - so the phones feel like they are constantly ringing, whereas in the United States most of the communication is through email or text. There are small little nuances like this - and sometimes I still get surprised when I see geckos running around walls of the office.

In terms of living here, Dhaka has challenged my perspective on many things. I am enthralled by this fast-paced and changing city. At times it can be slightly overwhelming, especially when you are trying to cross the street during a bumper to bumper traffic jam, or when little children are following you down the street repeatedly saying "mam" and pointing to their mouths to indicate hunger. And the truth is, it can be kind of sad - to see that there are many broken bodies asking for money, disheartening newspaper articles, and the shakeyness of the slums especially during big rainstorms. The beginning that was all I could see - then the longer that I stayed in Dhaka the more that I was beginning to unsee it. And perhaps, guiltily admitting that when I was in a hurry sometimes, I would be annoyed when people asked me for money. I think I learned that the line between empathy and self-preservation is easily blurred...

Overall, what I’m trying to say is that - Dhaka is an amazing city that is a mix of really awesome things and then not-so-great things; it has a very rich diversity (and never listen to American / Western news media as they do a terrible job portraying Bangladesh!). I think that everyone should visit Dhaka at least once in their life because it’s so unique. It is a living city that has its own rhythm - it’s the rainstorms, or when little children are following you down the street repeatedly saying "mam" and pointing to their mouths to indicate hunger. And the truth is, it can be kind of sad - to see that there are many broken bodies asking for money, disheartening newspaper articles, and the shakeyness of the slums especially during big rainstorms. The beginning that was all I could see - then the longer that I stayed in Dhaka the more that I was beginning to unsee it. And perhaps, guiltily admitting that when I was in a hurry sometimes, I would be annoyed when people asked me for money. I think I learned that the line between empathy and self-preservation is easily blurred...

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Can You Share a Memory That Stays with You from Your Summer in Bangladesh?

It’s really hard to choose just one memory because I think this overall experience has really shaped me. One memory that really sticks with me was when my friends and I were coming back home on a rickshaw at night. We were going down on a small backroad and I remember this white SUV driving by our rickshaw yelling something obscene. Then they swerved around us - but at the same time a motorcycle was going the other way. There was a deafening collision. The white car drove right into the backroad and I remember this white SUV driving by our rickshaw yelling something obscene. Then they swerved around us - but at the same time a motorcycle was going the other way. There was a deafening collision. The white car drove right into the backroad and I remember this white SUV driving by our rickshaw yelling something obscene. Then they swerved around us - but at the same time a motorcycle was going the other way. There was a deafening collision. The white car drove right into the backroad and I remember this white SUV driving by our rickshaw yelling something obscene. Then they swerved around us - but at the same time a motorcycle was going the other way. There was a deafening collision. The white car drove right into the backroad and I remember this white SUV driving by our rickshaw yelling something obscene. Then they swerved around us - but at the same time a motorcycle was going the other way. There was a deafening collision. The white car drove right into the backroad and I remember this white SUV driving by our rickshaw yelling something obscene. Then they swerved around us - but at the same time a motorcycle was going the other way. There was a deafening collision. The white car drove right into the backroad and I remember this white SUV driving by our rickshaw yelling something obscene. Then they swerved around us - but at the same time a motorcycle was going the other way. There was a deafening collision. The white car drove right into the backroad and I remember this white SUV driving by our rickshaw yelling something obscene. Then they swerved around us - but at the same time a motorcycle was going the other way. There was a deafening collision. The white car drove right into the backroad and I remember this white SUV driving by our rickshaw yelling something obscene. Then they swerved around us - but at the same time a motorcycle was going the other way. There was a deafening collision. The white car drove right into the backroad and I remember this white SUV driving by our rickshaw yelling something obscene. Then they swerved around us - but at the same time a motorcycle was going the other way. There was a deafening collision. The white car drove right into the backroad and I remember this white SUV driving by our rickshaw yelling something obscene. Then they swerved around us - but at the same time a motorcycle was going the other way. There was a deafening collision. The white car drove right into

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ADVENTURE: A PASSAGE TO INDIA

In 1956, new PhDs Lloyd and Susanne Rudolph set out from Austria in a Land Rover to begin the research on Indian politics that became their life’s work. Half a century later, the emeritus UChicago professors share notes they kept on their journey east.

by Lloyd & Susanne Rudolph
Illustration by Dave Stevenson

SEPTEMBER 1956

Our trip diary was written under challenging conditions. We jotted down the first half while the car was passing from one country to another on moderately respectable roads. But when we reached Persia, we could no longer write in the car—all our attention was devoted to keeping our stomachs below our lungs and not bumping our heads on the car ceiling. So the second half was written at greater leisure from notes we recuperated from the trip in Lahore, New Delhi, and Jaipur.

