



Center for South Asia Studies NEWSLETTER

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Imperial History Workshop

by Mrinalini Sinha, Southern Illinois University, Carbondale

CSAS, along with the Townsend Center for the Humanities and the History Department, co-sponsored a one-day workshop on the **New Imperial Social History**. The workshop was organized to reflect and assess the recent developments in imperial historiography. The field of imperial history has been revitalized in recent decades from the impact of the interdisciplinary scholarship that has followed in the wake of Edward Said's pathbreaking book, *Orientalism* (1978).

The workshop was designed precisely to address the contribution of historians as historians to the on-going interdisciplinary conversation about the direction of the scholarship on imperialism.

The first half of the workshop was devoted to a wide-ranging and lively discussion between the participants as well as members of the audience on some of the key developments that have transformed imperial history: the impact of

(cont'd p. 10)

Quaid-i-Azam Chair in Pakistan Studies

The Government of Pakistan announced in May that it would establish a Chair in Pakistan Studies at CSAS.

The Education Secretary, Dr. Safdar Mahmood, and Ambassador Riaz Khokhar said that the Pakistani Government's intention is to provide for a full teaching and research position at Berkeley. The professorship, which will rotate every two years, will bring an established scholar in the study of Pakistan to Berkeley. The Dean of International & Area Studies Professor David Leonard in thanking the Pakistani Ambassador congratulated the Ministry of Education on its foresight in recognizing the importance that

enhanced research and teaching of Pakistan can make in American understanding and interest in that country.

The Quaid-i-Azam Professorship at CSAS will be one of only two such professorships in North America; the other is at Columbia. We believe it will not only encourage increased specialization in Pakistan by students at Berkeley but also help to forge better ties between American academics and academic institutions and their counterparts in Pakistan. California's large Pakistani American population, which has looked forward to this addition to the Berkeley faculty, will become more involved with the Center's activities in the future.

The academic calendar and the need to hold an appropriate search for a scholar in Pakistan indicate that the position will not be filled until Fall 2000. ❖

Interview

Priya
Joshi

(See p. 4)



Visitors' Courses Spice Up Spring 1999 Term

Visitors to campus for the Spring 1999 term offered new material in areas that are increasingly of interest to Berkeley students.

Narendra Panjwani's *Indian Cinema 1947-1972* course in the Film Studies Department was an introduction to a culturalist way of reading popular Hindi cinema and its relation to the turmoil of nation-building, partition and industrial urbanization. Read about Panjwani elsewhere in this *Newsletter*. (Film Studies 160).

Martha Ashton-Sikora's *Dance and Dance Drama of India* included the history and development of Indian dance and dance drama and the importance of these performing arts in traditional, as well as modern Indian societies. Ashton-Sikora brought in performers for 8 dance/dance drama forms and in addition to performance the course covered the elements of vocal and instrumental music, poetic and prose texts, mime, dialogue, costumes, make-up and masks in comparative fashion. Students were required to actively attempt to learn a dance form during the course. Ashton-Sikora has a lengthy career of performance in Kerala dance forms and is the author of authoritative texts on *Yakshagana* (New Delhi: 1977) and *Krishnattam* (New Delhi: 1993) (Dramatic Art 129/South Asian Studies 145).

Darren Zook, a recent Berkeley History Ph.D. introduced a course in *Development, Poverty, and Hunger in South Asia*. In this course the relationship between development and the universal and persistent social phenomena of poverty and hunger were examined, with particular reference to South Asia. Zook looked at development policy and performance, the role and influence of gender in development, the representation of poverty and hunger in South Asian and international literature and media, and the influence of South Asians abroad on the course of development within South Asia. (Development Studies 150/Asian Studies 150).

Visiting Professor R.K. Sharma (see an article about him elsewhere in this *Newsletter*) taught a course for advanced Sanskrit students in Indian logic in the *nyaya vaisheshika* system. The primary text was the *Tarka Bhasha* of Keshava Mishra. (South Asian Studies 203). ❖



Culture, Power & the Law

The Center's primary focus in the Fall of 1998 was a two-part symposium entitled *Culture, Power and the Law*. The symposium was the intellectual child of our two faculty sponsors: Raka Ray, Sociology, U.C. Berkeley, and Inderpal Grewal, Women's Studies, San Francisco State University. In *Culture, Power and the Law* we attempted to take a comparative look at the broad topics of gender, labor and the law in South Asia and in the North American South Asian diaspora.

Four distinguished guests each spent a week on campus during the month of October contributing not only to the symposium but talking to classes, Bay Area NGOs, and labor organizers. Each one of the four also delivered a second public lecture.

The first symposium on October 4, 1998, *Gender and the Law*, brought Flavia Agnes, a Bombay attorney and founder of the women's NGO, Majlis and Sherene Razack of the Ontario Institute for Studies in Education, University of Toronto. Agnes' talk at the symposium was *Majoritarianism, Minority Identity and Gender Concerns: The Current Debate on Uniform Civil Code in India*; Razack's experience with the South Asian diaspora in Canada and the Caribbean informed her talk entitled *From "Uneducable Heathen" to Model Minority and Back Again: Asians, Culture and Schooling*.

On the afternoon of each symposium we put together a panel to further broaden the discussion. Invited participants on October 4 included Manuela Albuquerque, Berkeley City Attorney; Mino Moallem, San Francisco State University; Jayne Lee, legal scholar and San Francisco Deputy City Attorney; and Suad Joseph, UC Davis.

The second half of the program, *Labor and the Law*, was held on October 25. Our guests-in-residence were Anannya Bhattacharjee of Workers' Awaaz (New York City) who has principally worked with domestic servants and other working class South Asian immigrants on the East Coast and whose symposium contribution was *Home and Homeland in the Context of US Immigration Policy: The Case of South Asian Workers*, and Karamat Ali, Pakistan Institute of Labour Education and Research, Karachi who spoke on *The Evolution of National Labor Law & International Labor Standards: a View From Pakistan*. Afternoon panelists were Christopher Candland, U.C. Berkeley, Akhil Gupta, Stanford, and Leticia Volpp, Washington College of Law, American University.

The month's events were primarily funded by the Kailath Chair in India Studies and the Indo-American Community Chair in India Studies with additional support from the U.S. Department of Education, the Townsend Center for the Humanities and the Bain Research Group on Women and Gender. ❖

Gift Supports Engineering Students from the Punjab

A noted Southern California geotechnical engineer has established a fellowship at the University of California, Berkeley, to attract top students from his home region in India to graduate study at Berkeley's top-ranked College of Engineering.

The fellowship fund, inaugurated in Fall 1998, was created by a \$430,000 gift from Awtar Singh, a founder and president of Lockwood-Singh & Associates, a Los Angeles consulting firm of geotechnical engineers and geologists.

The fellowship will support outstanding students in civil and environmental engineering at Berkeley from Singh's undergraduate alma mater, Punjab Engineering College at Chandigarh.

Singh, who earned his Ph.D. in civil engineering from Berkeley in 1966, established the fellowship in honor of his late wife, Teji Singh, who taught young children as a Montessori teacher for more than 20 years. "We both have had a lifelong interest in education and wanted to do something to reflect that, as well as to give something back to both of the schools that I attended," Singh said.

Recipients of the one-year fellowship will be selected on the basis of academic merit alone from among those already admitted to graduate study in the Department of Civil and Environmental Engineering at Berkeley. The fellowship will cover out-of-state tuition and fees, books, and living expenses.

"The world is shrinking so fast that it doesn't matter to me whether these fellowship students end up working in the U.S. or India or elsewhere," Singh said. "What matters

is that the best anywhere are rewarded and encouraged in their work." Now a resident of Encino, California, Singh went on to say "I am more interested in scientific and technological studies - in the future and what lies ahead.

