

Interview: Gerald Berreman

CSAS: Professor Berreman, you have just completed forty-one years of teaching anthropology at Berkeley. Quite an illustrious career.

GB: Well, at least it's a long career.

CSAS: How did you get interested in the Himalayas?

GB: I can't say that I had a specific interest in the Himalayas before I encountered them. I had first become interested in India as a result of having

been aware of Mahatma Gandhi, the independence movement, and subsequent efforts to resolve problems of poverty, casteism, ill health and so forth. At the U. of Oregon, where I did both my B.A. and M.A. in anthropology,

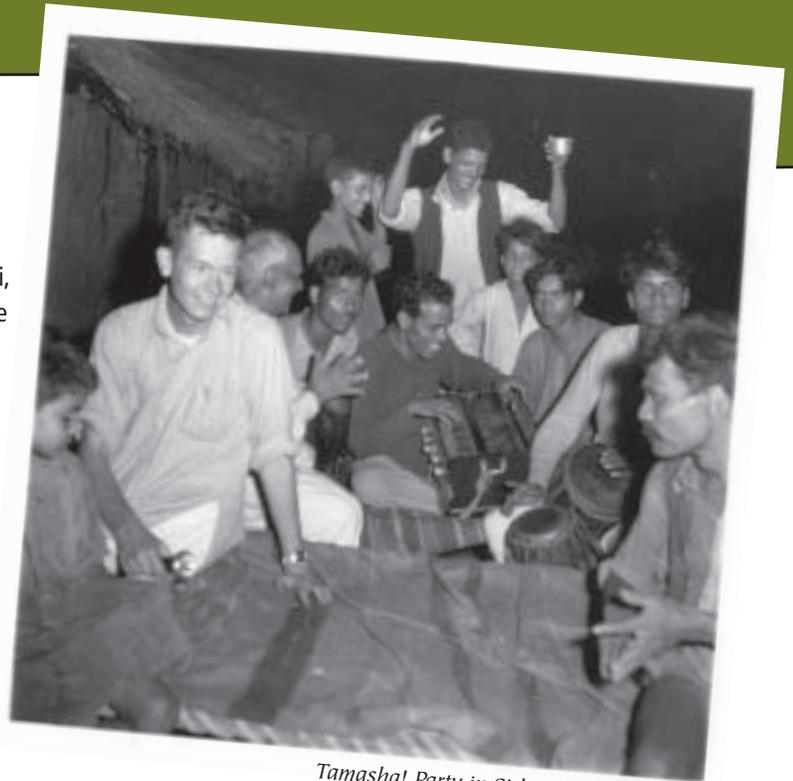
my academic exposure to Asia was limited to an excellent year-long Asia course taught by a broadly trained political scientist, but which barely touched on India. After the M.A., for which my thesis was a contemporary study of a small Aleutian village based on a summer's fieldwork there, and after an obligatory two years in the Air Force in Alabama, I applied in 1955 for admission to graduate programs in anthropology. I chose Cornell, partly for its focus on culture change, and partly for its strong India program, directed by Morris Opler. When I arrived at Cornell, I was told that I had already taken more

anthropology than their department had to offer, and that I therefore was free to focus on my minor fields, which were Asian Studies with a South Asia emphasis, and Sociology. Of course I took work in anthropology as well.

After a year and a half, including a summer's intensive language and area work at Pennsylvania, and with a Ford grant in hand, I was ready for my year and a half of dissertation research in India, to be followed by a year's write up back at Cornell.

I planned to compare social organization and change among rural

(cont'd p. 6)



Tamasha! Party in Sirkanda, Spring 1958.

In This Issue

Interview: Gerald Berreman	1
A View from the Chair	2
EAP in South Asia	3
Grad Fellowships Endowed	3
Fall 2001 Courses	4
FLAS Awardees	5
Magistretti Professor Named	5
Faculty, Student News	10
Summer Teachers Institute	12
Social Movements Workshop	13
BULPIP 30	14
Two South Asia Library Exhibits	15

A View from the Chair

Welcome back to the new academic year! Our South Asia Center is prospering, and we are looking forward to a number of exciting events during the coming year. The last academic year (2000-01) was exceptionally successful. Above all, we secured a three year renewal of our Title VI grant, and of our Organized research Unit (ORU) status from the university. We were pleased especially to welcome to our faculty Pradeep Chhibber as the holder of the Indo-American Community Chair in India Studies. This appointment not only gives the chair, whose funds were raised by the local Indian community, a permanent incumbent, but renews the university's commitment, after many years, to the field of South Asian political science. We look forward to Professor Chhibber's presence, and his leadership in the study of Indian politics, in the years to come. Spring 2001 also saw the retirement, after 41 years, of Professor Gerald Berreman in anthropology. You'll find final words from Gerry elsewhere in this Newsletter. This Newsletter is the first one in six years not edited by Raba Gunasekara who has left the Program Representative position at CSAS. In other faculty news in our area, we are very fortunate to have two new junior tenure-track appointments for this Fall, that of Isha Ray in the Energy and Resources Group and Ananya Roy in City and Regional Planning. Our language teaching program also continues to thrive, with growing enrollments at all levels. Keep your calendars marked for what we anticipate will be an exciting Berkeley conference come February 2002. And do stop by the Center office, or visit our updated web site, to learn about the events coming up this year. ♦

Thomas Metcalf

Student Group INDUS Hosts Campus Events

INDUS, a South Asian student group on the UC Berkeley campus, will be holding a variety of events during the 2001-2002 academic year. Formed almost two decades ago, and one of the largest student groups on campus, INDUS' 500+ members make it one of the largest South Asian student groups in the country. INDUS' goals are to provide a forum where students can actively educate both the South Asian community and others about South Asian cultures, facilitate fundraisers for select non-profit organizations, and personally participate in community service activities.

On August 19th, there was a South Asian parents' orientation organized by INDUS to assist incoming students and their parents. INDUS will hold a series of educational and cultural events, open to the public, throughout the year. As in past years, INDUS will coordinate a South Asian Awareness Week from October 23rd to October 26th, with many exciting events. Please consult the events calendar on the INDUS website. ♦

For more information about INDUS, contact the INDUS Council at

<induscouncil@uclink4.berkeley.edu>
or call: (510) 540-7462

INDUS website: <http://indus.berkeley.edu>

Staff Changes at CSAS

The end of the last academic year saw a number of personnel changes at CSAS.

After six years as our Program Representative, Raba Gunasekara left us to take on dual roles at U.C. Davis, Ph.D. student in Geography and Program Representative at University Extension. Raba was a highly visible part of our program and a favorite of students, faculty, other area studies staff and visitors.

