



Center for South Asia Studies NEWSLETTER

Interview: Jay Enoch, Professor Emeritus of Optometry

When and under which circumstances did you get involved with South Asia?

Well there are essentially two sources of involvement. One ancient, relatively speaking, and one more recent. The first connection was with a gentleman by the name of Narinder Kapany. That connection came through the Optical Society, when I first met him as a young graduate student in London, and Kapany was one of those who taught me about fiber optics. I even

wrote a chapter in his first book,* and we've been friends ever since. But that is not the real connection with India.

The real connection with India occurred within twenty-four hours of the assassination of Indira Gandhi. I got a call in the middle of the night from the then chancellor at Berkeley, Ira Michael Heyman. Mike and I went to high school together. He said, "Enoch, I want you to go to India!" I said "Mike, it's two o'clock in the morning!" He said, "You have two students over there, there is a great deal of disruption—these are female students, we don't know where they are. I want you to go over there, and get them out of there, and get them home safely." So I said "Well, where are they in India?" because India isn't exactly the size of Rhode Island! He said "We'll give you what information we have, but I want you on a plane as soon as possible."

Some days later I left for India with the names of our students, the phone number of the U.S. embassy and the name of our contact in New Delhi—Vijayan Puliampet— who was the head of the Berkeley Professional Studies Program in Indian (BPSPI). Vijayan was our main contact in New Delhi and he was very helpful. We have become great friends over the years. Although these were Berkeley graduates, they were not



students at the BPSPI and therefore Viji had no idea where these two young ladies were. He gave me maps and marked off fourteen possible places. We also got a travel agent and he put together a plan for me to travel around India to try and locate these students in order to meet the Chancellor's request. There were still disruptions going on: trains were being stopped, people were being taken from trains and killed and so on, and it was a very serious issue.

Anyway, I started my trip around India looking for these two students. While I was in Hyderabad, I was invited to an evening cocktail party. There, dressed to kill in a gorgeous sari, was one of our students. I went over to her and I said "Are you all right?" And she

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*"The Retina as a Fiber Optics Bundle" in Kapany, N.S., *Fiber Optics, Principles and Applications*, New York: Academic Press, 1967

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Robert P. Goldman
Professor of Sanskrit
Outgoing Center Chair

This will be the last of these brief columns on the state of the Center that I will be writing as I will be stepping down as Chair of CSAS at the end of the current semester (Fall 1999) after serving in that capacity for the past ten years. In so doing I would like to report that the Center is in excellent shape and will be left in the competent hands of Professor Tom Metcalf who will be taking over as Chair as of the spring semester 2000.

The Center is in a number of ways a rather different institution than the one I took charge of ten years ago; and I believe that with the tireless help of our superb Vice Chair Dr. Steven Poulos and our dedicated staff we have been able to put the unit on the map, as it were. Today it is recognized as one of the most active and productive area studies centers on the Berkeley campus and one of the most dynamic South Asia centers in the country.

Perhaps the most noteworthy development of this period and the one I would most like to see as my legacy, is the Center's warm and productive involvement with California's diverse community of South Asian Americans and its creative interaction with the diplomatic representatives of India and Pakistan in California and Washington. These contacts have been mutually beneficial and, from the perspective of the Center, absolutely vital to our growth and development.

We began this process of engagement in 1991 with the startlingly successful campaign to endow the nation's first community funded Chair in India Studies, an achievement that, we are happy to note, has been widely emulated around the country. The income from the Indo-American Community Chair in India Studies has brought many distinguished scholars and events to the Berkeley campus over the past

A View from the Chair(s)

seven years. Therefore I am delighted to be able to say that one of my last major duties as Center Chair will be to serve on the selection committee to fill the Chair as a permanent addition to Berkeley's world class faculty in South Asia studies. The inauguration of the Chair has been followed over the intervening years by the foundation of the Sarah Kailath Chair in India Studies, the Chair in Tamil Studies, and the inauguration of the Quaid-i-Azam Chair in Pakistan Studies. During the same period we have worked constructively with the Bay Area's active Panjabi American community, a collaboration that has sustained Panjabi language instruction of the campus for more than seven years and, most recently, has resulted in the establishment of the Ahluwalia Memorial Lecture which will be inaugurated in the coming year.