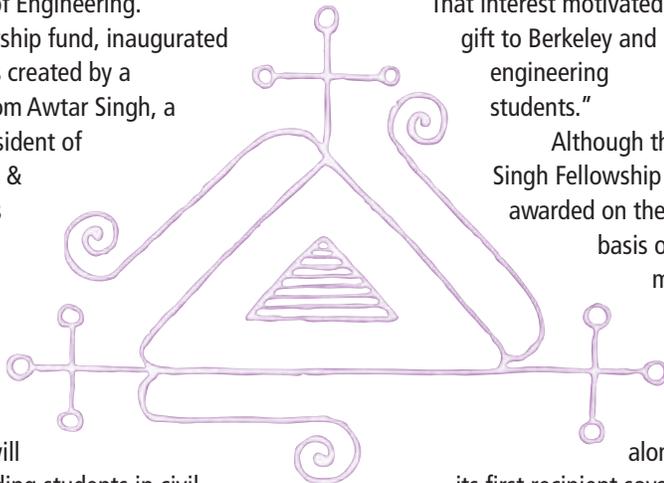
That interest motivated my gift to Berkeley and its engineering students."

Although the Singh Fellowship is awarded on the basis of merit

alone, its first recipient says the financial assistance it offers is indispensable to him. "I could not have attended Berkeley without this

fellowship," says new Berkeley civil engineering student Arvinder Chopra. Chopra further elaborated by saying that "the differences between Indian and American currencies are so great that I couldn't have managed otherwise. Many students from my region in India don't study in California, but instead go where they can receive first-year financial aid. The Singh Fellowship offers just that and will interest more Punjabi students in studying here."

Chopra is focusing his studies on construction engineering, including infrastructure management and construction project financing. He is aiming for a Ph.D. and eventually wants to teach at a university. His work at Punjab Engineering College was centered in the Computational Engineering Laboratory, where he focused on the use of geographical information systems in wetland information management systems. ❖



The SCAN Project: A Digital Solution to the Monograph Crisis

While the "journals crisis" is more widely known, the crisis in the economics of monograph publishing is equally severe. Sales of scholarly books have been declining for several years, to the point that many presses, including California, are being forced to reduce the number of monographs they publish in order to maintain their financial stability. The problem is particularly acute in area studies (Asian, Middle East, Latin America, Africa). The problem has reached the point that the continued production of basic scholarship is threatened in those fields where book-length works are the major vehicles of scholarly analysis.

The University of California Press, in cooperation with UC Berkeley Library, has undertaken to publish a focused

group of scholarly monographs on the Internet with three major goals: to create an on-line interface for monographs that overcomes many of the objections users have to digital scholarship; to devise a way of publishing book-length scholarship more efficiently and cost-effectively; and to evaluate use patterns for book-length works in electronic format. The SCAN (Scholarship from California on the Net) project will publish about 40 new works as well as related backlist titles over the next five years, in the fields of Middle Eastern, African, and South Asian studies.

For more information, please visit the following related URL: www.ucpress.edu/scan/area.html ❖

Interview: Priya Joshi

You are an alumna of the prestigious school, Loreto House, in Calcutta. Could you tell us about this experience and a little about your childhood?

(Laughter) Hat's off to the Center for unearthing this completely well hidden secret and little-known biographical fact! Well, it's not a terribly unusual story: in fact I think convents of one sort or another were quite common in families with daughters whom they didn't want to send to co-ed schools. Loreto became the choice in our case. My mother and her five sisters had gone there, so it seemed natural that my older sister and I should be sent there as well. I think our parents must have thought that we learned something at Loreto, because our next school was also a convent, in Bhopal, a place I have very fond memories of and about which I once wrote a memoir.

In retrospect, when I think about what I actually learned in these schools, I realize it was probably two things: one, great tolerance and the other great resourcefulness. I'll explain what I mean by great tolerance. We were mostly Hindu and Muslim middle-class girls in these convents. There were very few Christians for a class of forty or so. In those days, we still studied religion as part of the curriculum, mostly Christianity under the rubric of something called Moral Science. In fact, I think I still have a letter signed by God in Mother Superior's handwriting! We respected what we learned about Christianity, and we learned a lot. Yet it never made us feel as if we were any less Hindu or any less Indian. Many of us went to mass, and I certainly learned Hail Mary, along with celebrating Id and learning a few verses from the Quran. It may sound awfully pollyannaish, but in fact what we really learned from a very early age was to celebrate both difference and unity in these schools. All of this is profoundly ironic of course, given the situation of convents and churches in India today.

The second and perhaps more important thing I learned was what I call great resourcefulness, and what that other perfect subject of Irish-Catholic education, Stephen Dedalus, would call "silence, exile, and cunning." I am obviously being a little playful here, but it's something I realized vividly when I started researching my book on nineteenth-century reading practices. What I mean by resourcefulness, by silence, exile, and cunning, is that in these schools we started off learning to be good subjects, i.e., dutiful daughters from good families

representing the various interests of our class. But, in fact what we realized very quickly was that just because we could make it appear like we were being good didn't mean we really had to be good. Along with the tools of obedience and honesty and service, we were also paradoxically learning the tools of evasion and protest and diversion. Though it didn't seem as revolutionary when we were kids in the convent, this resourcefulness is linked to a larger phenomenon of cultural resistance which had also taken place in colonial India.

When I started researching nineteenth-century India for my book, I began to notice evidence of similar kinds of evasion in the archives. In some ways then, quite accidentally, my experiences at these convents provided me with useful insights from which to interpret archival material on the Indian responses to colonialism in the nineteenth and early twentieth centuries.

What else from growing up in India has continued to influence you?

I think the kinship patterns acquired in an Indian childhood have persisted; those never go away. I think one never loses the language of one's natal home, and the culture certainly never goes away. When I started graduate school, I thought I was going to work on comparative modernisms, mostly on Latin American, British, and French literatures. Increasingly, however, I kept trying to find a way to include India in my thesis, and as my project developed it really became a project about India. There is considerable truth to something a friend of mine says, that all dissertations are masked lyrics. That is, the work both expresses, often in disguised or masked form, something the writer feels very deeply and closely. Clearly writing my dissertation was a way of bringing myself closer to India without my realizing it initially. More recently, my interest in film is very much an attempt to write critically about something that had a huge influence on me and many people of my generation, an influence, incidentally, that persists today. I think if I hadn't grown up in India, I'd be a completely different person and certainly a very different scholar.

You are a scholar of the "history of the book," particularly the impact of the colonial enterprise on the Indian cultural and literary landscape. How did you get interested in this approach to the study of colonialism?

History of the book basically means a study of the production, circulation, and consumption of print in any form, including serials, manuscripts, and ephemera. It is an approach that is invested in uncovering how the history of documents themselves reveals broader social and political currents in different historical periods. A historian of the book would ask a question like,

Interview, cont'd.

"do books make revolutions?" and try to find evidence to test the claim. It's in fact a famous question posed by Roger Chartier, the historian of eighteenth-century France. His answer: not really, but new ways of reading might do just that. Book historians are no longer exclusively interested in the lone genius of authorship that produces a great masterpiece, which is typically what literary scholarship has fruitfully devoted much of its energies to. A book historian might examine what happens when that masterpiece (or other failed masterpieces that didn't quite make it) enters into the marketplace, how it is consumed, and in this regard, how its modes of circulation affect the way in which it is consumed, and how the history of consumption and dissemination influences or directs what other books are written and published. Book history is a methodology that has been around for over half a century at this point, and to the great delight of many, it's growing marvelously.