And just as Raba decided to move to U.C. Davis, Chris Plummer returned from 8 months stationed in Delhi and working on Bhutan for the International Committee of the Red Cross, his second stint with the ICRC after an earlier one of 17 months in Kashmir. Chris has joined CSAS as our interim Program Representative. During and before his Berkeley graduate work (a M.A. in the Department of South and Southeast Asian Studies), Chris worked 3.5 years at CSAS

(with a couple of summers thrown in). He is an alumnus of both our BULPIP program in Lahore as well as of the AIIS' Hindi language program in India.

Also at the end of last term we lost our two wonderful student workers, Richa Amar and Rajan Bhattacharyya,

both of whom received their Bachelors degrees and moved on to greater glory. In the summer we were fortunate to have UCLA undergrad Sameer Sampat join us, primarily working on a revision of the *Center's Resource Guide*; Joyojeet Pal



Raba Gunasekara left CSAS in June 2001 after 6 years of dedicated service.

who just completed his M.A. in Asian Studies at Berkeley completed a revision of the *Center's Film Guide* and Brad Herman, a Spring 2001 Berkeley B.A. spent the summer creating a database of India studies in the United States. This Fall we welcome undergrad Vivek Guruswamy as our tech guide. You can reach Chris Plummer at (510)642-3608 or <csas@uclink4.berkeley.edu> ♦

Berkeley Alumna Endows SSEAS Graduate Fellowships

A generous gift from Berkeley alumna Catherine Magistretti will fund graduate study in the Department of South and Southeast Asian Studies, in the College of Letters and Science at UC Berkeley.

The Catherine and William L. Magistretti Graduate Fellowships, endowed Spring 2000, will be used to support graduate students of the highest caliber in the Department.

Born Catherine Carroll Laing in 1914 in Shores, Virginia, Magistretti graduated from the University of California, Berkeley in 1936 with a degree in Art from the College of Letters and Science. She lived at International House while a

student, and for some time afterwards. She met her husband, William L. Magistretti, at Berkeley. The Magistrettis spent the greatest part of their careers in the U.S. Foreign Service, primarily on assignments in Asia and Russia.

Mrs. Magistretti was a woman of intelligence and cultivation, who valued language fluency and had a primary interest in languages of Asia. She was someone who had significant knowledge of music of many genres and periods, and a keen interest in cuisine. Her interest in Asia was stimulated when, in 1939, she was the recipient of a month of travel and

study in Japan as a result of an essay she wrote on the topic of the cultural and economic significance of the future of the Pacific. Mrs. Magistretti died in May, 2000, and left her estate to UC Berkeley.

Graduate Fellowships

Fellowship support will be defined broadly: the department will use the pay out from the endowment, in the first instance, to cover fees and provide stipends to graduate students during the academic year. In addition, these monies may also be used to support graduate students by means of travel grants and summer monies. The department will be able to offer 1 or 2 five year fellowships to incoming students per academic year.

The Fellowships will be awarded by the Chair of the Department, and administered according to UC Berkeley Graduate Division guidelines and practice. All recipients will be known as Magistretti Fellows. ♦

For more information:

*Dept. of South & Southeast Asian Studies
7303 Dwinelle Hall, MC #2540
University of California
Berkeley, CA 94720-2540
Telephone: (510) 642-4564
Fax: (510) 643-2959
URL: <http://ls.berkeley.edu/dept/SSEAS>*

New Fellowship Announced for Foreign Graduate Student in South Asian Political Science

A new fellowship has been announced by the Department of Political Science aimed at attracting foreign students to the South Asia politics program at Berkeley.

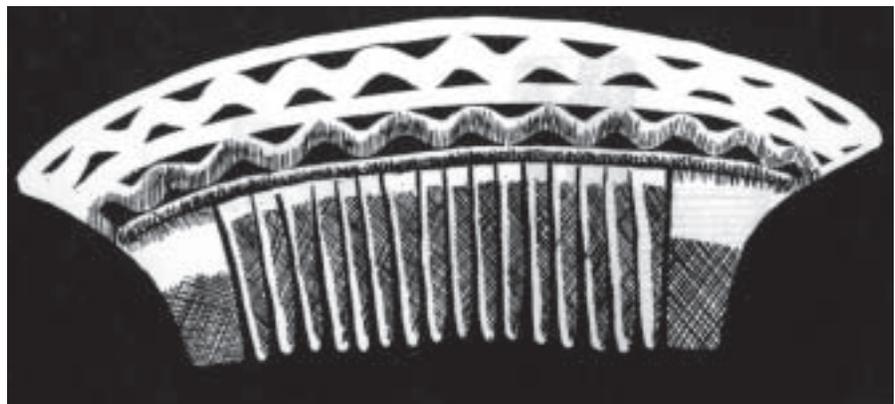
The recipient must be a foreign student who would not be eligible for residency status during the period of graduate study, and must have demonstrated, in previous academic work, a serious interest in South Asian studies. The fellowship is for a maximum of two years.

Students must be admitted to the Department of Political Science in order to be considered for the fellowship. Students can download and/or request an application from the Graduate Division's web site: <<http://www.grad.berkeley.edu>> The application must be completed first in order to be eligible for the fellowship.

Students applying to the Ph.D program in Political Science who indicate on the application for admission that they would like to be considered for fellowships will automatically

be considered as part of the departmental admission process. Questions specifically concerning the Ph.D program may be directed to: Department of Political Science Graduate Office, Admissions Assistant, Jane Stahlhut, <janes@socrates.berkeley.edu> ♦

*For more information, contact the Department of Political Science, 210 Barrows Hall #1950, University of California, Berkeley, CA 94720-1950 510-642-6467
<http://www.polisci.berkeley.edu>*