We have, I think, come a long way. But there is a long way still to go and I am sure that under its new leadership the Center will continue to move forward. I leave the Chair with a sense of accomplishment and with feelings of deep gratitude and affection for our staff, faculty, students, and friends in the community who have made it all possible.❖



Tom R. Metcalf
Professor of History
Incoming Center Chair

As his successor, I want, on behalf of the entire faculty, staff and associates of the Center for South Asia Studies, to express our deepest appreciation to Professor Robert Goldman for the care and attention with which he has nurtured the Center over the past decade. Bob devoted many hours of hard work to the Center, and he leaves us all deeply in his debt. His achievements are too numerous easily to recount. Working closely with the Indian Consulate and

the local Indo-American community, in a time of financial stringency he secured funding for the Community Chair and the Kailath Chair; set the administration of the Center on a firm footing with the appointment of Steve Poulos as Vice-Chair; secured more spacious (still not spacious enough!) quarters for us in Stephens Hall; nursed the annual South Asia Conference from a feeble infant to a lively youngster; and worked quietly and effectively to help bring to the

campus a number of bright younger faculty, who will secure Berkeley's pre-eminence in South Asian studies well into the 21st century. He will be a hard act to follow! To do so I will need the cooperation and support of everyone associated with our Center.❖

(Abridged version of comments by incoming CSAS Chair Thomas R. Metcalf, Professor of History and Sarah Kailath Professor of India Studies at a reception for Bob Goldman on December 2, 1999.)

Asian Art Museum Exhibit: *The Arts of the Sikh Kingdoms*

The Asian Art Museum of San Francisco was the only North American location for a spectacular exhibition featuring more than 140 objects representing the arts of the Sikh Kingdoms of Punjab. Running from September 22, 1999 through January 9, 2000, the exhibition was curated by Susan Stronge of the Victoria & Albert Museum. Locally the guest curator at the AAM was Robert del Bontà.

Kristina Youso, Assistant Curator of South Asian art at the Asian Art Museum, and a Ph.D. candidate in our History of Art program wrote extensive web site background information for

the exhibit. The following is excerpted from Youso's work:

"*The Arts of the Sikh Kingdoms* is the first comprehensive international exhibition to present the artistic traditions of Punjab under Sikh rule. This landmark exhibition, organized by the Victoria and Albert Museum in London, presents splendors of the Sikh and Punjabi courts in a great range of media: paintings, textiles, ceramics, metalwork, and decorative arts. Also included are images representing European observations of the era in paintings and photographs.

By drawing on collections in North America, Europe, and Asia, the

exhibition provides a comprehensive view of the art of Punjab during the Sikh period and shows how its artistic traditions are rooted in the interrelated traditions of Sikhism, Hinduism, and Islam. That loaned works are coming from both India and Pakistan is an important statement on the shared history of this region.

The Arts of the Sikh Kingdoms provides an historical overview of Sikh history, beginning with the origins of the Sikh religion and continuing through the post-annexation period. The larger world of the Sikh kingdoms is explored, including the Islamic Mughal dynasty and the smaller Hindu kingdoms on its peripheries. Artists from important Hindu and Mughal centers were recruited by the Sikh courts, sharing and influencing styles and producing great works."

CSAS co-sponsored two film sessions at the AAM that dealt with diasporic Sikhs in California and Britain:

Sunday, October 10, 1999

Creating a Place: Sikhs in the World; The New Puritans: The Sikhs of Yuba City; (1985) by Ritu Sarin and Tenzing Sonam; *Turbans* (1999) by Erika Surat Andersen (based on memoirs of Kartar Dhillon, grandmother of the filmmaker, both of whom introduced the film)

Sunday, November 7, 1999

Forces of Change: Films by Gurinder Chadha; Bhaji on the Beach (1993); *Acting Our Age* (1993) ❖

Indian Paintings Shown at BAM

Deities, Courtiers, and Lovers: Indian Paintings from the Jean and Francis Marshall Collection, an exhibition of Indian miniature paintings dating from the fifteenth to early twentieth centuries was shown at the Berkeley Art Museum this fall. Comprising more than a hundred works, the exhibition presented a wide range of styles and periods, including exceptional examples of Mughal painting.

Deities, Courtiers, and Lovers was guest curated by Robert J. Del Bontà who arranged the exhibition around a series of themes that included Indian deities, portraiture, and images of romantic love.

The Jean and Francis Marshall Collection was donated to the Berkeley Art Museum in 1998. The collection, which in its entirety numbers over three hundred items, covers a full range of Indian painting traditions from the fifteenth to the early twentieth centuries. Jean Marshall had a lifelong interest in Asian art and with her husband, Francis Marshall, Mrs. Marshall visited India many times. Their

collection includes Rajput, Sikh, Pahari, Jain, Mughal, and Southern Indian paintings. Mrs. Marshall's interest in education led her to choose the University of California Berkeley Art Museum as the permanent home for the collection.