Let me give you an example of what this approach has made possible for me. One of the great commonplaces of empire has been that the British were particularly successful colonialists when compared with the French, for instance, because they colonized via culture, not via arms; i.e., they colonized the mind, not the body. Typically, those making this claim provide the persistence of Anglicization as an example of successful cultural colonialism: look at the persistence of tea, or the English language, they would say. Look at both of us, former colonial subjects, conversing in English and drinking tea in my office. Look at the railroads, the postal system, the judiciary, and the penal code, the evidence would continue. All of these were "gifts" of empire that the British brought in, so to speak. According to some, the persistence of these cultural artifacts explains the success of colonialism in India. I began to think whether there is any way in which we could seriously test this claim. What kind of evidence would we need to confirm or prove the success of British colonialism on which this account is predicated? Failing that, what kind of evidence would we need to falsify the claim?

Let's take the novel as an example. We know that it was a prose form that had not existed in India prior to the nineteenth century; and that it was introduced by the British. Many have suggested that it was in part the enthusiasm with which the novel was received in India that explains why the British were able to rule as long and as successfully as they did. In other words, the argument suggests that the novel worked as a tool of empire by creating consent among possibly dissenting subjects. It occurred to me that by looking at the ways Indians actually addressed and responded to a completely



new form largely associated with the British we might be able to find evidence of how Indians thought and how they responded to British culture. That question got me interested in studying the circulation of the British novel in India and its consumption. How many novels were actually imported into India? What were they? How much did they cost? Where did Indian readers have access to them? How did they read British novels? What did they make of them? In short, how did literate Indians in the nineteenth century respond to this European form?

What I started discovering is that the novels and novelists who were most successful in India, most avidly read, most rapidly translated, and most widely adapted into Indian languages throughout the nineteenth century, were not those canonical, "good" novels promoted by the colonial Department of Public Instruction. Rather, the fiction consumed most voraciously among Indian readers was the work of highly popular British novelists, today considered relatively minor, whose fortunes soared for generations among enthusiastic and loyal Indian readers long after they had already waned in Britain. Put another way, these patterns of readership document a completely separate canon of popular literature being created in India. It occurred to me that if the British were such good colonialists, or if Indians were such good colonial subjects, surely the latter ought to be reading what they were told to read. By using the tools of a book historian, I found that Indians kept reading completely different and unexpected books. It was this difference in reading tastes that got me interested in the topic and in thinking about culture and its transmission more broadly. Incidentally, it was uncovering these nineteenth-century reading practices that alerted me to what I earlier called the resourcefulness of Indian readers in diverting the full impact of cultural colonialism.

Can you give us an example or two of some of the nineteenth-century writers most popular in India?

One of the most popular writers in India was a contemporary of Dickens called G.W.M. Reynolds who wrote a seemingly endless series of novels under the title, *The Mysteries of London*. Another hugely successful writer was a woman named Marie Corelli. She was very successful in Britain too, but for a short period of time, whereas in India her success persisted for almost a century. I still find well-thumbed copies of her highly melodramatic novels in used bookstores and footpath vendors in India today. It was the persistence of these writers and what their influence made possible in Indian letters

(cont'd p. 11)

Faculty, Visiting Scholar & Graduate Student News



Martha Ashton-Sikora, Visiting Scholar, was awarded a Senior Short Term fellowship from the American Institute of Indian Studies to conduct research on the topic of "Lesser Know Theater Forms of Karnatak and Andhra Pradesh." Dr. Ashton-Sikora's fellowship is funded by the National Endowment for the Humanities. She also taught a class titled "Dance and Drama of India" for the department of Dramatic Art, during the Spring 1999 semester.

Ed Bernbaum, Visiting Scholar, gave a keynote presentation and delivered a paper at the Third International Symposium on Sustainable Mountain Development held in Quito, Ecuador. A paper he wrote on the role of sacred mountains in environmental and cultural preservation was presented at an international symposium on natural sacred sites and biological and cultural diversity held by UNESCO in Paris. A report on the sacred mountains conference he participated in and helped to organize last spring was published by The Mountain Institute under the title "Sacred Mountains and Environmental Conservation."

Brigitta Bode, Graduate Student, Environmental Science & Policy Management, has returned after several years of doctoral field research in Uttar Pradesh. She is studying the impacts of rural structural change on natural resource distributions.

Nana Yaw Boaitey, Graduate Student, Anthropology, was awarded a Junior fellowship by the American Institute of Indian Studies to conduct research on the topic of "An Anthropology of Alterity: The Ballad of Manikkuravan" in Tamil Nadu.

Chris Candland, Political Science, taught a course on the *Politics of Community Development in South and Southeast Asia* during the Spring 1999 term. He presented his paper entitled *Labor Force Change and Privatization in South Asia* at the International Studies Association meeting. His co-edited volume titled *Industrial Relations in the Age of Globalization*, will be published by Oxford University Press. Candland has accepted a tenure track position as Assistant Professor in the Political Science department at Wellesley College, and will start there this fall.

Sharad Chari, Graduate Student, Geography, is writing his dissertation with support from Oberholtzer and Geography Department Fellowships. He presented his paper entitled *Rethinking Work and Labor Politics in India* at the 14th Annual

South Asia Conference at Berkeley. Chari is currently teaching a Summer Session geography class titled "Natural Resources and Population." He will be presenting a film/lecture titled "After the Gold" at the CSAS Summer Brown Bag Lunch Lecture Series.

Kiren Chaudhry, Political Science, just completed the last part of her research project on the relationship between globalization and the rise of identity based movements in India. At the Awards Ceremony of the Middle East Studies Association's Annual Meeting, Chaudhry's book *The Price of Wealth: Economies and Institutions in the Middle East* (Cornell University Press, 1997) was awarded the Albert Hourani Book Award, which recognizes outstanding publishing in Middle East studies.

Jay M. Enoch, Optometry, has been invited to present two lectures on developing world problems relating to low vision care during the upcoming decades. One is at an international meeting titled *Visions '99* sponsored by World Health Organization, and the second is at the Low Vision Section of the American Academy of Ophthalmology in Seattle.

Durba Ghosh, Ph.D. Candidate, History, presented her paper, *Changing Names and Converted Subjects: Her Highness, the Begum Joanna Nobilis Zeb-un-nissa Samru of Sardhana*, at the South Asia conference in Madison, Wisconsin. She also presented her paper entitled *Decoding the Nameless: Theorizing Historical Agency for Women Without Names* at the 14th Annual South Asia Conference at Berkeley.

Robert Goldman, South and Southeast Asian Studies, presented his paper, *The Ghost from the Anthill: Valmiki and the Destiny of the Ramakatha in South and Southeast Asia* at the Conference on the Ramayana, University of British Columbia, Vancouver. Goldman was one of the presenters on the Townsend Center for the Humanities series titled *Practicing the Humanities* at Berkeley.

Luis González-Reimann, a 1998 DSSEAS Ph.D., taught South Asian Studies 1B, SA 5A during the Spring 99 semester, and is teaching a Summer Session class on Hindu Mythology.

Deana Heath, Graduate Student, History, was awarded a Junior fellowship by the American Institute of Indian Studies to conduct research on the topic "An Empire of Readers: British Print and National Identity in India and Australia."

Arjun M. Heimsath, Ph.D. candidate, Geology and Geophysics, filed his dissertation, *The Soil Production Function*. He will be going to Australia to embark on a post-doctoral fellowship to continue his research on ways to measure soil erosion.