We consider Salzburg the official starting point of our trip because we delayed in England and Germany along the way. Our vehicle was a new model of the Land Rover; the 107-inch wheelbase, five-door station wagon seated ten people and looked like an armored car meant for a battalion. The car was blue grey with a white tropical roof set on top of the ordinary roof.

The Rover made up into a bed. The second seat flattened out, the back of the front seat was laid across the back benches, and the cushions from the front seats made headrests. Since we carried all our luggage with us, we had to transfer it out of the back of the car into the front seat each night before we could make up the bed. We routinized this process enough so that it became quite simple. Lloyd usually made the bed while Sue prepared the supper.

For cooking, we had a Higgins two-burner gas stove, which we set just inside the door in the rear of the car. For breakfast and supper we put up our little wooden benches and folding chairs, set the table with paper napkins and plastic dishes, and tried to keep a gently civilized routine.

After dinner, we washed dishes in hot, soapy water in our folding rubber dishpan; sometimes we washed out a few clothes and hung them on a line tied to a nearby tree. In the mornings, while Sue cooked breakfast, Lloyd propped his mirror on the spare tire screwed on top of the hood, perched the pot with hot shaving water on the fender, and shaved. Keeping house on the road was always some trouble. But it refreshed and strengthened us as no hotel stay ever did. We’re not quite sure why this was so, but we think the manipulation of household equipment gave us the sense of being more than mere rootless wanderers upon the face of the earth.

We left Salzburg July 26 and arrived in Peshawar August 20, a matter of 25 days. The mileage was 5,114 miles, and the cost of the trip was about $300. The pretrip expenses incurred because we wanted to make the trip by car came to another $384.

Such a trip is an enormously rewarding experience for the strong of limb and stout of heart. The fact that everything is new and strange and possibly threatening creates a chronic underlying strain, a fear of the unknown which one must learn to live with. Such a trip is a calculated risk. But anyone who is in good physical condition, with a balanced psyche, a good car, a bit of luck, and a capacity to improvise can make the trip.

JULY 26 / SALZBURG

Dressed big laundry on glorious sunny morning at camp outside Salzburg. All the laundry accumulated on the drive down through Germany, Sue reveling in domesticity, Lloyd champing at the bit. Drove into Salzburg with laundry triumphantly flapping on nylon laundry lines in back of car. Money for which we’d been waiting for three days finally came. Ate some kuchen and coffee to celebrate. Did some more quick shopping. Salzburg shops wonderful. Many tempting things. Bought some Landjäger for emergencies, piece of good bacon for outdoor breakfast, peaches, tomatoes, butter. Off at two for Graz.

JULY 27 / GRAZ TO ZAGREB

On the way toward Zagreb we came through Friday evening festivities. Truckloads of country people coming together at an inn garden near Varíadin—violins, dancing, and beer. The army, which we found in evidence throughout the country, was also on the road in companies on trucks. To get through the crowds on the roads, the trucks beeped furiously, and we soon followed behind, also tooting noisily and haphazardly. July 28, we later found out, is the date on which the old Croatian government was replaced by the present one, and celebration was already beginning.

JULY 30 / SERBIA TO THESSALONIKI

Woke up at 5:30. Everybody on the way to Monday morning market. Women with quacking ducks in their baskets, clean white cloths over their heads with roses pinned on. Bullocks, calves, tomatoes, peppers, all on the way to the market. Having no fixings for breakfast, we followed the crowd, after a lengthy discussion with a passing farmer who offered Lloyd a cigarette from a silver case.

As we headed south during the day, the farmland decreased and the herding of sheep increased. Finally, as we came out of the relatively flat farmland of Serbia into the arid, wild, and lonesome full country of Macedonia, even sheep became rare.