An interdisciplinary lecture series co-sponsored by CSAS was presented in conjunction with the exhibition on Sunday afternoons. Topics covered included Indian music, landscape architecture, and literature, in addition to painting. Del Bontà gave the initial presentation, *Deities, Courtiers, and Lovers: The Splendors of Indian Painting*. On October 3, Catherine Asher (University of Minnesota) discussed the landscape traditions of Mughal and Rajput India in her lecture *Gardens for Pleasure, Gardens for Dwelling: Landscape Under North India's Kings and Princes*. Aditya Behl (UCB) followed on October 24 with *Mapping Paradise: Language and Landscape in Indian Sufi Romances*, which explored Malik Muhammad Jayasi's *Padmavat*, a Sufi romance from 1540, one of the most popular stories of erotic mysticism from

sixteenth-century India and one frequently represented in Indian painting and poetry. The series concluded on November 14, when Bonnie Wade (UCB) presented her lecture, *Imaging Sound: Music in Indian Paintings*, which explored the meanings of visual depictions of music as they appear in Indian art, especially the ragamala paintings in the exhibition. ❖

Enoch Interview, cont'd

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said "Oh I'm fine, I'm having a great time!" I said "Well, the Chancellor wants you to come home." She said "No, I don't want to come home. I'm doing just fine, thank you!" I said "Do you know where this other student is?" She said "Oh yeah,

she's down on the beach, in Kerala." So much for the mission!

You have a constant flow of graduates from the Elite School of Optometry, in Chennai (Madras), Tamil Nadu, which you helped establish in the late 1980's and to which you gave your personal library. Tell us about this school and its students.

Gender & Consumption Conference

The Transnational Politics of Gender and Consumption (October 7-10, 1999) presented new interdisciplinary feminist scholarship that challenged the prevalent modes of inquiry into both political economy and cultural representation. The papers in the conference brought fresh approaches to analyzing the received knowledges of political identity, mobilization, resistance, industrial production, and consumer culture.

Papers critiqued the conventional Marxist accounts that treat consumption as a problem of false consciousness and that privilege the study of production. Some scholars took issue with contemporary approaches that celebrated consumption practices simply as ahistorical, apolitical, or relativist. Thus conference presenters assessed the feminist implications of approaches that view women only as consumers and rarely as producers, or when, in development studies, women are viewed mostly as producers and rarely as consumers. Richard Wilk's paper, for instance, challenged views of women as paradigmatic consumers. Several presenters focused on South Asia or South Asian diasporas in their comments. Priti Ramamurthy (University of Washington) brought together consumption and production very usefully through her paper on changes in cotton production in Andhra Pradesh and the global cotton market that had an effect on what women wore in that region. Focusing on consumption as central to identity formation, Purnima Mankekar (Stanford) presented her fieldwork on Indian grocery stores in the Bay Area and the production of diaspora identities. Continuing on the theme of nationalism and identity, Arvind Rajagopal (New York University) analyzed current advertisements on Indian TV in order to suggest that the "emerging markets" recuperate Hindu nationalist identities through gendered images. Although Eric Smoodin's paper on film reception studies focussed on Hollywood director Frank Capra's international fan mail, one of his examples came from fan mail written by a schoolboy in Madras, thereby opening up the conversation about film consumption to both a global and regional consideration.

The co-conveners of this conference were Professors Caren Kaplan (Women's Studies, UCB) and Inderpal Grewal (Women's Studies, San Francisco State University). The conference was primarily funded by the Beatrice Bain Research Group and co-sponsored by CSAS. ❖

I was a Fulbright visiting professor in Hyderabad, and while there I had a very fine Ph.D. student who later went on to do a post-doc at Berkeley and has headed my lab for years, Vasudevan Lakshminarayanan. At the time his father was the head of the Math/Science Department at the Institute for Mathematical Science, in Madras. Since Vasudevan was such a distinguished scholar, I felt it was a courtesy to visit his father and to tell him what a fine student his son was. So I went to see Professor Vasudhevan who was a lovely, shy man and I told him how well his son was doing. Professor Vasudevan told me that he had a friend he wanted me to meet, a retinal surgeon by the name of S.S. Badrinath. Badrinath had studied in Boston with a truly distinguished retinal surgeon by the name of Charles Schepens. We met for dinner one night and the two of them, Professor Vasudevan and Badrinath, said that they wanted to start an optometry school, and asked if I would help? After some discussion I agreed to help them anyway I could.

What you need to know is that where we are sitting now (6th floor, Minor Hall) used to be the attic of this building. This attic was enormous and loaded from one end to the other with what for us was outdated ophthalmic instruments, chairs, lenses, etc., enough to start two or three schools. Since I was the Dean of the Optometry School at that time, I said I could get them equipment, plus our curriculum, our class notes and that sort of thing. It was agreed that I would arrange to get the equipment, but they would be responsible for putting together a faculty. This endeavor became the Elite School of Optometry in Madras. I traveled back and forth a few times to help them get started, and I should say that there was enough equipment in our attic that I gave it not only to the Elite School but also to another school in Mexico. In addition, we gave some equipment to a small optometry school in Bombay and a fair amount to the Aravind Eye Hospital in Madurai.