Linda Hess, Visiting Scholar, has an article titled *Rejecting Sita: Indians Respond to the Ideal Man's Cruel Treatment of His Ideal Wife*, published in the March '99 Journal of the American Academy of Religion (67/1:1-32). She presented her paper, *Oral Tradition Goes Global: 'Kabir Says,' from Sadhus to CDs to the Minnesota Symphony* at the Annual Meeting of the American Academy of Religion in Orlando. Hess served as a consultant for Pulitzer Prize-winning composer Christopher Rouse and soprano Dawn Upshaw, in Mr. Rouse's major composition *Kabir Padavali*, commissioned by the Minnesota Symphony.

Shirish Jain, Graduate Student, Anthropology, was elected as Board Member of the Society for the Anthropology of Consciousness (SAC). Jain was the site coordinator for the Annual Conference of the SAC, that was held in Berkeley during the Spring term.

Neil Joeck, Research Associate, Lawrence Livermore Lab, organized a seminar on *The New Nuclear Equation in South Asia*. He is a member of the Council on Foreign Relations/ Brookings Institution Task Force on South Asia which produced the report entitled *After the Tests: US Policy Toward India and Pakistan*. Joeck was invited to speak at Asia Society meetings on South Asia held in New York and Los Angeles, spoke at the US State Department on "Nuclear Relations in South Asia," and also spoke at the US State Department workshop on arms control held in Kuala Lumpur.

Barbara Metcalf, History, UC Davis, was awarded a residency fellowship at the Rockefeller Foundation Bellagio Center in Italy for the summer of 1999. She spent three weeks in Pakistan under an American Institute of Pakistan Studies award carrying out research on her project on Muslim reformist movements. Metcalf was one of the presenters on the Townsend Center for the Humanities series *Practicing the Humanities* at Berkeley.

Thomas Metcalf, History, was awarded a residency fellowship at the Rockefeller Foundation Bellagio Center in Italy for the summer of 1999. Metcalf organized a workshop titled *New Imperial Social History*, during the Spring 1999 term (see p.1 for more details)

Suzanne McMahon, South Asia Librarian, was awarded her M.A. in Hindi/Urdu (Spring 1999) and will continue in the Ph.D. program. At the 14th Annual South Asia Conference at Berkeley she presented her paper, *Prostitution, Social Reform, and the Nation: Dialogic Heteroglossia in Premchand's Sevasadan*.

Sumi Mehta, Graduate Student, Public Health, spent the summer in New Delhi preparing an inventory of data to be used in the creation of a national assessment of human exposure and risk from particulate air pollution in India. This work is in collaboration with the Central Pollution Control Board, the Bureau of Census, the Tata Energy Research Institute, Jawaharlal Nehru University and the East-West Center.

Garrett Menning, Visiting Scholar, presented a paper, *The Urban Nexus: Flows of Population, Commerce and Culture Among Cities in Western India*, at the Annual Meeting of the American Anthropological Association in Philadelphia. His article titled *Disorganized Capitalism in the Developing World: The Textile Industry of Surat, India* was published in the November issue of *Current History*.

John Mock, received his Ph.D. from the Dept. of South and Southeast Asia Studies. The abstract of his dissertation, *The Discursive Construction of Reality in the Wakhi Community of Northern Pakistan*, is posted on Mock's website at <http://www.monitor.net/~jmko/karakoram>

Urvashi Narain, was appointed as a Post Doctoral Fellow in the Department of Agricultural and Resource Economics and will be working on issues of global warming and the relationship between fertility and natural resource management. She co-taught an Environmental Science and Policy Management undergraduate course on development during the Spring 1999 semester. Her paper titled *Government Management of Village Commons: Comparing Two Forest Policies*, co-authored with Prof. Ethan Ligon, has been accepted for publication by the *Journal of Environmental Economics and Management*. Narain presented her paper, *Government Management of Village Commons: Comparing Two Forest Policies*, at the First World Congress of Environmental and Resource Economists held in Venice, Italy, and another paper entitled *Irreversibilities, Uncertainty and Catastrophic Global Warming* at the Delhi School of Economics in New Delhi.

Raka Ray, Sociology, was promoted to Associate Professor. Her book, *Fields of Protest: Women's Movements in India*, (University of Minnesota Press, 1999) has just been released.

David Roche, Visiting Scholar, Artistic Director for World Arts West, produced the San Francisco Ethnic Dance Festival and "People Like Me," a concert series of world music and dance for children and families.

Rashmi Sadana, Graduate Student, Anthropology, received a Humanities Research Award for Spring 1999 to do a project on Indian-English literary production in London, England.

(cont'd. p. 10)



Donors in 1998-1999

Sincere thanks to the following who generously gave their support to help maintain and enhance the various programs of the Center for South Asia Studies during the 1998-1999 academic year:

Donations to the Punjabi Studies Program

\$5,000 - \$9,999

Mani & Pritinder Singh Arora

\$2,500 - \$4,999

Surinder & Sunita Singh

The Sikh Council of Central California

\$1,000 - \$2,499

Minderpal Singh

Khalsa Tricentennial Foundation of NA, Inc

Joginder S. Ahluwalia

Kuldip & Carol Sethi

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Anoop & Ritu Khurana

\$250 - \$499

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Up to \$249

Avtar & Kulwinder Singh

Darleen Dhillon

Our special thanks to the Punjabi Educational and Cultural Foundation for its ongoing commitment to the teaching of Punjabi at UC Berkeley.

Donations for General Center Support

Up to \$249

Alladi Venkatesh

Frederic C. Thomas

Ashok S. Patwardhan

The South Asia National Resource Center at CSAS is supported by a grant from the Center for International Education, US Department of Education. Our Urdu language program in Pakistan is entirely funded by the United States Information Agency. Additional funds to support programs in the humanities have been received from the Townsend Center for the Humanities at UC Berkeley.❖

Sahitya Akademi Awardee Sharma Joins Faculty Spring 99

Ram Karan Sharma, who taught Sanskrit 203, Vedic Sanskrit, this spring is a distinguished alumnus who in retirement has returned to his alma mater (Ph.D., Linguistics and Classical Philology, Berkeley, 1959). A student of Prof. Murray Emeneau, Sharma went on to a career that has included extensive teaching in India; guest teaching roles at Columbia, Chicago and Berkeley; educational administration (Vice Chancellor of both K.S.D. Sanskrit University in Darbhanga and

Sampoornananda Sanskrit University in Varanasi; founder of the National Institute of Sanskrit Studies, New Delhi) and government service (Joint Educational Advisor and Deputy Educational Advisor to the Government of India).