On the way toward Thessaloniki, we began to encounter a strange phenomenon, so strange that we thought we’d had too long a day of it. Small trees moved silently across the road in front of us. Huge bushes slowly grewl down the highway toward us. Agitated flora enlivened the roadsides. The bushes, we eventually realized, were heavily camouflaged troop transports with their lights out, the lively greenery camouflaged men. We, of course, had our lights shining brightly, essential if we were not to annihilate a donkey and his guide every ten yards. But the transports became more frequent, their drivers signaled to us to put down our lights, and eventually an armed sentry stepped into the road and halted us. For five minutes before that, we had been reviewing the recent history of Greco-Yugoslavian relations and theorizing that the Yugoslavian troop movements we had seen on the other side of the border and the Greek troops we saw on the move now might have some mutually antagonistic aim. But our sentry, who made us pull off the road and join a group of donkeys, farmers, and Italian motorcyclists, who he had already
collected there, quickly eased our minds. War games, big ones, and ones to which Turkey and England had, incidentally, not been invited. [As it turned out, the English, French, and Israeli invasion of Egypt began soon after President Nasser nationalized the Suez Canal on July 26, 1956. Yugoslavia and Greece were mobilizing against each other just in case.—L.R.]

Our detainer spoke French and had studied political science at the University of Athens. He and his colleagues fed us and the Italian motorcyclists fresh watermelon, and when we got tired of waiting after an hour and proposed to park somewhere and spend the night, they found a place for us behind their own bivouac.

WE WERE ARRESTED. BUT THE ARREST SOON DETERIORATED INTO ABSURDITY: NO ONE COULD COMMUNICATE THE CHARGE TO US.

JULY 31 / THESSALONIKI TO AL-

AXANDROÚPOLI

We left Thessaloníki about 10 a.m. and drove to Alexandroúpoli by 8 p.m. In the meantime, we made the extensive acquaintance of the Greek police—a snappy corps, with their well-kept green uniforms and uniformly large black mustaches. At about 1 p.m., a mile outside the beautiful city of Kavála on the Aegean, we were arrested. But the arrest soon deteriorated into absurdity: no one could communicate the charge to us.

Our policeman called in a passing army officer for consultation. The officer was no help, but he used the word “Russki” frequently enough that we tentatively concluded this had something to do with (a) last night’s maneuvers and (b) we were suspected of being Russians, spying no doubt. This impression was confirmed when the policeman got into our car and directed us to a nearby army encampment.

A few moments later a noncom emerged from one of the red corrugated iron Quonset huts that sat among the trees. He spoke English and informed us that we were charged with killing a cow with our car. Someone had seen us do it and taken down our number.

The long and the short of this story is: it wasn’t a cow, it was a horse, and we didn’t do it. Fortunately we saw the accident, or the confusion would have lasted much longer. The horse had run into the path of a defenseless Volkswagen, knocking in the VW’s nose and one light and killing itself. We stopped to see if we could help, because we had met the Iranian driver and his young German bride at the Greek customs. While we were explaining this story to the police, the VW drove up, looking duly bashed. The Iranian, one of the tenser men we have ever met, was all for telling the police that his wife was pregnant with quintuplets and they couldn’t stay to answer questions, but his calmer wife dissuaded him. We translated their story to our interpreter who translated to the police. When we last saw them, they were returning to the site of the act, where they were to argue their case before the local police. We felt sorry for them—it would be awkward arguing with an irate Greek farmer and the Greek police in German and Persian.

We arrived in Alexandroúpoli via worsening roads, after dark, in time to see people flocking through the main streets in the evening cool.

AUGUST 2 / ISTANBUL

The traffic here is very thick, and the trolleys carry crowds of people including always a contingent of five or six little boys who jump on the back and hold on to god only knows what with their bare toes and hands. The Istanbul police wear snappy white coats (wool!) and blue trousers and are very helpful. As far as traffic in Turkey in general is concerned, there are many American cars in the big cities and some in the country. People rely on brakes rather than on a generally accepted conception of the right of way. Lloyd was always fit to be tied after an hour’s driving in any city. In the provincial towns the automobile has not yet received recognition of its rights on a par with cows, donkeys, people, and other users of the right-of-way. We still haven’t killed a chicken—a truly glorious record.