We departed from the traditional English and Indian system and opted for four years, instead of three, for the training program. This sort of revolutionary change took a lot of arguing on my part, but what we did was to have essentially three academic years of instruction followed by one year of internship work, where they work with ophthalmologists. I was also absolutely determined that we were not going to duplicate some of the stresses between ophthalmology and optometry, that exist here and in other countries. Rather we were going to have these groups work together. The residents were going to see what an optometrist is, the optometrists were going to see

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New Literary Histories for Nineteenth Century India: Mapping the Terrain

Vasudha Dalmia, Professor of Hindi at the Department of South and Southeast Asian Studies, in cooperation with Stuart Blackburn of the School of Oriental and African Studies, University of London, organized a 3-day workshop from September 16-18, 1999 at the Townsend Center for the Humanities on the Berkeley campus. Scholars from India, Europe and the U. S. came together to discuss, debate and analyze the beginnings of the modern literatures of the subcontinent. There was an unusual degree of internal cohesion in the papers presented and a sense of shared excitement about making fresh inroads in Indian literary historiography. The strict focus on the nineteenth century helped to create the coherence, but also the careful selection of participants. A core group had formed at the European Conference on Modern South Asian Studies meeting in Prague two years ago. That group, also organized by Dalmia and Blackburn, was now expanded to include more literary cultures and more work on publishing, printing and the formation of print languages.

In charting the history of the modern literatures of India, literary scholars have now come to focus on the public literary sphere, as it emerged in the urban cultures of mid-nineteenth century India. It was in these metropolitan centers, in the complexity of the colonial context, that the modern literatures of South Asia evolved, self consciously and deliberately establishing links with traditions, both classical and recent, even while propelling themselves forward in the spirit of the new. It was through these new literatures that nationalisms were imagined, that communities were newly constituted and that, as the family itself was newly defined, the domestic was sought to be cordoned off from the public. The literary sphere, then, was a part of a larger cultural and political enterprise, and was constituted, as elsewhere, by literary journals, civic associations, educational groups, reading and debating clubs, amateur theatrical associations, and religious and reform associations with their manifold publications and activities.

The organizers of the workshop were of the opinion that the time had now come to attempt a fresh analysis of the data from new perspectives. The task they set themselves was not only to recover works forgotten and faded, lost in the files of old libraries, private and public, but also to understand the cultural politics in which the new emerged. What were the breaks and continuities in patterns of patronage, of literary production and literary modes? In addition to these discursive patterns, they also looked to empirical studies of print technology, the operations of printing presses, publishing houses, and libraries.

The participants started from the premise that the literary idiom from the West did not appear in a vacuum, but was acting upon rich narrative and performative traditions and sophisticated literary cultures. How did courtly poetry, the vast corpus of devotional poetry and hagiographical literature, the oral epics of remarkable magnitude and power, respond to and accommodate the new genres from the West? How did these in turn influence the selection of specific literary modes and



features from the wide repertoire offered from the West? And when the new syntheses finally emerged, when the literary canons were reconstituted, what linkages did they establish with the past and what did they exclude?

Fresh perspectives and newly researched material was brought together on topics as varied as the early nineteenth century Tamil Christian poems of Vedanayaka Sastri, printed oral tales in Tamil, Hindi and Urdu, the classical poem fulfilling new political functions in Gujarati and the thematics of the lower caste novel in Malayalam. There was discussion of the figure of the Babu in Bengali satirical writing and that of the shifts in the depiction of the trickster woman in popular Hindi-Urdu literature but also of the powerful role ascribed to the educated and domesticated urban woman in the didactic literature of almost all the Indian languages. The rise of the hybrid Parsi theatre, however, was to offer a new platform for female impersonation with its own forms for presenting new desires and tensions in the distribution of gender roles.

This material was further enriched by studies of the new publishing and printing culture of Delhi and Lucknow, of the commercial publishing which enabled the early rise of the detective novel in Hindi, the vital role of libraries in disseminating the popular English novel, but also of the old-time Sanskrit pandit in the formation of Telugu as a print language.

The participants were: Stuart Blackburn (School of Oriental and African Studies); Vasudha Dalmia (University of California, Berkeley); Kathryn Hansen (Rutgers University); Hans Harder (Institute of Indology, Halle University); Priya Joshi (University of California, Berkeley); Svati Joshi (Delhi University); Anuradha Kapur (National School of Drama, Delhi); Dilip Menon (University of Hyderabad); Christina Oesterheld (Heidelberg University); Francesca Orsini (Cambridge University); Indira Viswanathan Peterson (Mount Holyoke College); Velcheru Narayana Rao (University of Wisconsin, Madison); Kumkum Sangari (Nehru Memorial Museum and Library); Graham Shaw (British Library); Ulrike Stark (Heidelberg University)❖

Faculty, Visiting Scholar & Graduate Student News



Edwin Bernbaum, Visiting Scholar, initiated a project with The Mountain Institute, where he is a Senior Fellow, to develop interpretive and educational materials for the U.S. National Park Service based on the cultural and spiritual significance of mountains and features of mountain environments and ecosystems. The project has received funding from the Nathan Cummings Foundation and will draw on the evocative meanings and associations of mountains in diverse world cultures, including those of South Asia. Bernbaum was the principal speaker at a conference on *Landscapes of History: Mountains, Deserts, and Islands* at Rutgers University.