India's highest literary award, the Sahitya Akademi award was presented to Ram Karan Sharma in 1990 for his poetry collection, *Sandhya*. Sharma has published novels and poetry in Sanskrit

and the many awards presented to him for his contributions to Sanskrit are both for his scholarly works as well as for his prose and poetry (Award of Honor of the President of India, 1987; Kayya award (Bharatiya Bhasha Parishad, Calcutta), 1990; Sanskrit Seva Sammana (Delhi Sanskrit Akademy), 1993; title of Mahamahopadhyaya (Akhila Bharatiya Pandita Parishad, Varanasi), 1984; Visista Puraskara (Uttar Pradesh Sanskrit Akademy), 1994).❖

SOUTH ASIA COURSES FALL 1999

African American Studies 142 A	Third World Cinema	Jacobs, K F
Agricultural & Resource Econ & Policy 251 (Crosslisted: Econ 270 A)	Agricultural Development	Sadoulet, E/ DeJanvry, A
Anthropology 138 A	Ethnographic Film History	Anderson, T
Anthropology 160 (Crosslisted: Interdisciplinary Studies 160)	Forms of Folklore	Dundes, A
Anthropology 187	Peoples and Cultures of the Himalayas	Berreman, G
Architecture 170 A	An Historical Survey of Architecture & Urbanism:	
	Antiquity & the Middle Ages	Upton, D
Asian American Studies 187	Literature of the South Asia Diaspora	Singh, J
Asian Studies 010 A	Introduction to Traditional Asian Cultures	Reigel, J
Asian Studies 150 (Crosslisted: Geography 170/PPACS 130)	Human Rights in Asia	Zook, D
City & Regional Planning 039 A	Future Ecological Planning	Meier, R
City & Regional Planning 115	Urbanization in Developing Countries	Roy, A
City & Regional Planning 270	Regional and Urban Development in the Third World	Dowall, D E
East Asian Languages Buddhism 024	Buddhist History and Practice	Lancaster, L
East Asian Languages Buddhism 220	Seminar Buddhist Texts	Lancaster, L
Economics 171 (Crosslisted: Environmental Economics & Policy 151)	Economic Development	De Janvry, A
Economics 270 A (Crosslisted: AREP 251)	Economic Development and Planning	Sadoulet, E
Economics 271	Development and Planning Seminar	Bardhan, P K
Economics 280 A	International Economics	Bardhan, P K
English 138	Studies in World Literature in English	Mukherjee, B.
Environmental Economics & Policy 151 (Crosslisted: Economics 171)	Economic Development	De Janvry, A
Environmental Science, Policy & Management 252	Resource Policy Seminar	Romm, J
Geography 170.2 (Crosslisted: Asian Studies 150/PACS 130)	Human Rights in Asia	Zook, D
History 114 A	History of Early & Medieval South Asia, 1000-1800 CE	Irschick, E
History 153	British Empire	Metcalf, T
History 280 F	The Production of the Individual, National Body	Irschick, E
History of Art 030	Arts of Asia: India, Southeast Asia	Thangavelu, K
Interdisciplinary Studies 160	Forms of Folklore	Dundes, A
International and Area Studies 045	Survey World History	Karras, A L
Law 264.9	Law and the Making of Modern South Asia	Zook, D
Linguistics 130	Comparative and Historical Linguistics	Garrett, A
Linguistics 272	Tibeto-Burman Linguistics	Matisoff, J
Music 131A	Music of India	Wade, B
Music 39 G	Indian Music Iconography	Wade, B
Optometry 39 B (Crosslisted: South & Southeast Asian Studies 39 C)	Vision Care in India	Enoch, J M
Peace and Conflict Studies 100	Peace Theories	Sanders, J
Peace & Conflict Studies 130 (Crosslisted: Asian Studies 150/Geog 170.2)	Human Rights in Asia	Zook, D
Political Science 139 B	Development Politics	Chaudhry, K A
Religious Studies 090 A	Introduction to Religious Studies	Staff
Religious Studies 162 (Crosslisted: South Asian Studies 141)	Religions of South India	Hart, G
Religious Studies 165 (Crosslisted: South Asian Studies 140)	Hindu Mythology	Goldman, R
South Asian Studies 005 A	Great Books of India	Dalmia, V
South Asian Studies 140 (Crosslisted: Religious Studies 165)	Hindu Mythology	Goldman, R
South Asian Studies 141 (Crosslisted: Religious Studies 162)	Religions of South India	Hart, G
South Asian Studies 143	Indian Romances	Behl, A
South Asian Studies HU 001 A	Introductory Hindi/Urdu	Jain, U
South Asian Studies HU 100 A	Intermediate Hindi/Urdu	Jain, U
South Asian Studies HU 101 A	Readings in Modern Hindi	Jain, U
South Asian Studies HU 221	Early Women Writing in Hindi	Dalmia, V
South Asian Studies HU 225	Urdu Literature	Behl, A
South Asian Studies P 001 A	Introductory Panjabi	Ubhi, U
South Asian Studies P 100 A	Intermediate Panjabi	Ubhi, U
South Asian Studies S 100 A	Elementary Sanskrit	Goldman, S
South Asian Studies S 101 A	Intermediate Sanskrit	Goldman, S
South Asian Studies S 200 A	Sanskrit Literature	Goldman, R
South Asian Studies T 001 A	Introductory Tamil	Hart, K
South Asian Studies T 100 A	Intermediate Tamil	Hart, G
South Asian Studies T 210 A	Seminar in Tamil Literature	Hart, G
South & Southeast Asian Studies 190	The End of the World: Narratives of World Creation &	
	Destruction in Hinduism, Buddhism & Jainism	Gonzalez-Reimann, L
South & Southeast Asian Studies 39 A	Songs of South Indian Music & Dance	Hart, K
South & Southeast Asian Studies 39 C (Crosslisted: Optometry 39 B)	Vision Care in India	Enoch, J M
Women's Studies 141	Women and World Development	Staff

Imperial History Workshop

(from p. 1)

postcolonial theory on imperial history; the challenge to the "nation" as a unit of analysis for imperial history; and the relation between cultural and social history. The afternoon session consisted of presentations from graduate students on their projects, reflecting the new generation of scholars being trained in the field of "new imperial history." The workshop concluded with a brief summary of some of the main points that were raised during the daylong discussion and their implications for possible future directions for imperial history. Some of the possible directions that were favored by participants at the workshop included the following: the need to expand the metropole-periphery model for the study of imperialism to include a more multi-layered and decentered model that is sensitive to the multifaceted flow of imperial influence; the need to articulate the recent developments in imperial historiography with contemporary concerns about globalization and the development of world history as a field; the need to forge better connections between the research and pedagogical implications of the recent revolution in imperial historiography; and the need to continue the necessary dialogue between imperial historiography and the emancipatory politics associated historically with anti-colonial, anti-racist, and feminist scholarship.

This one-day workshop also served as a ground-clearing event for a larger British Imperial History Conference to be organized by Roger Louis at the University of Texas in 2000. The workshop, indeed, helped generate several ideas for the organization of this conference.

The participants at the workshop included the following: Dane Kennedy (University of Nebraska); Philippa Levine (University of Southern California); Antoinette Burton (Johns Hopkins University); Douglas Haynes (University of California, Irvine); Madhavi Kale (Bryn Mawr College); Mrinalini Sinha (Southern Illinois University, Carbondale); Thomas Metcalf (University of California, Berkeley); Roger Louis (University of Texas); and graduate students Durba Ghosh, Anne Keary, and William Glover from the University of California, Berkeley. ❖

Faculty, Scholar & Grad News

(from p. 7)

Sumeet Saksena from the Centre for Environmental Studies, Tata Energy Research Institute, New Delhi, spent a month in Berkeley to work with Professor Kirk Smith on a project to prepare a database of indoor air quality related to biofuel combustion. They will also recommend simple measurement techniques and protocols that even non-technical non-governmental organizations and research agencies in the developing countries can use to test the effectiveness of interventions that aim to reduce the exposure to air pollutants.

Kirk Smith, Public Health, was a Fellow at the Centre for Environmental Studies, Tata Energy Research Institute, New Delhi.

Jaideep Singh, Ph.D. Candidate, Ethnic Studies, presented his paper entitled *Dealing with Contemporary Issues Facing Sikh Youth in America*, at a seminar on the Future of Sikh Youth in the United States, held in Yuba City; *Is Panethnicity Panning Out: The Development of a South Asian American Panethnic Identity* at the 14th Annual South Asia Conference at Berkeley; and *The Sikh Coalition for Religious Rights: The Fight for a New Gurdwara (Sikh Temple) in San Jose, California* at the annual meeting of the Association of Asian American Studies in Philadelphia. He was named North American Coordinator of the Sikh Mediawatch and Resource Task Force (SMART), a non-profit mediawatch and civil rights advocacy group, which produces information about Sikhs for the general public.