AUGUST 4 / ANKARA

On to Ankara. The city itself is very attractive with its parks, boulevards, and public monuments. At four in the afternoon we plunged back into the forbidding, arid country. No appealing campsites appeared anywhere, and the people looked unfriendly when we slowed down to inspect a possible site. Finally, near Sungurlu, we saw a village in the distance on a hillside. We turned off the road that led to it and parked in a dry streambed which looked promising. But before we got very far in unloading the car, four farmers arrived and investigated our arrangements. They gave us to understand that the mosquitoes were bad at our site, and one farmer motioned toward a nearby house where tractor-powered machinery was threshing some crop.

There we parked and started supper. Pretty soon the word got out, and more farmers started assembling, sitting in a large half circle around us, watching every move of the preparation. Evening show! Good instinct of showmanship required to survive such an experience. The prosperous though quite unshaven farmer who had asked us there soon brought out an enormous plate of curds. Lloyd had no trouble with this unsolicited gift, but Sue, who can scarcely face even milk, turned a little pale. But everyone was watching—not a chance of disposing of it by any manner other than eating it.

WE STILL HAVEN’T KILLED A CHICKEN — A TRULY GLORIOUS RECORD.
When the daylight finally faded, the helpful farmers brought over the tractor, turned its lights full on us, and critically observed our bedtime ablutions. Nothing like brushing your teeth with 20 men watching intently! Late show! We were pretty tired by this time and most troubled about how we’d tell our audience that the show was over. We made up the bed, drew the curtains, came over to face our audience directly, bowed in unison, and said good night. The farmers murmured a friendly return greeting, lumbered to their feet, and went away, avidly discussing the evening’s events among themselves.

The trip from Samsun to Trabzon was magnificent. The view from the heights, across green hazelnut groves and red tile roofs, fell to the Black Sea. We arrived in Trabzon after dark and, after some inquiries, were directed to headquarters of a US military group. These were in a large house behind the usual wall at the top of a narrow, steeply pitched alley that led at a 45-degree angle to closely set buildings and walls. Five or six men were lounging in T-shirts in a large room next to a pantry where our furtive looks could catch glimpses of Campbell’s tomato soup and corned beef hash. They appeared to be not at all surprised to see visitors from the States and were cordial and immediately responded to our inquiries about a place to camp with a suggestion of the local radar installation. We slept that night on top of a mountain immediately outside the barred wire of the radar installation. [We assume that the radar installation was part of a missile site whose weapons were aimed at the Soviet Union. These are the missiles that President Kennedy had covertly agreed to remove as a condition of solving the Cuban missile crisis in October 1962.—L.R.]

AUGUST 6 / ERZURUM

Glorious drive from Trabzon to Erzurum, through mountains reminiscent of the Balkan mountains. Slow driving because of many curves. Apricot country. The dry lowlands were relieved by rows of tall poplars, obviously planted by someone anxious to add greenery. Above Erzurum, at a number of small towns, we began to notice a proliferation of the army installations which were prominent throughout Turkey. All appeared in a high state of readiness: hundreds of trucks lined up in apple-pie order, jeeps, half-tracks, and all in great quantity. Before Erzurum itself we passed the climactic one of these establishments. We were just remarking to each other that for a determined spy the situation around Erzurum would be sheer duck soup, when we were flagged down by an armed soldier. Our passports were demanded and swiftly borne off. A half hour later a junior officer returned with them up in the morning, and where, please, did we plan to spend the night? In the car! Well, then our companion would arrange to find a place to park the car in the garden of the city jail.

Eventually our passports were left at the police station, after being registered in immense, painstakingly written record books at two guard houses on the way. We were told we might pick them up in the morning, and where, please, did we plan to spend the night? In the car! Well, then our companion would arrange to find a place to park the car in the garden of the city jail.

The Rudolphs in 1990 with Ramaswamy Venkataraman (center), the eighth president of India, and his wife. At left is Gandhi’s grandson Gopal Krishna Gandhi, then secretary to the president.

AUGUST 7 / ERZURUM TO MAKU

After breakfast we picked up our passports and a soldier who escorted us 40 miles beyond Erzurum, through extended training areas which Lloyd identified as engineering, artillery, armor, and transportation.