Sharad Chari, Ph.D. Candidate, Geography, has been awarded a Chancellor's Dissertation Writing Fellowship to complete his writing on geographies of work in rural and urban Tamil Nadu. His article, *Work, Space and Toil*, appears in the journal *South Indian Studies* (Chennai, 1999).

Lawrence Cohen, Anthropology, presented *Dancing and Dialogue: The Split Male Subject of Film Revisited*, at the 28th Annual South Asia Conference at Madison.

Tom Cooper, Graduate Student, South and Southeast Asian Studies, has jointly with Matthew Cohen at IIAS, Leiden and Tim Behrend at the University of Auckland, New Zealand written a paper titled *The Barikan Banner of Gegesik*, which will be published in the journal *Archipel* (Spring 2000).

Vasudha Dalmia, South and Southeast Asian Studies, presented *Gender Roles in Early Hindi Literature for Women*, at the 28th Annual South Asia Conference at Madison.

Caroline Duke, Graduate Student, History of Art, who is doing her dissertation work on Thanjavur Painting in the 18th-20th centuries, is in India on a 3-year Minority Grant from the Ford Foundation.

Jay M. Enoch, Dean and Professor Emeritus, School of Optometry, presented a lecture titled *The Very Unique Needs of Low Vision Populations in the Developing World*, as member of the Scientific Advisory Board, at the conference *Visions'99*,

sponsored by the World Health Organization. Earlier this year he was a Visiting Professor at the School of Optometry at the University of Auckland Medical Center in Auckland, New Zealand, and is currently a Visiting Professor of Optics at the University of Complutense, Madrid, Spain. At the 75th anniversary celebration of the School of Optometry at Berkeley, a portrait of Prof. Enoch (artist: Karen Kallmann) was unveiled and will be hung in the Optometry School Library.

Will Glover received his Ph.D. in Architecture. His dissertation is titled *Making Modern Lahore: An Exploration of the Colonial Restructuring of Lahore During the Late Nineteenth Century*. Glover has accepted a tenure track position as Assistant Professor in the Architectural History and Theory Department at the University of Michigan, Ann Arbor and will start there in Spring of 2000.

George Hart, South and Southeast Asian Studies, presented *Syntax as poetry: The Kuruntokai and the Kumarasambhava*, at the 28th Annual South Asia Conference at Madison.

Priya Joshi, English, presented *Cinema and Public Fantasy in Bollywood*, at the 28th Annual South Asia Conference at Madison.

Garrett Menning, Visiting Scholar, has been appointed as a Science, Engineering and Diplomacy Fellow at the American Association for the Advancement of Science, in Washington, DC. He will be working at the Office of Microenterprise Development (OMD) in the U.S. Agency for International Development. The OMD seeks to promote grass-roots development among poor people throughout the world by helping them to start and expand small-scale businesses.

Suzanne McMahon, South Asia Librarian, presented *Isq-i haqiqi and Isq-i majazi: Representation of Love in Hir Varis Shah*, at the 28th Annual South Asia Conference at Madison.

John Mock, recent DSSEAS Ph.D., has been appointed a member of the IUCN World Commission on Protected Areas. His article, *Running the Gauntlet*, was published in *Lonely Planet*

Unpacked (Lonely Planet Publications, Hawthorn, Australia 1999). Mock presented a lecture titled *Ecotourism Potential in Pakistan's Northern Area* at the International Convention on Sustainable Tourism Development in Pakistan's Northern Areas, held in Gilgit and Karimabad, and sponsored by the Government of Pakistan.

Urvashi Narain, Post Doctoral Fellow, Agricultural and Resource Economics, has been hired as a Fellow for the Energy and Natural Resource Division at Resources for the Future.

Deven Patel, Graduate Student, South and Southeast Asian Studies, has just returned from South India, after spending 10 months at the Institute of Indology and the University in Pondicherry, where he was reading Sanskrit alankara and philosophical texts with traditionally-trained pundits.

Steven Poulos, Vice Chair, CSAS, was the guest speaker for the Annual Sir Syed Day Dinner and Mushaira of the Aligarh Muslim University Alumni Association of Northern California.

Jasbir Kaur Puar, received her Ph.D. in Ethnic Studies, with a designated emphasis in women, gender and sexuality. Her dissertation is titled *Transnational Sexualities and Trinidad: Modern Bodies, National Queers*. She is now a Rockefeller Postdoctoral Fellow, at the Center for Lesbian and Gay Studies, at the City University of New York, where she is conducting research on gay and lesbian tourism.

Raka Ray, Sociology, presented *The Bhadramahila, the Bhadrakok and the Servant: Domestic Ideologies in Late 20th Century Calcutta*, at the 28th Annual South Asia Conference at Madison.