South Asia Courses * Fall 2004

<i>African American Studies 142 A</i>	<i>Third World Cinema</i>	<i>K.F. Jacobs</i>
<i>Agricultural & Resource Economics & Policy 251</i> (Crosslisted: Economics 270 A)	<i>Agricultural & Economic Development</i>	<i>E. Sadoulet</i>
<i>Anthropology 138 A</i>	<i>Ethnographic Film History</i>	<i>T. Anderson</i>
<i>Anthropology 160</i> (Crosslisted: Interdisciplinary Studies 160, Folklore 160)	<i>Forms of Folklore</i>	<i>A. Dundes</i>
<i>Asian American Studies 187</i>	<i>South Asian Literature of the Diaspora</i>	<i>J. Singh</i>
<i>Asian Studies 010 A</i>	<i>Introduction to Traditional Asian Cultures</i>	<i>Staff</i>
<i>City & Regional Planning 115</i>	<i>Urbanization in Developing Countries</i>	<i>A. Roy</i>
<i>City & Regional Planning 270</i>	<i>Regional and Urban Development in the Third World</i>	<i>A. Roy</i>
<i>Development Studies 150</i> (Crosslisted: Geography 150)	<i>Geographies of South Asia: Landscape, Culture, & Political Economy</i>	<i>D. Zook</i>
<i>Economics 271</i>	<i>Development and Planning Seminar</i>	<i>P. Bardhan</i>
<i>Economics 280 A</i>	<i>International Economics</i>	<i>P. Bardhan</i>
<i>Economics C171</i> (Crosslisted: Environmental Economics & Policy C151)	<i>Economic Development</i>	<i>A. De Janvry</i>
<i>English 203, Sec. 5</i> (Crosslisted: Film Studies 240 Sec. 4)	<i>Nationalism and Popular Film in Modern India</i>	<i>P. Joshi</i>
<i>Environmental Economics & Policy C151</i> (Crosslisted: Economics C171)	<i>Economic Development</i>	<i>A. De Janvry</i>
<i>Environmental Science, Policy & Management 252</i>	<i>Resource Policy Seminar</i>	<i>J. Romm</i>
<i>Geography 104</i>	<i>The City in the Third World</i>	<i>R. Reed</i>
<i>History 009 C</i>	<i>History of Asia: India</i>	<i>E. Irschick</i>
<i>History of Art 030</i>	<i>South & Southeast Asia</i>	<i>J. Williams</i>
<i>International & Area Studies 045</i>	<i>Survey World History</i>	<i>A.L. Karras</i>
<i>Linguistics 130</i>	<i>Comparative and Historical Linguistics</i>	<i>G. Holland</i>
<i>Peace & Conflict Studies 100</i>	<i>Peace Theories</i>	<i>J. Sanders</i>
<i>Philosophy 24, Sec. 2</i>	<i>The Thought of India</i>	<i>F. Staal</i>
<i>Political Science 210</i>	<i>Selected Topics in Comparative Politics</i>	<i>K. Chaudhry</i>
<i>Religious Studies 165</i> (Crosslisted: South Asian Studies 140)	<i>Hindu Mythology</i>	<i>R. Goldman</i>
<i>Religious Studies 190</i>	<i>Topics in the Study of Religion: Bhagavad-Gita: Sacred Texts of India</i>	<i>L. Hess</i>
<i>Religious Studies 90 A</i>	<i>Introduction to Religious Studies</i>	<i>L. Peirce</i>
<i>Sociology 133</i>	<i>Gender and Society: The Sociology of Women</i>	<i>R. Ray</i>
<i>South Asian Studies 005 A</i>	<i>Great Books of India</i>	<i>V. Dalmia</i>
<i>South Asian Studies 39G</i>	<i>"Think Gender" in Indian Short Stories</i>	<i>K. Hart</i>
<i>South Asian Studies 102A</i>	<i>Urdu Script and Poetry</i>	<i>H. Chopra</i>
<i>South Asian Studies 124</i>	<i>Modern Indian Literature</i>	<i>R. Sadana</i>
<i>South Asian Studies 129</i>	<i>Indian Mystical Traditions and Practice</i>	<i>K. Pemberton</i>
<i>South Asian Studies HU 001 A</i>	<i>Introductory Hindi and Urdu</i>	<i>U. Jain</i>
<i>South Asian Studies HU 100 A</i>	<i>Intermediate Hindi and Urdu</i>	<i>U. Jain</i>
<i>South Asian Studies HU 101 A</i>	<i>Readings in Modern Hindi</i>	<i>U. Jain</i>
<i>South Asian Studies HU 221</i>	<i>The Communal Question: Hindi Fiction of the Nineties</i>	<i>V. Dalmia</i>
<i>South Asian Studies P 001 A</i>	<i>Introductory Panjabi</i>	<i>U. Ubhi</i>
<i>South Asian Studies S 100 A</i>	<i>Elementary Sanskrit</i>	<i>S. Sutherland</i>
<i>South Asian Studies S 101 A</i>	<i>Intermediate Sanskrit</i>	<i>S. Sutherland</i>
<i>South Asian Studies S 200 A</i>	<i>Readings in Sanskrit Literature</i>	<i>R. Goldman</i>
<i>South Asian Studies T 001 A</i>	<i>Introductory Tamil</i>	<i>K. Hart</i>
<i>South Asian Studies T 100 A</i>	<i>Intermediate Tamil</i>	<i>K. Hart</i>
<i>South Asian Studies T 210 A</i>	<i>Seminar in Tamil Literature</i>	<i>G. Hart</i>
<i>South & Southeast Asian Studies 39C</i> (Crosslisted: Optometry 39 B)	<i>The Developing World: Profound Challenges, Needs, and Opportunities. An Example Applied to Eye Care in India</i>	<i>J. Enoch</i>
<i>Women's Studies 141</i>	<i>Women and World Development</i>	<i>Staff</i>

Dalmia Named to New Endowed Professorship

Chancellor Robert Berdahl has announced the appointment of Professor Vasudha Dalmia to the **Catherine and William L. Magistretti Distinguished Professorship in South and Southeast Asian Studies** in recognition of her scholarly achievements.

An exceptionally generous gift from the late Catherine Magistretti has provided for this new, well-endowed Professorship in South and Southeast Asian Studies.

Additional information on Catherine Magistretti is on p.3.

Professor of Hindi and Modern South Asian Studies and Chairman of the Department of South and Southeast Asian Studies, Vasudha Dalmia's research spans the 17th to the 20th centuries and is especially notable for her analysis of religious, literary and intellectual traditions in North India. Her work may be broadly described as the study of cultural formations, and can be broken down into several thematic clusters: the politics of religious discourse; transitional cultural phenomena of the 17th and 18th centuries; studies of orientalism, especially German orientalism in its encounter with India; the politics of the literature of the nation-state, particularly of modern Indian theater; and studies

of the position of women in these transitions.

Dalmia's major monograph is *The Nationalization of Hindu Traditions: Bharatendu Harischandra and Nineteenth Century Banaras* (1997). It examines the life and writings of an important Hindi writer of the nineteenth century, Bharatendu Harischandra, and uses this investigation as the focal point for an analysis of vital cultural processes through which modern north India came to be formed. The work is particularly important for its refutation of the modern monolithic view of Hinduism that does not recognize that it is itself the product of a conscious and incomplete effort at homogenization and "nationalization." Dalmia's work is highly relevant not only to the 19th century but also to contemporary issues.

Other works by Vasudha Dalmia include the edited volumes *Representing Hinduism: The Construction of Religious Traditions and National Identity* (1995) and *Narrative Strategies: Essays on South Asian Literature and Film* (1998). With additional research interests including 20th century Hindi drama and the novel, Dalmia has brought new strengths and directions to the South Asia program.

See "Faculty News" elsewhere in this issue for recent updates on Vasudha Dalmia. ♦

Summer 2001 Foreign Language & Area Studies (FLAS) Fellowships

Shanta Eastman, Social Welfare, Hindi (Berkeley)

Laura Henderson, UC Santa Barbara, Anthropology, Marathi (AIIS/Pune)

Jesse Knutson, DSSEAS, Sanskrit (AIIS/Pune)

Gita Pai, DSSEAS, Tamil (AIIS/Madurai) ♦

Undergraduate Sanskrit Students Honored for Their Scholarly Work

Erika Kemp, an undergraduate South & Southeast Asian Studies major (as well as a Religious Studies major) was selected as a 2001-2002 Haas Scholar. She won this very prestigious honor on the basis of her work, *The Holy Gita: The Role of the West in India's Adoption of the Bhagavad Gita as a Holy Text*. Her faculty sponsor is Sally Sutherland Goldman.