The reason for the large concentration of men and equipment in this area is plain on the map. Erzurum is the closest major city to the Russian border along the main overland route from Russia into Turkey. As far as we could see, the Turks have much more equipment than the Yugoslavs. Their soldiery is not nearly as spiffy in appearance as that of the Greeks but approximates that of the Yugoslavs. But we were impressed with their apparent preparation.

Just inside Iran, we arrived at the small town of Maku.
held up in the same ambush. One lorry was accompanied by two soldiers, seated on top. One soldier, either through extreme courage or extreme stupidity, fired his gun. He was instantly shot. The other soldier sought to jump down to surrender, but his motives were misunderstood, and he too was shot.

AUGUST 13 / MASHHAD

On to Mashhad. We stopped at Sabzevar to take a picture of a funny mosque with aluminium-topped minarets. The crowd that gathered to watch us was rude, and the children very fresh. We drove off quite angry. In the medium-sized cities after Tehran where we stopped this was often the case. A batch of just prepuberty males would gather around, stick their heads in the window unless Lloyd growled, and make remarks which sounded no less fresh for being in Farsi. We had the feeling, although no evidence, that the extraordinary sight of an unveiled, bare-legged woman led them to suppose that such an immoral phenomenon invited disrespect. The women became increasingly more veiled as we moved east—the large black or dark blue cotton shawl, worn as a cloak over the ordinary Western-style clothes which all the city women and many provincial women wear, is rarely drawn over the face in Tehran, where women even use lipstick. But eastward, the face is more rarely seen, and the casual gesture of hiding the face became more purposeful, until finally women squat down, turn away, and draw the veil when a car passes. By the time we arrived in Mashhad, Sue was feeling self-conscious about her face showing—if people looked at it as though it were naked, then gradually the supposition arises that it is naked.

While we were looking for the way to the consulate, four young Iranians accosted us and offered their help. Two of them, it turned out, were taking English lessons several nights a week and were very anxious to practice it. They were perhaps 17 or 18 and eager to hear about America and Western habits in general. The brighter one of the two was the son of a Persian rug merchant. The other, an engineering student, told us that Mosaddeq [deposed by the CIA in 1953—L.R.] was very popular still, though he had little chance for a comeback because he would not be permitted to hold public office. They invited us for tea and apple juice at a little ice cream parlor and escorted us safely back to the hotel.

AUGUST 14 / MASHHAD TO HERAT

We met the consul, Robert Schott, at the consulate. The day of our trip preceded by only one day the great and sorrowful feast day of the Shiite Muslims commemorating the death of Hussein, a descendant of the prophet and, according to the Shias, his true heir. Mashhad, with its great shrine containing the tomb of Imam Reza, is a famous pilgrimage center for the Shias, and the death day of Hussein is the culmination of months of sorrowing, comparable in a sense to Lent and Good Friday. Foreigners are not welcome at these times of great religious significance.

We went to the bazaar with some trepidation, after Sue had modified her wonton appearance with a scarf over her head. Because of the impending feast, all money changers in the bazaar were closed. We were about to give up, when our Iranian consulate guide came back from some inquiries and announced: “One Jew is open.” Apparently the ancient profession is still practiced in these parts by the people of the Book, and they are not bound by the Muslim rules. The money changer quoted us an acceptable rate and then went off to see if he could round up enough Afghans to cover the deal. He told us the transaction would take another 20 minutes.

By this time a crowd was beginning to gather, and while the men seemed mostly curious and not unfriendly, an inordinate number of little boys were accidentally taking running starts and bumping into Sue, without being chased off by the adults. Schott suggested we leave the consulate servant there to finish the transaction and start back to the consulate. Halfway through the bazaar we heard chanting ahead and caught glimpses of black prayer flags. Schott hastily shepherded us into a nearby bake shop, and only just in time. The chanting signaled the approach of a mourning procession on its way to a shrine in the bazaar. Men bearing the flags came first, followed by a slow-moving array of mourners—men with shaven heads wearing loose, black, sleeveless gowns cut out to expose the shoulder blades. They carried short clubs to whose heads were attached some thin metal chains, and with these they beat their exposed backs rhythmically as they walked—the self-flagellation was not violent, but steady and rhythmically patterned. As they passed we huddled toward the rear of the bake shop and watched the bakers at work.