Ananya Roy, Visiting Lecturer, City and Regional Planning, taught three courses during the Fall 1999 semester. They were a City and Regional Planning course titled *Urbanization in Developing Countries*, a Women's Studies course titled *Gender and Development*, and the graduate seminar component of the latter.

Lawrence Saez, Visiting Scholar, presented *The Privatization of State-Owned Enterprises in India and China* at the American Political Science Association. He has a chapter titled, *Economic Liberalization and Federalism: The Case of India*, which was published in Stuart Nagel (ed.), *Global Economy Policy* (Marcel Dekker, New York: 1999), and another article, *Economic Liberalization, Interjurisdictional Competition, and India's Development*, appeared in the journal *Contemporary South Asia*, 8:2 (October 1999).

Jaideep Singh, Ph.D. Candidate, Ethnic Studies, presented *Hindu Fundamentalism and its International Manifestation and Ramifications*, at the Annual Meeting of the American Academy of Religion, in Boston.

David Stuligross, Ph.D. Candidate, Political Science, presented *Federalism and Ethnic Politics in India: Enter the Sub-State* at the Association of Asian Studies annual meeting. His article, *The Political Economy of Environmental Regulation in India*, appeared in the journal *Pacific Affairs* (Fall 1999), *Autonomous District Councils in Northeast India*, in *Alternatives* (Fall 1999), *Booms, Busts, and Democracy in India*, in *Current History* (December 1999), and *The Fifth and Sixth Schedules of India's Constitution and Autonomous District Councils: Principle and Practice*, in *Himal* (December 1999).

Keiko Yamanaka, Ethnic Studies, presented *Nepalese Visa-Overstayers in Japan: Communities and Organizations for Social Survival* at the 28th Annual South Asia Conference at Madison.

Darren Zook, Visiting Lecturer in International & Area Studies, presented *Minority Human Rights and Chinese Identity—Tibet Independence and Modernization* at the Society of Hong Kong and Chinese Affairs, and *Human Right and Sovereignty in the United Nations System* to the UC Berkeley Model United Nations General Assembly. His article, *Famine in the Landscape: Imagining Hunger in Modern South Asia*, appeared in K. Sivaramakrishnan and Arun Agrawal (eds.) *Agrarian Environments: Resources, Representations, and Rulers in India* (Duke University Press, 1999).❖

Elephants? In Switzerland?

In case you missed the score, the Tiger Tops Tuskers of host country Nepal defeated the British Gurkha Gladiators 11-3 in the final of the World Elephant Polo Association championships. According to Reuters, the British side gave a "valiant performance" against a more experienced Tuskers side. The tournament matches were played on a normal-sized polo field with a normal-sized bat, but with 6 foot long mallets. Eight teams participated in the championships, including squads from Hong Kong, Britain, India and Switzerland. Elephant polo in Switzerland? Perhaps they are an expansion team...❖

Ahluwalia Memorial Lecture on Sikhism

The Center for South Asia Studies is pleased to announce the establishment of the Amrit Kaur Ahluwalia Memorial Lectures on Sikhism at the University of California, Berkeley. These lectures are being set up with funding from Joginder

Enoch Interview, cont'd

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what an ophthalmologist does, and they were going to work together as a team. We were not going to worry about laws; we were going to be concerned about how we manage patients wisely. And we were going to define optometry in terms of the needs of India, not the needs of the United States or any other place. Those were really the fundamentals, as they started with the Berkeley curriculum, Berkeley equipment and a top-notch staff from India. I then gave them my journals and in the future will give them all my books, so they have at least one decent first-class library for optometry in India.

They had a wonderful gentleman who headed the school at first, a retired physicist named Govindarajan. A first-class man of incredible integrity and forceful personality, really an exciting person, and they built a school of high quality. Today it is an external program of the Birla Institute of Technology and Science, which gives not only the Bachelor of Science in Optometry but also offers a Masters of Science in Optometry and I've been arguing that they should also have a Ph.D. program. Now, why is this important? The school has prospered. People have seen that there is an argument for these individuals and the roles they play. And what you have today is a whole slew of new schools of optometry opening, and almost every one of them has one or two graduates of the Elite School on their faculty. To be more specific, there is a new school opening in Hyderabad, there is one in Pune, there is one in Bombay, there is one in Calcutta. In addition, Kapany and others are trying to get one off the ground in Sohana, which is a suburb of Chandigarh, and I'm sure I'm leaving out some other places....

At any rate, we have all of these schools coming along, and they are using the students of the Elite School for faculty, plus the ophthalmic industry is moving in and recruiting the Elite School students. I would like to see more of these young people serve the smaller, more rural communities of India, and not just the larger cities where you have the largest concentration of ophthalmologists anyway. It seems to me, the whole issue, or one of the major issues of health delivery in India is to bring health to a broad cross-section of the population, particularly the rural areas or the semi-rural areas.