Kemp will be researching the influence of British colonial discourse and Oriental scholarship on the adoption of the Bhagavad Gita, a Sanskrit Hindu text of the 3rd - 4th CE, as the "Hindu Bible" during the early 20th century. She spent the summer of 2001 in India attending the AIIS advanced Sanskrit program in preparation for her analysis of major translations and interpretations of the Gita by Western scholars produced between 1890 and 1950. Her research will focus on the major role of the Gita in the social and political movements of the early 20th century, how Western translations and interpretations of the Gita influenced Indian political and social leaders of this period, and how this cross-cultural exchange contributed to the characterization of the Gita's holy status in Western terms.

Rishi Sharma won the IIE/West Coast Undergraduate Scholarship. He was one of two Berkeley students to be awarded the scholarship.

In addition to Erika Kemp, UC Berkeley students Rishi Sharma, Jesse Knutson, Prudence Bruns, and Jinah Kim went to Pune, Maharashtra during summer 2001 to participate in the American Institute of Indian Studies' first summer intensive Sanskrit language program. ♦

(from p. 1)

villagers within easy cycling distance of an urban center, with similar people living distant from that center. I expected to carry out the project in the north Indian plains, the area of ethnographic research for which I had prepared. Fellow graduate student Mike Mahar, who had recently returned from India, recommended that I work in Dehra Dun, a 60 mile long, agricultural valley at the foot of the Himalayas and parallel to them, populated primarily by people from the Punjab and Uttar Pradesh plains. Dehra Dun city—population then about 150,000—lies at its center. It was a suitable locale for my research design and offered health and other resources lacking, in most of north India, that were important because my then wife and I were accompanied by our year old daughter. When we arrived in 1957, I checked out isolated villages in and around the valley from which people rarely visited Dehra Dun, and other villages which were in daily contact.

During the search, I met a teashop wallah who, when I told him of my quest, gestured toward the Himalayan foothills and said “You ought to go up in the mountains; those Paharis are really interesting. I’ll tell you what trails to take.” I hadn’t known who, if anyone, lived there but decided to follow his advice and directions, and a few days later, despite a number of wrong turns, reached the area. I was immediately intrigued by the villages I encountered — the people, their dress, architecture, terrace agriculture, and the spectacular settings.

I selected one I call “Sirkanda,” as the remote village for my study, and proceeded to pursue research there for over a year. (I had decided to leave the contrastingly accessible one, which I had also located, for later — but that’s another story.) I soon learned that, as a Hindu area, it shared features of north Indian plains culture while also exhibiting many differences. I’ve described these in my thesis-cum-book, *Hindus of the Himalayas*. So far as I know I was the first anthropologist to do research in what were then the Uttar Pradesh Himalayas (Garhwal and Kumaon), now comprising Uttaranchal Pradesh. I’ve returned frequently since then, most recently last December, to follow the lives of my village friends and to document the changes that have occurred in Pahari society, culture and economy.

In 1968-69, I did a study of social structure and interaction in the old “Paltan Bazar” of Dehra Dun city, in order to understand the lives of urban Paharis, among others, and especially how caste and ethnic diversity and inequalities function in the relative anonymity the city. This, too, is a continuing interest of mine.

I have often been regarded as an expert on Nepal. True, I have long followed the literature on Nepal, but until 1994 I had been there only once, briefly, in 1968. In 1994 I spent a semester on a Fulbright, teaching and doing research in Kathmandu on environmental issues. Since then I’ve returned

several times, most recently last fall when I was again on a Fulbright, this time comparing responses in Nepal and India, to anthropological studies conducted in the Himalayan regions of the two nations.

CSAS: Your principal anthropological interest seems to have been inequality. Was there any one compelling reason for you to pursue it?

GB: There is rarely a single compelling reason for anything, but here goes. Montgomery, Alabama, where I was stationed in the Air Force from 1953 to ‘55, was, like the rest of the Southeast, 100% segregated: schools, theaters, hotels restaurants, drinking fountains, taxis – all segregated. A barrier even separated Whites and Blacks waiting on the street corner for a bus. This came as a shock to one raised in Oregon and California. Because I was married, I lived off the base, in the city, and therefore had the opportunity to get to know my neighbors, most of whom, because of segregation, were White. But I had the good fortune of, by sheer chance, encountering a Black acquaintance from my undergraduate days in Oregon – a native of Georgia — who was teaching at Montgomery’s all-Black Alabama State College. We quickly re-established our friendship, and through him I was able to participate to a degree in social gatherings, church functions, and on-campus events of which few Whites had much knowledge. On the military base, a young Black officer from New York named Alphonso Pinkney had been appointed to orient me to my duties (we were both second lieutenants). We became lifelong friends. A militant Black and a concerned White, thrust into that racist environment, we together discussed, deplored and challenged the rampant racism and discrimination on the base, where it was officially prohibited, and where he lived. (Subsequently, Pinkney got a Ph.D. at Cornell shortly after I did, and became a well-known sociologist and author.)

Soon thereafter, I read an article entitled “Race and Caste: A Distinction” (as well as a subsequent book) by Oliver Cromwell-Cox. He argued that American Blacks, living as they do in a society that claims to be egalitarian yet segregates and denies them much of what it offers its White citizens, are therefore angry, resentful, defiant – something he, as a Black man, knew from experience. He contrasted this with the situation of India’s “untouchables” who, he claimed, accept their similarly oppressive situations passively, or even endorse them – something he came to believe only through reading. They accept their status, he asserted, as a result of their belief in the teachings of Hinduism that behavior in past lives determines one’s status in the present, and only by conforming to that status can one expect to be rewarded with higher status in the next life.

Based on what I knew of responses to oppression in America, I was incredulous that Cox would make such an

assertion about “untouchables” in India without empirical information to support it.

So, when I embarked on my research there, I made it a point to look into his claim. Throughout my research in Sirkanda, and later in Dehra Dun, it was always on my mind. I was able to make friends in both high and low castes in Sirkanda, although as a result of consorting with “untouchables,” my contacts with most high status people were curtailed at best. My closest friend there for the 40 years between our first and last meeting was Safri, a remarkable man of the “untouchable” blacksmith caste. To abbreviate a longer story, I found that low caste people responded to their birth ascribed exploitation and disparagement in ways remarkably similar to those of Blacks in Montgomery. Both resented their treatment, made whatever resistances they could get away with – and risked some they could not – and out of the hearing of their oppressors, angrily discussed their situation, rejected its rationale and imagined their revenge.