Sally Sutherland Goldman, South and Southeast Asian Studies, presented her paper titled *Ornamenting the Body: Beauty in Valmiki's Ramayana* at the Conference on the Ramayana, University of British Columbia, Vancouver.

Kirtana Thangavelu, Ph.D. candidate, History of Art, filed her dissertation, *The Painted Puranas of Telangana: A Study of a Scroll Painting Tradition in South India*. During the Winter 99 quarter she taught a course on Indian Art at the University of California at Santa Cruz.

Katariina Tuovinen, Graduate Student, Environmental Science and Policy Management will be in Sri Lanka doing research for her dissertation with an International pre-dissertation fellowship from the Social Science Research Council and the American Council of Learned Societies with funding from the Ford Foundation.

Cecilia Van Hollen, received her Ph.D in Anthropology. Her dissertation is titled, *Birthing on the Threshold: Childbirth & Modernity Among Lower Class Women in Tamil Nadu, South India*. She taught a course titled *Gender and Reproductive Science & Technology: A Global Perspective* for the Department of Women's Studies, during the Spring 1999 semester, and also taught an Anthropology course for the Summer Session titled *Gender and Power in South Asia*. Van Hollen presented her paper, *Invoking Vali: Painful Technologies of Birth in South India*, at the Association for Asian Studies Annual Meeting in Boston. Van Hollen has accepted a tenure-track position as Assistant Professor in the Department of Anthropology at the University of Notre Dame and will be starting there Fall 2000.

Bonnie Wade, Music, former chair of the deans and dean of undergraduate advising in the College of Letters and Science, has been named to the Jerry and Evelyn Hemmings Chambers Chair in Music. Her book, *Imaging Sound: An Ethnomusicological Study of Music, Art and Culture in Mughal India*, was published by the University of Chicago Press (1998). Wade was also elected president of the Society for Ethnomusicology. ❖

Interview, cont'd.

(from p. 5)

that made me want to spend some time thinking hard about how patterns of reading and consumption might help us address, perhaps even redress, the story of colonialism's so-called success in India.

You have been awarded a fellowship from the National Endowment for the Humanities in order to complete your book entitled "Colonialism and Consumption: British Popular Fiction and the Development of the Novel in India." Please tell us more about this project.

The book is about two episodes in the making of the novel in India. The first is consumption. How did Indians consume the new literary form that came to them under the aegis of the British in the nineteenth century? The second question I ask is how might what Indians consumed during this period explain the morphology and development of the novels that they themselves produced in the late nineteenth and twentieth centuries. In other words, the book asks: how did the novel emerge in India? Implicit in my argument is the suggestion that what Indians read influenced what they wrote; but what I make explicit is that they didn't just read what they were told to read. They invented books within books that they ended up consuming. Some of the writers I study are very well known, but many of them are quite forgotten today. The idea is to come up with a historically and sociologically informed account of how the novel developed in India.

You are obviously crossing disciplines here, and I wonder if it gives the book a new twist that one may not normally get in a study like this?

In some ways this book can be thought of as an anthropology of reading or a history of reading. If it succeeds, it will do so because of the

appeal it makes to a wider audience, and because it tries to answer some of the bigger questions about empire and culture that have been out there for about twenty years. I'm thinking of questions such as how do we think about colonialism? What is the role of culture within it? Edward Said has this very famous line in *Culture and Imperialism* to the effect that while colonialism might initially have been about expanding territory, once you had acquired that territory militarily, questions of legitimization such as who was going to rule it; how were they going to do so; and how they were going to authorize their actions were all conducted in the realm of narrative. Said argues that the novel was the form best suited to address these important

ideological and social concerns in Europe. He even goes so far as suggesting that without colonialism there would be no novel. I'm not sure I would go that far, but I would certainly qualify his work and suggest that the novel was not simply a tool of British colonialism. It was within the very genre, I'm discovering, that Indians themselves started writing back, and talking back. It was within the genre that Indians writers, some of whom used the borrowed language, English, but many of whom didn't, invented their own alternative discourse. It's within the borrowed form that Indians found a way to articulate nationalism. It's no accident that one of the first great nationalist icons of India, "Bande

(cont'd next page)

Berkeley Urdu Language Program in Pakistan (BULPIP) Academic Year 2000-2001

The purpose of the 28th Berkeley Urdu Language Program in Pakistan (BULPIP) is to provide intensive and specialized Urdu language training to American students, scholars, and teachers who have research and professional interests in Pakistan, Islam, the Muslim communities of South Asia, and Urdu language and literature. It is the only educational program run by an American institution in Pakistan.

BULPIP provides 30 weeks of Urdu instruction in two 15-week terms, with winter and spring breaks, from September to May. Particularly well-qualified persons unable to spend the entire academic year may apply for one term. Students must participate in the full program. Independent scholars and faculty members who wish to improve their knowledge of

Urdu in conjunction with ongoing or planned research are encouraged to apply. This is strictly a language program.

Eligibility: All applicants must be citizens or permanent residents of the United States.

Completion of at least two years of Urdu and/or Hindi, or the equivalent, and a good knowledge of the Urdu script is also required. Students who have been instructed in one year of Urdu and/or Hindi are eligible if they intend to take an extensive second-year Urdu/Hindi course during the summer prior to their intended program stay. ❖

For an application, write:
bulpip@uclink4.berkeley.edu

For more information, see:
BULPIP Frequently Asked Questions,
at url—<http://www.ias.berkeley.edu/southasia/bulpipfaq.html>

Interview: Priya Joshi, cont'd.

(from p. 11)

Mataram (Hail Mother), was written as a Sanskrit song in Bankim Chandra Chatterji's Bengali novel, *Anandamath*. The novel as a form played a very, very powerful role in the anti-colonial struggle, and I think it gave India and Indians a means for inventing a new self within a "borrowed" form. So when people talk about the success of colonialism, I wonder, success for whom? Because Indians eventually used both colonialism and its culture very effectively to their own ends.

I understand you have another project on film. Could you elaborate?

I want to take some of the theoretical insights from my work on the consumption of popular literary forms - melodramas, potboilers, romances, bestsellers- into a serious study of Hindi film. In general, I am interested in studying the politics and sociology of mainstream cinema: of hits, blockbusters, and Bombay "masala" movies. While it has been something of a commonplace in film-studies to suggest that popular cinema embodies public fantasies (according to which thesis Hollywood was a "dream factory" par excellence), I want to study how blockbusters made in certain turbulent decades by the most prolific film-industry in the world (India) and the most influential one (Hollywood) embodied not dreams but nightmares. I am particularly interested in investigating how heroism and criminality get constructed and idealized; how certain decades of political and social change subvert, convert, or exert distortions on what were fairly stable categories of mainstream cinema. It's still a nascent project, but with the help of three undergraduate apprentices last Spring, I have begun to research the historical and theoretical terrain that will form the basis of this book.

You have designed and taught several new English courses, such as "The British Novel and Empire," "Epic and Empire," "The Emergence of the Novel in India," etc. Could you tell us about these courses and your other teaching interests?

As you might gather from the course titles, I have two main intellectual interests. One is on questions of genre, such as the novel, the epic and so on, and the second is on empire as a historical, cultural, and ideological force. The "Epic and Empire" course is perhaps the most experimental course I've taught. It's something I developed at Columbia and enjoyed so much that I offer it at Berkeley as well. Our readings cover a range of major Western and non-Western texts with mostly epic ambitions from different empires, historical periods, genres, and languages in an attempt to study the relationship of literary form to empire as a social and political condition. We pose questions such as: what role does the form of the epic play in the experiences of expansion, colonization, domination, and revision that accompany imperial conquest?