We left Mashhad around 1 p.m. after equipping ourselves with tire patches. We were guided to the road to Herat by a boy from the local Land Rover agent. Night fell as we passed through the no man’s land between the frontiers, past the Persian border guards with their fixed bayonets glistening in the early moon. After half an hour’s driving, a border barrier loomed out of the darkness, and on the right rose the shadow of an old fort. The Afghan border guards cheerfully pumped Lloyd’s hand in greeting, glanced at our passports, and en folding table from Sue’s hands. This is one of Persia’s more isolated areas, and the land from the Afghan border to Herat did not differ greatly from the last part of Persia. One difference was the road, which immediately announced that in Afghanistan we should not expect to travel more than 20 mph, and that the bouncing we had gotten on some Persian roads was insignificant.

Another difference was a powerful hot wind, or loo, which began to blow when we were not far into Afghanistan. It whipped up the dust and sand from the arid land and chased it over the road. When we stopped, as we had to four times that morning to readjust and eventually completely reload the equipment in the back, it blew so strongly that we had trouble moving about. Once it tore the wooden folding table from Sue’s hands. This is the “wind of 120 days” for which the area is famous—or infamous. Its unheating persistence tides the body and irritates the spirit. We were almost spitting at one another after an hour of it.

The terrible, uneven road where even 15 mph was no guarantee against bounces that would send us flying out of our seats, produced several disasters. The new aluminum water container, bought in Tehran, was crushed to an octagonal shape, and eventually the metal side gave way and the back of the car was flooded. We had six large book packages, wrapped in plastic, and they exhibited short clubs... and with these they beat their exposed backs rhythmically as they walked.
that Afghanistan, though drawn into the British sphere of influence as far as its foreign policy was concerned, had resisted any real colonization and that the old game of seeking influence was not over, but had gotten some new players—notably the United States.

Afghanistan was plainly the wildest country we visited. The absence of even a rudimentary communications system, as well as of other evidence of Western impact, led us to speculate on the virtues and vices of colonialism. The Afghans were totally unapologetic about their lack of knowledge of Western manners and ways. (Kabul may be an exception.) Elsewhere we had found people apologizing if they couldn’t speak English. Here there was some surprise that we couldn’t speak Farsi or Pashto. An Indian acquaintance who spent time in jail as a nationalist has told us that he is often unintentionally resentful of Westerners because “I forget that we are free.”

This outlook has its negative side. Afghanistan presents an example of 16th- and 17th-century-style Oriental autocracy caught up in 20th-century power political problems. Like the autocracies of an earlier era, Afghan politics are family politics uninformed by any regularized determination of popular will—though elaborate claims of constitutional monarchy are made. The atmosphere in Kabul breathes intrigue, largely because speech, communications, and political decision making must flow through subterranean channels—they are by no means free and open. The Westerners to whom we spoke in Kabul, almost to a man, referred to Afghanistan as a “police state.” To us the term seemed a misnomer—it conjures up visions of highly rationalized, bureaucratized, technologized Western-style dictatorship. What exists in Afghanistan seemed to us more an ancient arrangement which had never heard of the liberal tradition and didn’t want to hear of it, or a modern arrangement seeking to suppress it.

AUGUST 16 / FARAH
We reached Farah around 1 p.m. and set off at 5 p.m. to tackle the heavy paper, lying under the middle seat where the water could reach them. So 20 miles out of Heart we had to stop, rush around to save the packages, and mop up the back. But the wind had its virtues: it dried the book packages off quickly. Subsequently we discovered that only one book had been hurt, but that unfortunate-ly was Lloyd’s thesis (the binding).

We arrived at Herat around 12:30. We saw its smokestacks—what industry could Herat have that requires four smokestacks?—rising in the distance some time before we reached the approach avenues, which, though still uneven and gravelled, are lined with beautiful coniferous trees of a kind we had not met before. The weary traveler from the countryside must find these a great relief as he goes to the city to market to sell his goods. We certainly did. As we entered the city, we discovered that the smokestacks were broken-off minarets, the remains of an ancient university that dominated the East when Herat was a great center of culture and learning in the 16th century.