How could these experiences not have been compelling reasons for me to pursue the topic of inequality, and to try to discover means to combat it? One must not overlook the equally important fact that I was raised in a family where concerns with racism, inequality and social suffering of every kind were expressed, discussed and acted upon — where empathy was a valued attribute, imparted through both precept and example.

CSAS: There were five socio-cultural anthropologists at Berkeley interested in South Asia several decades back, and now we are down to two, that's basically you and Lawrence Cohen. Is there less interest in South Asian anthropology? What is the future?

GB: First of all, we are two, but not

“down” to two. At no time have there been more than two regular members of the anthropology faculty with a major interest in South Asia. There were three or four visitors with such interests, brought in, one at a time, on a Ford Foundation grant I believe, in the mid 1950s to early '60s. To answer your question I must explain the history of India/South Asian expertise in my department. David Mandelbaum, the first South Asianist on our faculty, came in 1946. I joined in 1959, making two of us for the 19 years until Mandelbaum retired in 1978. Although we overlapped greatly in our interests, we divided our teaching along at least two axes, reflecting our research experience: Mandelbaum dealt mainly with South India, and I with North India. He focused on the “great,” “literate” traditions of Indian society and culture, while I focused on the “little” traditions of peasant South Asia. He preferred to call the basic course “India” while I preferred “South Asia,” but it never became an issue between us. This account is an over simplification, but basically accurate, I think.

After David retired I was the lone Indianist on our regular faculty for the 14 years between 1978 and 1992, when Lawrence Cohen joined the department. We remain the members with substantial India interests.

As to the question, is there less interest? I think there's diminished interest in area studies as such within anthropology and within the Berkeley department. As you know, in the past couple of decades there has been a general decline – across disciplines — in area studies and the funding that supports them.

My department used to strive for representation on our faculty of as broad a range of regional expertise as possible. Of late, however, area coverage has become a lower priority in hiring decisions.

In a way though, this could benefit South Asia studies because, as an area specialty has diminished in relevance, the less valued areas – such, perhaps, as South Asia – have become less handicapped. As we have lessened the focus on area specialty, when there's an excellent candidate to fill an available position who happens to be interested in South Asia, one is less likely to hear the objection, “but we already have an Indianist.” Area specialization, and coverage, is simply less relevant than it once was.

If I may leave aside issues of funding – which are critical – let me briefly explain why, in my opinion, South Asia has elicited less enthusiasm among anthropologists than some other major world regions. First, is the fact that anthropological studies there have been fewer, and have been perceived as being less telling in the development of anthropological theory than those from Africa and the Pacific, for example. That's a self-fulfilling proposition, in a sense, but in anthropology the concept, “from strength to strength,” does carry weight.

Second, and likely more significant, is the perception that South Asia is so huge, so diverse, with such a long, complex and unfamiliar history, combined with the perception – true or false— that it is so uncomfortable both physically and psychologically, so bureaucratically impenetrable or at least unpredictable, so inhospitable to anthropological research, while being beset by so many seemingly intractable problems, that non-South Asianists are a bit overwhelmed – a bit intimidated – by it, and choose to go elsewhere. The same features which intimidate or repel some, fascinate and attract others. We South Asianists are those others.

CSAS: We recently co-sponsored a very successful celebration of your impending retirement – an all day

(cont'd next page)

conference titled “Behind Many Masks,” focusing on you and your work. Can you tell us what this has meant to you?

GB: I was of course deeply moved by the event, which was organized on an absolute shoestring by the Kroeber Anthropological Society – a primarily graduate student organization — and I felt very honored by the fact that it was co-sponsored by the Center for South Asia Studies, among others.

Before I go further, let me explain that the title of the conference was drawn from the title of a brief monograph I published in 1962, *Behind Many Masks: Ethnography and Impression Management in a Himalayan Hill Village* – later incorporated as prologue to the second edition of *Hindus of the Himalayas*. It described the facts and foibles of how I carried out my dissertation research in Sirkanda. It was written in fulfillment of a pact among several Cornell anthropology graduate students to each write an account of what it is really like to do fieldwork – a response to the perennial graduate student complaint that this crucial topic had been neglected in our graduate education

Back to your question: I was amazed and gratified that about 150 of my graduate students, dating from the sixties to the present, were in attendance: the earliest received her Ph.D. here in 1965 (Lucile F. Newman, Brown U). They arrived for the event from many parts of the country and a few from abroad: the most distant came from Malaysia (Roziyah Omar, U. of Malaya). Twenty-three gave scholarly papers grouped under four headings reflecting my interests: “South Asian Anthropology,” “Social Inequality,” “The Politics of Truth: Ethics, Responsibility and Activism,” “Other Reflections [primarily applied topics].” The concluding session was titled “A Participatory Conversation with Gerald Berreman,” with Mark Pedelty (Miami U.) as interlocutor. A gala reception followed, featuring the fabulous Mariachi Oro band, led by my Roberto Gonzalez (San Jose State U.).



Gerald Berreman, July 2 001

I am especially pleased that the conference papers, plus a few submitted by people unable to attend, are to be published as a special volume of the *Kroeber Anthropological Society Papers* —the oldest student-edited anthropological journal in America. The journal, incidentally, was founded in 1950 by Octavio Romano (Emeritus, Public Health, UC Berkeley). He and I met as undergrads on a summer’s archaeological dig on the Columbia River in 1950 and . . .fast forward . . . I was chair of his dissertation committee.

The entire retirement event was an emotional exercise in nostalgia for me and no doubt for others. Beyond that it was eloquent testimony to the accomplishments of those who gave or submitted papers, and a truly wonderful and entirely unexpected conclusion to a most rewarding 41 year career as a member of the U.C.B. anthropology faculty.

I am grateful to everyone who had a hand in it, and especially to the organizers, Kevin Bartoy and Katie MacKinnon of the KAS, and to my wife, Keiko Yamanaka, whom they consulted and ultimately commandeered to do yeoman service in pulling the whole event off.

CSAS: What’s next for you?

GB: For one thing, I will heave a sigh of relief tempered by a touch of sadness. I’ll look

less often at my watch, turn off the alarm clock, recycle the midnight oil, perhaps escape academic anxiety dreams — dreams of being unable to find the classroom, of reaching it so late that the students have left; of being unprepared for the lecture. I’ll spend evenings and weekends without feeling that I should work on lectures or publications, and free of guilt when I don’t. I’ll read novels. With Keiko I’ll take long walks in the woods and on the beach . . .

Like most retirees, I want to travel to places I haven’t been, and places I want to revisit. Much of the travel will be in connection with Keiko’s research on labor migration in Asia, the conferences in which she participates, and the lectures she gives in Asia, Europe and elsewhere. I will trail along as support system-cum-house husband. For starters, this summer

we'll spend three relatively carefree weeks in Hannover, Copenhagen and Paris, as a post-retirement vacation.