Is epic the form best suited to address the changing world order that empires construct, or, as some critics have argued, is it the novel? How does one distinguish between the two in today's literary and cultural context? We start with Homer, then we take a detour through the *Mahabharata* because that, too, is a great epic of warring factions, of territorial claims and so on. We move on through Virgil, Conrad, Aimé Césaire, V.S. Naipaul, and end with Carlos Fuentes, a Mexican writer.

Do you see your courses appealing to students from other disciplines as well?

I hope so. The students who take my classes tend to come for different reasons. Some of them have heard about India and want to know more about Indian literature. They've heard about the latest Booker Prize winner, and they want to know if we're going to read her in class. Others come because they're interested in specific theoretical issues, popular culture, consumption, colonialism and so on. Inevitably, I get a number of students who come for biographical reasons. They're Indian or Indo-American students who are interested in having a new professor or in studying a little about Indian literature. As it happens, I don't only teach about India: it is only twenty-five percent of what I teach in my department. A good part of what I offer is really Empire, or courses on modernism in which I was trained in graduate school. I also try as much as I can to reach out to non-majors who may be interested by a particular set of themes or a specific topic we might be reading in the course. The great pleasure in having students from varied disciplinary backgrounds is the terrific intellectual insights they can and have brought into my classes.

Do you feel that the popularity of these courses is influenced by the current and fashionable interest in South Asia, especially through authors such as Arundhati Roy and Salman Rushdie?

I imagine that the general "boom" in South Asian writing may partly be influenced by the fact that today there are so many more South Asians who work in American publishing, who appear to have awoken the industry to the fact that a sizeable English-speaking population resides in India and writes terrific books of all sorts, both in English and the regional languages. Moreover, there is whole new generation of South Asians and people who know about and are interested in the region who are writing and publishing in this country which, in part, may explain the increased visibility of things South Asian. Finally, there are also lots of young South Asian students, we certainly see plenty here at Berkeley, who want to know more about their origins. Within this publishing/scholarly network lies one axis of interest in South Asia. The second axis is simply the marketing of these figures you mention who write beautifully and fully deserve the accolades they've received.

Interview, cont'd.

I think the second point implicit in your question is how does one explain the boom in South Asian writing. One quick answer maybe that in the nineteenth century, we found a form for our self-representation in the novel, and by "our" I mean South Asian or Indian self-representation. In the 1980's, after Salman Rushdie's *Midnight's Children*, what we have finally found is a language with which to write those novels. If you read some of the early experiments in English, and some people insist that they were just experiments, you'll detect a kind of awkwardness both about writing a novel, and especially about doing so in English. Bankim's first novel, *Rajmohan's Wife* in 1864, was trounced by the critics in part because of the formality and stiffness with which he wrote English. He never wrote in English after that and wrote only in Bengali, becoming an immensely successful writer. It seems to me, therefore, that while we may have found a form in the nineteenth century, it was with *Midnight's Children* in the twentieth, with Rushdie's unabashed Hinglish which he refused to translate, that I think many Indian writers felt they no longer had to explain or apologize for the way they wrote or especially for the language in which they did so. India is, after all, where something like a fourth of the world's population lives and, more importantly, it is where roughly half of the English-speaking population resides, so there is no longer any need for the excruciating self-consciousness that Bankim displayed over a century ago. This new-found sense of freedom might partially explain why there is such a burst of production.

You have been on the Executive Committee of the Center for the past three years. What do you see as the Center's role for South Asia studies at Berkeley, especially in the future?

Berkeley's South Asia Center has been one of the most important intellectual influences for me since I got here, and most notably it is where I became a "South Asianist." If I had become an assistant professor anywhere else, I would have continued writing, but I probably would never have written about South Asia again. In this Center, I found an intellectual community and a seriousness of intellectual mission: a place that is becoming almost as significant to me as my home department. Part of what anchored me at the Center so quickly, part of what made it so intellectually important to me, was discovering so many faculty with whom I could be in, and have been in, sustained conversation. Among the most important of these terrific colleagues for me has been Vasudha Dalmia (South and Southeast Asian Studies). Apart from being a highly distinguished scholar, and I believe the only full professor in Hindi in the country, she has become a kind of mentor and interlocutor to me in my research and writing. Lawrence Cohen's (Anthropology) work intersects with mine in important parts, specifically, our interest in film and in empire. This is also the case for Raka Ray (Sociology).

One of the great opportunities we have because we have such a wealth of teaching and student interest here is to make this the Center in the US for modern South Asian literature. I mean by this a center for both creative writing and literary criticism. We already have many resources at Berkeley. I was struck by Jane Singh's terrific anthology, *Our Feet Walk the Sky* (Aunt Lute, 1993). A number of very well-known writers along with our own highly-gifted students published in that collection, and it is already a jewel in the world of

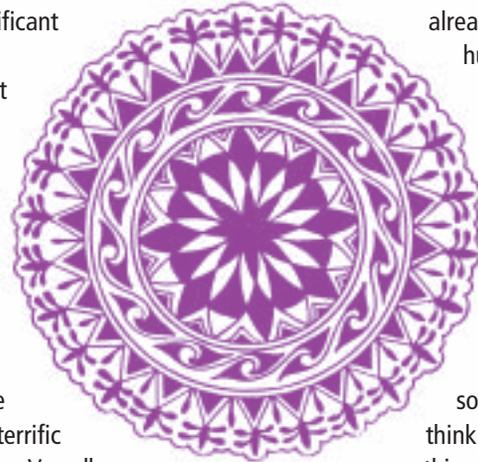
diasporic writing. We could build on those sorts of creative strengths and become a place where students and creative writers, in different languages if possible, are in residence, offer workshops and talks, learn from each other, and so on.

Something else that might be important and that we as a faculty might want to have a more visible role in is to work more with the community.

I realize that the Center already does a huge amount of outreach: the K-12 programs, the various academic programs put on for school teachers and so on, but I was thinking of something a little

different. So many of us work on fairly contemporary issues such as religion and religious identity; gender, kinship, labor, modern writing, film. I wonder if we might bring some of this expertise into the community by offering a series of lectures and talks in which Berkeley faculty discuss on-going research in lay terms to a lay audience. Consider in particular this notion of religious identities that we talk about. India is going through a significant self-redefinition, and it would be nice to know that the kind of work we're doing on this campus is not lost in the abstract ivory tower but is actually part of a conversation with diasporic Indians living in the US who are themselves very much actors in the political and social invention of India. In short, it would be nice to bring the community into Berkeley as well as Berkeley into the community in mutually rewarding ways.