So the school has been a powerful force although the numbers produced are not that great, and if I have a disappointment it is that a certain number are leaving India to utilize their talents in other nations. That's of course their right

Singh Ahluwalia and his family in memory of their wife and mother Amrit Kaur, and will be on various aspects of Sikhism, including Sikh history, language and literature, religion, culture, art and music. The lectures will be delivered annually, in April, and be given by an eminent scholar of Sikhism residing in any part of the world. A Center committee of faculty and graduate and undergraduate student representatives has been put together at Dr. Ahluwalia's request to make the annual selection of a distinguished guest. ❖

but the need is so great over there that I really wish this were not the case, because I really feel—I feel this very profoundly—we need to serve these people.

Today, Badrinath's place, the Elite School, is a first-class, very large operation, better known as the Sankara Nethralaya. They also created a medical research foundation, a vision research foundation and distinguished faculty from a host of disciplines such as anatomy, physiology, pharmacology, optics, etc, who serve on various boards for the school. I should tell you also that the American President Lines here in Oakland shipped the equipment free of charge and we somehow got it through customs, though declaring shiploads of equipment was quite a chore.

Given the reality of overwhelming eye problems in India, where one-third of all the blind in this world live, it is gratifying to know that our resources are being put to good use! In addition, I feel very strongly that any effort in the developing world, whether it be in India or elsewhere, must have an educational component. In other words, you need educational leverage, if I can use that term, and most importantly you have to leave something behind. You can't just go over there, I don't want to say you can't, but go over there, and do "X" number of surgeries, or treat "Y" number of individuals. While that's a contribution, it is not an enduring contribution in a sense. I felt very good about this school, especially to be involved with the people at Sankara Nethralaya who are pretty classy people with great integrity and really the very best.

Given that 95 percent of patient problems in South Asia are related to front-of-the-eye disorders (as opposed to retinal disorders common in developed countries), what is being done about it?

Now there's another whole thread that's quite separate. I mentioned that I was involved at the Aravind Eye Hospital in Madurai. My close affiliation with them is through the National Eye Institute who urged me to set up a research program in Madurai which I did. I still have a laboratory there, although I can't be as active as I once was. What I did do was to set up

(cont'd p. 10)

Enoch Interview, cont'd

(from p. 8)

research wherein we were studying and succeeded in finding a vision test that allows them to assess vision through the densest of cataracts and other near disorders. What this does is it allows the surgeon to predict which eye, and which patients, are going to have the best success in surgery.

You have to understand that in India, the number of patients far outnumbers the number of providers. And at the rate at which we can produce providers, we are not going to solve their problems, at least at this moment. The latest UN estimates, or World Health Organization estimates, are that there are forty million blind, and a hundred and thirty-five million visually-impaired. In India, as I've said, you have the largest of all groups. And there's probably not yet a thousand optometrists, and maybe seven to nine thousand ophthalmologists, to serve a billion people. That's not enough, no matter how you count it.

Not only that, you have incredible early development of cataract, you have trachoma, you have river blindness, you have ulcerative conditions, you have something called keratomalacia which is a vitamin A deficiency, but part of it is related in young children to chronic dysentery and to measles and to a whole slew of other conditions. Thus the numbers of patients requiring care far outruns what can be offered. You have virtually no optometrist offering vision and low-vision care. You can count the number of people on one hand who are trained or knowledgeable and offering low-vision care. I can give you their names!

And you have an odd anomaly that's not understood—and I've been screaming literally at the top of my lungs, that this has to be addressed—and that is the fact that in the West, or in the developed nations ninety to ninety-five percent of our patients have retinal disease. That means age-related maculopathy, diabetic retinopathy, retinitis pigmentosa and various other retinal degenerations. In India, the head of Aravind, a man named Govindapa Venkataswamy told me that thirty-eight percent of patients in their eye camps—and they run one a day, or more than one a day now all through the year—thirty-eight percent just need refractions and low-vision care, they can't do anything more. Few are getting visual corrections. They have only a few technicians, and the technicians don't have the background to handle some of these very complex cases.

Number two, in the developing world, most of the problems are front-of-the-eye problems. What I mean are corneal disorders, ocular media disorders, eye-lens disorders, and so that although they have retinal disease, and it will increase with the aging of the population, ninety to ninety-five percent of them have a corneal and eye-lens disease or disorders of various kinds. And there is no science for the treatment of this in terms of optimizing residual visual function. Realize that every time you have a blind person in India or many of the developing countries you tie up two people

economically, the blind person and the person at the other end of the guiding stick. Thus you have taken two people out of the economy, not one. And so that for every one of these served, you gain two.

This kind of research cannot be done here because we don't see the same patients. I have seen one trachoma patient in my life in the United States! Maybe I've seen less than a few others but no one has seen hundreds and thousands. We see cataracts here, but in India their cataracts start fourteen to eighteen years earlier and are profound. And because of their deficiencies in resources, they're only going to treat one eye! This is why the kind of techniques I've been doing have particular meaning, I think, because you can tell which eye has some advantage.