Probably most professors have some writing they want to do upon retirement, and I'm no exception. Specifically I plan to write the saga – the life history — of KiRuu, later known as Devta (literally God) – an “untouchable” man of Sirkanda, whom I met in 1957 when he was the very ordinary 13 year old son of Safri, my blacksmith friend and informant. I followed KiRuu's life closely until he died at about the age of 40. In the course of it, he became an astoundingly successful baki (Hindi *bhagat*) – essentially a shaman – at the age of 18, shortly after he recovered from the illness of which his cherished young wife and two children died. Twelve years later he barely survived a lynching by high-caste villagers who suspected him of a liaison with a high caste widow, though they claimed to be guru and chela (disciple). Together they escaped, both badly injured, to the Dehra Dun valley where relatives nursed them back to health. Soon, in the context of plains society, he re-established himself to become an even more prominent holy man than before. Ten years later he died in the midst of that career, having achieved sainthood in the eyes of his followers. He is buried in an impressive tomb (samadhi), identified as that of the “Devta from Sirkanda” which his companion/disciple tends. It stands next to his temple, for which she now serves as pujari. . But enough . . . I should be saving all of this for the book!

Oh yes, there are three articles on my Nepal research which I hope to write. And a major undertaking, which may take years, will be to vacate my office in Kroeber Hall. With forty-one years' accumulation of books, journals, class-notes, clippings – that'll be a daunting task.

CSAS Publications

Introduction to Hindi Grammar

Usha Jain
350 pages, 1995.....\$35.00

Intermediate Hindi Reader

Usha Jain, with Karine Schomer
368 pages, 1999.....\$35.00

Intermediate Hindi Reader CD

Usha Jain
An electronic, multimedia version of Jain and Schomer, *Intermediate Hindi Reader* (rev. 1999) that combines the reading of texts with the text and glossaries themselves using a web browser. \$25.00

Devavanipravesika: An Introduction to the Sanskrit Language

(with English-Sanskrit and Sanskrit-English glossaries)
Robert P. Goldman, and Sally J. Sutherland Goldman
539 pages, 3rd edition, 1999.....\$55.00

Tamil for Beginners

Kausalya Hart
362 pages, 1999.....\$40.00

Echoes of Freedom: South Asian Pioneers in California, 1899-1965

An Exhibition in the Brown Gallery of the Doe Library, Univ. of California, Berkeley
A lavishly illustrated and well documented 64 page catalogue of this important 2001 exhibition.....\$15.00

For postage and handling costs please check <<http://lias.berkeley.edu/southasia/Pub3.htm>>

Further information: CSAS Publications, voice: 510-643-6325; fax: 510-643-7062; email: easia@uclink.berkeley.edu <http://lias.berkeley.edu/southasia/Pub2.htm> ♦

Finally, I have several graduate students whose dissertations I will await with bated breath, and whose letters of recommendation – and those of their colleagues — I will no doubt be unable to avoid being called upon to write. ♦

Sikh Students Association

The Sikh Students Association (SSA) has worked for more than a decade to educate the students, campus, and surrounding community about Sikhism and its beliefs. SSA has held numerous events over the years such as Sikhism Awareness Nights, conferences for the community to learn about and discuss relevant issues of Sikhism and Sikh identity, and Sikh and Punjabi cultural events.

SSA has also endeavored to be socially conscious, feeding the homeless and holding seminars to illuminate the various human rights violations being committed in South Asia, especially in Punjab. SSA has also in the past several years taken a keen interest in outreach to Sikh youth in the greater Bay Area through our Big Brother/Big Sister program, tutoring sessions and mentorships.

This semester we invite the community to our two biggest events: our annual Sikhism Awareness Night — October 24th — and our National Intercollegiate Bhangra Competition “Dhol Di Awaz” on November 10th. For further information please contact: ucbssa@hotmail.com ♦

Muslim Students Association

(No longer MSU)

Office: Rm 506 Eshleman Hall
Website: www.calmsa.com

Contact person:
Basim Elkarra
(415) 608-6888
basim415@uclink.berkeley.edu

Faculty, Visiting Scholar & Graduate Student News

Satya Agarwal (Visiting Scholar) delivered a series of talks to various community and student groups in California and Maryland on his latest book entitled *The Gita and Tulasi-Ramayana: Their Common Call for the Good of All*. He also addressed the Spiritual Unfoldment Society of the World Bank in Washington D.C. and he was the guest speaker at the 19th Annual Convention of Nepalis in the Americas held in Valley Forge, PA in late June.

Aditya Behl (South and Southeast Asian Studies) has been at Princeton University as a visiting fellow at the Shelby Cullom Davis Center of Historical Studies, researching an esoteric Zoroastrian encyclopaedia of religions and seventeenth-century Mughal intellectual culture. In the course of the year he presented his work at Columbia and Cornell Universities and responded to a panel on the cultural meanings of Delhi in the sixteenth century at the Association of Asian Studies conference in Chicago. His co-translated book, *Madhumalati: An Indian Sufi Romance*, came out as an Oxford World's Classic. He will be teaching next year as a visitor in the Dept. of Religious Studies at the University of Pennsylvania.

Lawrence Cohen (Anthropology) spent the summer in part in London utilizing India Office and Wellcome Library archives as part of his ongoing research on homosexuality, politics, and the public sphere in Uttar Pradesh.

In 2001, Oxford University Press, India published a new volume titled *Charisma and Canon: Essays on the Religious History of the Indian Subcontinent* edited by **Vasudha Dalmia** (South and Southeast Asian Studies), Angelika Malinar, and Martin Christof (Tübingen). Dalmia also gave the following papers: "Modernization as the End of Civilization: Modern Indian Literature in the Western Academy," presented at the conference *Pardigmenwechsel in den Zivilisationswissenschaften? Der Zivilisatorische Kulturbegriff zwischen Text and*

Sozialanalyse, May 17-19, 2001, Vienna; "Conjugality and Love in a Late Twentieth Century Novel," presented at *Love in South Asian Traditions*, Conference organized by the Faculty of Oriental Studies, University of Cambridge; and a series of lectures on "The Universe of Meaning in a Vaishnava Hagiography of the 17th Century," at the *École Pratique des Hautes Études*, University of Sorbonne, Paris in June 2001.

Berkeley graduate **Richard Frasca** was a Senior Fellow at the Center for the Study of World Religions at Harvard University in 2000-2001 to complete a translation, textual analysis, and ritual commentary of "Pakatai Tuyil" (The Dicegame and the Disrobing), a Tamil performance text.

Collected Papers on Jaina Studies and *Collected Papers on Buddhist Studies* by **Padmanabh S. Jaini** (Professor of the Graduate School) have been published recently by Motilal Banarsidass, Delhi. These two volumes contain fifty of his articles on Jainism and Buddhism, which have been published in a variety of journals over the past forty years.