Thank you ❖



Review of CSAS 14th Annual South Asia Conference

Regionalism, Federalism, and the Political Economy of Policy Change in India: A Re-examination

Aseema Sinha, Government, Cornell University
Ron Herring, International Relations, Cornell University
David Stuligross, Political Science, UC Berkeley
Panel Chair: David Stuligross, Political Science, UC Berkeley
Discussant: Arun Swamy, Politics, Oberlin College

Body Talk: Prescriptions, Prohibitions, and Polemics in Colonial and Contemporary India

Parama Roy, English, UC Riverside
Paola Bachetta, Sociology, University of Kentucky
Jyotsna Uppal, History, Queens College
Sandhya Shetty, English, University of New Hampshire
Panel Chair: Sandhya Shetty, English, University of New Hampshire
Discussant: Inderpal Grewal, Women Studies, SF State University

Law, Economy and Culture: Shifting Loci of Political Power in Pakistan

Theodore P. Wright, Jr., Political Science, Emeritus, SUNY Albany
Agha Saeed, Political Science, Cal State University, Hayward
Panel Chair: Leo Rose, Political Science, UC Berkeley
Discussant: Hafeez Malik, Political Science, Villanova University

Falling off the Map: South Asian Popular Culture at Large

Elora Halim Chowdhury, Women's Studies, Clark University
Bakirathi Mani, Modern Thought and Literature, Stanford
Sunaina Maira, Human Development and Psychology, Harvard
Panel Chair: Bakirathi Mani, Modern Thought and Literature, Stanford
Discussant: Purnima Mankekar, Cultural and Social Anthropology, Stanford

Gender, Citizenship, & National Identity in South Asia

Teresa Heffernan, English, St. Mary's University, Quebec
Radhika Mongia, Speech Communication, University of Illinois, Urbana-Champaign
Jill Didur, English, Concordia University, Montreal
Panel Chair: Jyotsna Uppal, History, Queens College
Discussant: Jyotsna Uppal, History, Queens College

Listening for the Poets' Voice: Style and Poetic Convention in Tamil Religious Literature

Layne Little, South/Southeast Asian Studies, UC Berkeley
Carlos N. Mena, South/Southeast Asian Studies, UC Berkeley
Archana Venkatesan, South/Southeast Asian Studies, UC Berkeley
Panel Chair: George Hart, III, South/Southeast Asian Studies, UC Berkeley
Discussant: Indira Peterson, Asian Studies, Mount Holyoke College

Tibetan Diaspora: De-/Reconstructing Communities and Identities in Exile

Noelle Stout, Cultural and Social Anthropology, Stanford
Melinda Pilling, South Asian Languages and Civilizations, University of Chicago
Jennifer M. Chertow, Cultural and Social Anthropology, Stanford
Susan Gartzke, Languages and Cultures of Asia, University of Wisconsin, Madison
Panel Chair: Jennifer Chertow, Cultural and Social Anthropology, Stanford
Discussant: Bakirathi Mani, Modern Thought and Literature, Stanford

Mapping Governmentality: Engagements of State and Subject

Anand Pandian, Anthropology, UC Berkeley
Amit Rai, Literary and Cultural Studies, New School for Social Research
Akhil Gupta, Cultural and Social Anthropology, Stanford
Panel Chair: Akhil Gupta, Cultural and Social Anthropology, Stanford
Discussant: Lawrence Cohen, Anthropology, UC Berkeley

Whose House is it? Three Perspectives on Domestic Space

William P. Duncanson, Architecture, UC Berkeley
Alex Salazar, Architecture, UC Berkeley
Anoma Pieris, Architecture, UC Berkeley
Panel Chair: Kathleen James, Architecture, UC Berkeley
Discussant: Swati Chattopadhyay, Architectural History, UC Santa Barbara

South Asians in the United States: National and Transnational Affiliations

Sandhya Shukla, Anthropology, Columbia University
Vinay Lal, History, UCLA
Susan Koshy, Asian American Studies, UC Santa Barbara
Panel Chair: Susan Koshy, Asian American Studies, UC Santa Barbara
Discussant: Kum-Kum Bhavnani, Sociology, UC Santa Barbara

Gender and the Politics of Representation: Constructions of the Indian Female Figure Through Literature, Art and History

Anita Anantharam, South/Southeast Asian Studies, UC Berkeley
Alka Hingorani, History of Art, UC Berkeley
Durba Ghosh, History, UC Berkeley
Panel Chair: Brinda Rao, Sociology, UC Berkeley
Discussant: Saba Mahmood, Institute of International Studies, UC Berkeley

South Asian Diasporic Communities: (Re)Making Culture, Identity and Labor

Partha Mazumdar, American Studies, University of Kansas

Professor Albert Johnson

Albert Johnson, a leading authority in the West on the films of Satyajit Ray, died of a heart attack in Chicago, where he was a guest host at the Chicago International Film Festival. A member of the African American Studies Department, Professor Johnson taught a regular course on Third World Film, which included a substantial component of Ray's films. Ray and Johnson had been close friends from the 1950s until the former's death in 1992.

"The African American Studies Department was shocked and saddened by his passing away" said Professor Percy Hintzen, head of the department and further elaborated by stating that Professor Johnson "taught the most popular course in this department, and his courses were always oversubscribed. It is a great loss to the department and the university."

Johnson was born in Harlem, in 1925, where his father was a physician and his mother a dancer at the Cotton

Club. An accomplished dancer and singer himself, he had a lifelong love affair with the entertainment industry. He co-founded the first- and now the oldest- film journal *Film Quarterly* (UC Press). Given that Johnson was well known to filmmakers on every continent, he was a frequent judge at many of the most important international film festivals and was a significant presence at the Pacific Film Archives and the San Francisco Film Festival. ❖

South Asia Conference Review, Cont'd

R. Farrah Qidwai, Ethnic Studies/History, UC Berkeley
Jaideep Singh, Ethnic Studies, UC Berkeley

Panel Chair: Monali Sheth, Ethnic Studies, UC Berkeley
Discussant: Jane Singh, Ethnic Studies, UC Berkeley

Rethinking Work and Labor Politics in India

Vinay Gidwani, Economics, University of British Columbia
Sharad Chari, Geography, UC Berkeley
Ananya Roy, City & Regional Planning, UC Berkeley
Nalini Shekar, Civil Rights Activist, India
Panel Chair: Sharad Chari, Geography, UC Berkeley
Discussant: Gillian Hart, Geography, UC Berkeley

Defining the Nation

Suzanne McMahon, South/Southeast Asian Studies, UC Berkeley
Adrienne Copithorne, South/Southeast Asian Studies, UC Berkeley
Brandon Spars, South/Southeast Asian Studies, UC Berkeley
Snehal Shingavi, English, UC Berkeley
Panel Chair: Vasudha Dalmia, South/Southeast Asian Studies, UC Berkeley
Discussant: Durba Ghosh, History, UC Berkeley ❖

N. Panjwani, Indo-American Community Lecturer Spring 99

Berkeley's distinguished Indo-American Community Lecturer in India Studies for the Spring 1999 term was Narendra Panjwani who came to us from the Times of India group where he is editor of the *Bombay Times*.

Panjwani did a Ph.D. in urban sociology from Bombay and three major publications reflect that background: *Bombay's Housing Crisis: Documents and Critiques* (ed. with C. Gonsalves, 1982), *Alternative Approaches to Urban Development* (ed. with Anil Agarwal, 1986) and *Citizen Organisations and Food Energy Alternatives in Indian Cities* (1986). However, by the late 1980's Panjwani found his way to the world of media where he has since been involved in both print media (the *Independent* and the *Times*) and educational videos.

Following up on work started during a residency at the National Humanities Center in North Carolina, Panjwani is in the midst of a book project on the Hindi cinema during the first 25 years after independence focusing in particular on the role of the city in Indian cinema. Elsewhere in this issue is mention of the course Panjwani taught during which he showed a different film each week throughout the term from this earlier period.

The Indo-American Community Lectureship in India Studies was established by an endowment from the Indo-American community. The Lectureship is further supported by the Indian Council for Cultural Relations. ❖



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media, communities and
consumption in South Asia*

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political science, history, economics and
development studies, literature, history of art and
architecture, geography, film and
communications, and religious studies.
Interdisciplinary and multinational panels are
especially welcome as are proposals from scholars
in the professional schools.*

questions

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