What we need most of all now is to export not necessarily our science, it's how to do the science for these people: We need to carry these students along far enough to get them to do research on the indigenous populations. We need to see the industries developed to help provide the various kinds of visual aids that might optimize what is left of the visual resources of these individuals. And it won't happen here.

There's nothing more pathetic than to see a Western low-vision specialist go over there, and try to tell Indians all about age-related maculopathy which they have but is not their real problem at this moment. They don't understand at all why their teaching is not jumped on. What they don't realize is that they're talking about a different class of patients and what few patients we have here are handled by contact lens specialists who are not part of the low-vision scene in the West. In this country we need to explore how to do the research that will result in the kinds of treatments there that are so desperately needed and are not being met at all. Not one percent of the low-vision population is being served in India. A tenth of a percent probably.

When you talk to the WHO people, they're saying, or they said at the Big Visions '99 Conference in New York, that they expect the number of blind to double, and the number of visually-impaired to double by the year 2020. We're big on the year 20/20 in this business [laughter]. That brings us to eighty million blind—and when they talk about blind, they're not talking about what we call blind here—and the visually impaired goes up to two hundred and seventy million. This is worldwide and ninety percent of that is in the developing world.

We're talking about massive problems that are not being addressed. Funds do not exist, researchers are not extant, and we can't train if we don't know what techniques to use. It is a very serious set of problems that really needs concentration and careful thought by the small number of people who understand the dimensions of the problem and can help organize delivery systems. The ophthalmic professions, ophthalmology, optometry, social workers, rehab workers, whatever, have to put aside their own self-interest and work

together in a orderly system in order to assure the rational delivery of care to these millions and millions of people, not just in India, but in the whole developing world. It's not going to be rapidly resolved and it's not clear where the resources and momentum will come from. It is interesting that both WHO and the National Eye Institute declared visual impairment to be a major problem at the Visions '99 Conference, which is the big international low-vision meeting every three years. But I don't see the resources being put behind this declaration except that the National Eye Institute in Washington D.C. is now talking about education programs for visual impairment but not necessarily international ones. So there is very little steam generated while the realization is growing that something must be done.

Tell us about this new course titled "Vision Care in India" cross-listed with the Department of South and Southeast Asian Studies, that you taught this term.

The university has been concerned for some years about adapting students coming in as freshman and sophomores to the UC Berkeley scene. I'm sure I'm not telling you anything surprising, but high school students coming in often have a rough time here. Most of them were probably outstanding at their high schools, and suddenly they are at UCB where they're just one of the crowd. A lot of them are not used to getting up and giving talks, writing papers, or engaging in discussion. So the university established the so-called "freshman/sophomore seminar" for them. This is a small sized class where there's a relationship that's developed with one professor. And most of the lectures are about things they've never heard of before. We're trying to open them up a bit. Actually, when I started it, I had pictured it as something more fitting South Asian studies than optometry, but it was assigned to the Optometry Department. This is the second year I've given it, and I'll give again next year. I have always

enjoyed teaching our new optometry students. These students who are new to the campus are always full of enthusiasm and usually bubbling.

Here the students are asked to get up and give a paper on some topic that's of interest to them, because we want them to participate. I have to say that I was pleased, I was really pleased, by the nature of the problems they wrote on and raised which were very far ranging. Equally so for those who signed up for optometry (units) and South Asian studies (units). One wasn't better or worse than the other. These are kids who are not specialists yet, and to whom this is all a great clamshell. And the questions they raised, women's issues, how do you characterize a blind person?, food resources in India, the environment, biases in education and such were really very good. One student, who was going to be a veterinarian, talked about the problems associated with the enormous cattle population in India. Well, there were just all sorts of wonderful topics that they presented and it wasn't just South Asian studies students. Oddly enough, some of the South Asian students turned out to be more interested in optometry, and some of the optometry students were more interested in South Asian things! If you want to know the truth, I really enjoyed teaching this course.

Even as an emeritus faculty member you are quite an "active" person, especially as relates to South Asia. Will this regional connection with the Optometry School continue in the future?

Absolutely, it will continue. As you know, we have a number of students who come here from the Elite School to work with me, actually not just the Elite School, but other South Asian schools as well. And a number of our students participated in the Berkeley Professional Program in India. That was a very good program, the students did a great job, and I was on the board for some years, so it's a shame that it has been terminated. We have been developing our rotations in various other places, sort of like internships. I got permission from Sankara Nethralaya to include us with the Elite School for rotation. I would very much like to see a rotation go the other way, because I think this has to be a two-way street. We need to think about how we bring professional skills to the developing world, in general, not just India, not just South Asia, but the whole world. Of course we can't do everything, but we can certainly be more active.

Thank you! ❖



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