Neil Joeck (Lawrence Livermore National Laboratory) has accepted an offer to work as the nonproliferation and South Asia analyst at the Office of Policy Planning in the Department of State in Washington, D.C. for two years.

Priya Joshi's (English) book, *In Another Country: Culture, Colonialism, and the English Novel in India*, will appear in the spring with Columbia University Press. During the Fall of 2001, Joshi will be offering an undergraduate version of her popular class, "Nationalism and Hindi Film," which includes a section specially designated for students in the Freshman Seminar Program. Recent talks include an invitation to speak on her research on public libraries in nineteenth-century India at Stanford's Center for the Study of the Novel and a conference presentation in Madison entitled, "Public Culture, Private Selves: Books in the Age of Liberalization."

Sally Sutherland-Goldman was an invited participant in a conference at the Peter Wahl Institute for Advanced Studies and the Institute of Asian Studies, University of British Columbia, Vancouver, where she presented "Performance, Gender, and the Narrative Design of the Ramayana". She recently published: "Anklets Away: The Symbolism of Jewelry and Ornamentation in Valmiki's

Ramayana” in *A Varied Optic: Contemporary Studies in the Ramayana*, edited by Mandakranta Bose, Institute of Asian Research, The University of British Columbia; and “The Voice of Sita in Valmiki’s Sundarakanda.” In *Questioning Ramayanas: A South Asian Tradition* edited by Paula Richman, University of California Press.

Barbara D. Metcalf (History, UC Davis) and **Thomas R. Metcalf** (History, UC Berkeley) have a forthcoming book, *A Concise History of India* (Cambridge University Press, February 2002). An interview with Barbara Metcalf conducted by Asim Butt was printed in the January 2001 issue of *The Herald Annual* published in Karachi.

Vijaya Nagarajan (Theology and Religious Studies, University of San Francisco) has been appointed as a Research Associate and Visiting Lecturer at the Women’s Studies in Religion Program of the Harvard Divinity School for the academic year 2001-2002. She will be finishing her book manuscript on *Women’s Ritual Lives in South India* and teaching a course entitled, “Multiple Hinduisms in a Post-Colonial World: Ritual, Gender and Ecology”. Her essay on “The Kolam and Colgate” will be published in *Religion and Globalization* from Duke University Press this Fall.

Kelly Pemberton (Chancellor’s Postdoctoral Fellow, South and Southeast Asian Studies) presented “Shattering the Mirror: Urdu Literature, Reformist Discourses, and the Shaping of Muslim Consciousness in the Sufi Milieu,” at a seminar on Islamic Aesthetics in South Asia, sponsored by the Triangle South Asia Consortium at Chapel Hill, NC. Pemberton, who is currently revising her dissertation, “Women, Ritual Life, and Sufi Shrines in North India” for publication will teach South Asian Studies 129, *Mysticism*, this Fall.

R. Thomas Rosin (Anthropology, Sonoma State University) published “From Garden Suburb to Olde City Ward; A Longitudinal Study of Social Process and Incremental Architecture in Jaipur, India” in *The Journal of Material Culture* Vol. 6, No. 2. and “Wind, Traffic and Dust: The Recycling of Wastes,” *Contributions to Indian Sociology* (n. s.) Vol. 33, No. 3.

Lawrence Saez (Visiting Scholar and *Asian Survey*) published an article about the 1999 general elections in India in *Electoral Studies* (March 2001) and “Banking

Reform in India and China” in *the International Journal of Finance and Economics* (July 2001). In March 2001, Saez presented a paper entitled “Globalization and Federalism in Emerging Markets” at the Conference on Globalization and Governance held at the Institute on Global Conflict and Cooperation in La Jolla. In the spring, he performed as a supernumerary in the role of an Egyptian soldier in the San Francisco Opera’s performance of *Aida*.

Frits Staal (Emeritus Professor of Philosophy and South and Southeast Asian Studies) has a new website: <http://philosophy.berkeley.edu/staal>

Kristi Wiley’s (South and Southeast Asian Studies) paper “Leshyas: By-products of Activity or Passions?” was published in September 2000 issue of *Philosophy East and West*.

Joanna Williams (History of Art and South and Southeast Asian Studies) will teach an undergraduate seminar, 192A: the Painters of Mewar in Fall 2001. Between 1605 and the 19th century, paintings of Mewar (southwestern Rajasthan, surrounding Udaipur) are ascribed to named artists. In this seminar, the question of whether or not they may be seen as individuals or merely cogs in the wheel of tradition will be explored. The growing literature about selfhood in South Asia, as well as the rich pictorial evidence for painters like Sahibdin and Chokha, will be examined in detail. ♦



ORIAS Summer Institute for K-5 Teachers and Librarians

Cultural Representations in Children's Literature: Exploring themes in global education

During the early years of formal schooling, California State Standards stress students' understanding of their own place in history and the human community. Stories have always been delightful and effective stepping stones for exploring the outside world, and fiction has a central role in the K-5 classroom. The 2001 summer institute focused on cultural representations in children's literature.

Scholars from University of California at Berkeley's International and Area Studies Centers, teachers, and librarians participated in a program of lectures, panels, and workshops on topics such as visual literacy, K-5 content connections, historic empathy, theme studies and literary evaluation in international children's fiction.

One afternoon session of this week-long workshop focused on children's literature of the Indian subcontinent. We were fortunate to have as a speaker Meena Khorana, editor-in-chief of *Bookbird, the Journal of International Children's Literature*. Khorana specializes in multiculturalism in the Department of English and Language Arts at Morgan State University. She has authored and edited a number of books and articles on international children's literature including, *The Indian Subcontinent in Literature for Children and Young Adults: An Annotated Bibliography of English-Language Books* (Greenwood Press, 1991).

The participants in the workshop included both teachers and Librarians from a number of school districts, including many from school Districts where there are large numbers of South Asian American students.

On the last day of the workshop, the participants has an opportunity to visit the *Echoes of Freedom: South Asian Pioneers in California, 1899-1965* exhibit after

hearing an introduction by the Curator of the exhibit and the South Asia Librarian at Berkeley, Suzanne McMahon.

Cultural Representations in Children's Literature was a project of ORIAS (Office of Resources for International and Area Studies), the Center for South Asia Studies, and Berkeley's seven other National Resource Centers. ♦

The Center for South Asia Studies would like to acknowledge the support of the Panjabi Educational and Cultural Foundation for its ongoing support of the Panjabi language program in the Department of South and Southeast Asian Studies.

The Center for South Asia Studies has recently received donations from Frederic C. Thomas and J.C. Ravindran.

The programs of the Center for South Asia Studies are primarily funded by the U.S. Department of Education under Title VI of the National Education Act. ♦

Education Abroad Program in India

Education Abroad Programs for U.C. undergraduates in Delhi and Hyderabad for 2002-2003 are now recruiting. Both programs have had enormous success with Berkeley students and the range of fields available for study has been greatly enlarged in recent years.