Everywhere frantic decorating was in progress in preparation for the Jeshyn, or Independence Day Celebration, which would begin August 24 and last a week. It marks the successful end of the last Afgh-an war, which finished British influence in Afghanistan. The man who won this independence for the Afghans, the former King Ama’nulla’h, was apparently cut of the same cloth as Ataturk. He sought to modernize his country and among other things to take the women out of purdah. On this ground and others he incurred the wrath of the conservative elements, especially the mullahs, and was ousted. We heard more talk of history and politics in Afghanistan than in any other land en route, both from Afghans and foreigners. We knew little more of the country than that it had traditionally been the invasion (and trade) route to India; that therefore the British and Russians had spent a substantial part of the 19th century meddling in Afghan politics trying to create a situation favorable to themselves;
out to be warm and helpful eventually, but only after they found we were not expecting them to supply food, lodging, gas, and guide service free of charge. The Yale group which came through last summer, though they were probably not of the $15 variety, made a poor impression by insisting on gas at the Kabul embassy as a matter of right and not paying for it (or not paying adequately, we are not sure which).

In any case, Sue put off the world traveler, hoping for Lloyd's return and a bolder refusal. We picked up riders several times on our trip, but except for the Turk who went with us to Tashkent, we never took anyone for long distances. It would be a good man whom one could like after a day of heat on those terrible roads. The ride to Kabul was overnight besides, and we didn't relish the prospect of having to search for accommodations for a third person, when we could simply stop anywhere. Meanwhile the Austrian further endeared himself to Sue by some authoritative lecturing on the atrocities which the Americans had committed against the Germans during the Second World War.

AUGUST 18 / KABUL

After a day in Kandahar, we set out for Kabul, reaching it after dark. The marine guard at the embassy told us that possibly the International Co-operation Administration (ICA) staff house might have some room, but he couldn't raise them by phone. We were already getting ready to pull the curtains and sleep in the streets of Kabul, when it occurred to us to ask for directions to the staff house. We got some rather general ones and started prowling up and down alleys looking for it. Just as we were about to give up in a new burst of desperation, we heard laughing and English voices down the street—a somewhat entwined Western couple, who turned out to be young UNESCO personnel. They knew where the staff house was and took us there.

The UNESCO girl, who turned out to be an American, pointed out to our intrepid friend that the Khyber is still not entirely safe, and frequently the constabulary checkpoints have been erected to assure that no traveler is picked off by a roving frontier tribe. Out of the pass we emerged into the flatlands below, which looked more rich and fruitful in the dark than anything we had known since the Black Sea. Here and there, we saw signs of a highly organized society, compared to those we had left; the cantonment signs, the Civil Lines, the sign “Government High School,” the blacktop roads, the sign to the railway retiring room, the little officialism in language that showed the English stamp. We almost had tears in our eyes and did not condemn completely the colonialism which had left such comforts.

We drove straight to Dean's Hotel, a hotel in the British Indian tradition, with fans, and dressing rooms, and flush toilets that worked, and a six-course menu. We were received into the gentle arms of a colonial-influenced civilization by five white-turbaned hotel servants. When the dessert, an English sweet, was brought on, and the tea was served with a pitcher of hot milk, we drank to England and to Pakistan and celebrated our emergence from the undeveloped areas into the developed Indian subcontinent.

This article was first published in the University of Chicago Magazine, Jan–Feb'13. It is also published at the article, “Travel Notes from Salzburg to Peshawar” from the book Destination India by Lloyd J. Rudolph & Susanne Rudolph, Oxford University Press. It is reprinted here with both their permissions. Unauthorized copying is strictly prohibited.

Back in 1956, a young American couple, Lloyd Rudolph and Susanne Rudolph, drove all the way from Austria to India in a Landrover. This was the beginning of a relationship with India that has spanned half a century, of which eleven years were spent in India.

The husband and wife duo have written extensively on Indian politics, as well as the social, cultural and economic forces that drive it. They have co-authored eight books, including post-modern Gandhi and Other Essays in 2006. In 2008, Oxford University Press published a three-volume, career-spanning collection of their writings, titled Explaining Indian Democracy: A Fifty-Year Perspective.

In 2014, in recognition of their work, the Rudolphs were honored with the Government of India's prestigious Padma Bhushan Award, the country's third-highest civilian honor.

The Rudolphs, now in their eighties and emeritus professors at Chicago University divide their time between Kensington, California; Bar-nard, Vermont; and Jaipur, Rajasthan.
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