All students interested in the Education Abroad Program should come to the General Information meeting on Wednesday, September 12th from 5 to 7 p.m. in 1 Pimentel. This is an opportunity to get an overview of EAP and hear a panel of enthusiastic former program participants discuss their study abroad experiences.

Students are advised to come to the EAP office early in the semester to discuss their study abroad interests and the specific requirements for their country.

For India, the application deadline will be early January (during winter break). Students should get the application early in the Fall semester. Requirements for India are: well-defined goals and a clear plan for integrating EAP studies into one's UC degree program; overall GPA of 3.0; junior standing at time of departure; completion of one course in Indian or development studies; and endorsement by Campus EAP selection committee and completion of all campus-specific requirements.

The information meeting on India will be held on Wednesday, October 17th, location TBA. ♦

For more information: eapucb@uclink4.berkeley.edu or 510-642-1356

Social Movements and Poverty in a Transnational Age: A Workshop

On April 13th and 14th an important workshop on “Social Movements and Poverty in a Transnational Age” took place at the Townsend Center for the Humanities on the UC Berkeley campus. The event was organized by Professors Raka Ray of UC Berkeley and Mary Katzenstein of Cornell University.

The one and one-half day workshop was well attended, with 60-100 persons in the audience at any given time. It was primarily funded by a grant from the Sarah Kailath Chair in India Studies, as well as by grants from the Institute of International Studies, the Dean of Social Sciences, Provost for Research, and the Doreen B. Townsend Center for the Humanities.

The workshop was organized around five thematic panels titled *Environment, the Dalit Movement, Labor, the Kerala Experience, the Women’s Movement* and *Rightwing Movements*. Invited speakers included Amita Baviskar, Delhi University; Gopal Guru, University of Pune; Vivek Chibber, New York University; Patrick Heller, Brown University; Mary John, Centre for Development Studies; and Tanika Sarkar, Jawaharlal Nehru University. Participants grappled with the relationship between the turn towards the global and the economically liberal and social movements and away from the poor, and asked how the range of social movements that exists in India today address issues of class and poverty.



Indrani Chatterjee

Each presentation was followed by extensive comments by two discussants. The workshop discussants were drawn from a variety of disciplines and worked on related issues in completely different geographical contexts. Participating discussants were Louise Fortmann, Ruth Gilmore, Pradeep Chhibber, Ruth Collier, Michael Burawoy, Michael Watts, Gillian Hart and Lawrence Cohen of UC Berkeley, Indrani Chatterjee and Barbara Metcalf of UC Davis and David Meyer and Elora Shehabuddin of UC Irvine. The presenters and panelists were all invited participants and had read each other’s papers in advance of the event. It is expected that the workshop will constitute the foundation of a forthcoming volume of papers on the same theme. The Center for South Asia Studies would like to thank Preeti Chopra for her work in coordinating the event. ♦



Workshop participants

The Berkeley Urdu Language Program in Pakistan (BULPIP)

The purpose of the 30th Berkeley Urdu Language Program in Pakistan (BULPIP) is to provide intensive and specialized Urdu language training to 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.

The Academic Program

Classes meet five days a week for four hours each day in the morning. They are formed around students with similar proficiencies and needs. As the program progresses, these classes are increasingly supplemented by one-on-one tutorials. The syllabus for BULPIP contains a core curriculum of basic language structures which all students of Urdu must master. Spoken Urdu is emphasized and opportunities to use the language as much as possible outside of the classroom are encouraged. The first term is primarily devoted to obtaining the range of linguistic proficiency necessary for any field of work. The second term allows for more specialization.

Complementing instruction in the classroom is the experience gained by living with a Pakistani family. Furthermore, the program arranges interesting and enjoyable field trips within Pakistan to increase knowledge and understanding of Pakistani culture and society.

Eligibility

Most BULPIP students will have completed at least two years of Urdu and/or Hindi, or the equivalent, have a good knowledge of the Urdu script and be prepared to enter an advanced course. In the 2002-2003 program, we intend as well to accept intermediate level students who have had one year of Urdu and/or Hindi and who intend to take an intensive summer course including Urdu script before arriving in Pakistan.

Cost

All participants must pay a \$50 application fee due with the application. Participants must pay all fees and expenses in the U.S. prior to departure for Pakistan.

One semester	\$ 9,000
Academic year 2002-2003	\$15,000

Fees include:

Tuition and all educational fees and expenses in Pakistan.
Health Insurance.

Maintenance allowance sufficient for housing, meals, books, incidental expenses.

Temporary lodging upon arrival and before departure.

Field trips within Pakistan.

Fees do NOT include international travel to and from Lahore.

Fellowships

AIPS (American Institute for Pakistan Studies), Fulbright, SSRC (Social Science Research Council) and other fellowship holders are welcome to participate in BULPIP. Please ask your funding organization directly about potential support. FLAS granting National Resource Centers may also use their awards to support graduate students on BULPIP.

Deadline: February 1, 2002

Request applications and additional information from:
Berkeley Urdu Language Program in Pakistan
Center for South Asia Studies

University of California, Berkeley

10 Stephens Hall

Berkeley, CA 94720-2310

Tel: (510) 642-3608

Fax: (510) 643-5793

Email: bulpip@uclink4.berkeley.edu

Internet: <http://ias.berkeley.edu/southasia/bulpip>



Dual Library Exhibits Explore South Asian Influences in California and US

Echoes of Freedom: South Asian Pioneers in California, 1899-1965

An Exhibition in the Brown Gallery of the Doe Library and
Silicon Raj: Making a Difference to America's Future Photos by Rick Rocamora in the Brown Gallery Hallway University of California, Berkeley
 July 16-September 30, 2001

On 6 April 1899, the San Francisco Chronicle reported that four well-built, vigorous men wearing turbans had arrived at the docks in San Francisco. They were followed by many immigrants from India in search of economic advancement and adventure. These newly arrived immigrants worked in the lumber mills, on railroad lines, and in the factories of the Pacific West Coast. But most of them had been farmers and landowners in India and were naturally drawn to the farming. By 1920, in spite of the prejudice and opposition they encountered, the Indian immigrants in California owned 2099 acres and were leasing 86,340 acres of farmland in the Imperial and Sacramento Valleys. At the same time students from all over India were coming to study in the United States, particularly to the Pacific Coast and about thirty Indian students were enrolled each year at the University of California, Berkeley. *Echoes of Freedom: South Asian Pioneers in California, 1899-1965*, the exhibit that opened in the



Astoria, Oregon, 1916

Bernice Layne Brown Gallery on July 16, tells the story of these early immigrants—their struggle for the independence of India, for the right to U.S. citizenship, and for the liberalization of laws that stifled Asian immigration—through photographs, early accounts, documents, and publications drawn from the South/Southeast Asia Library's rich archive of material on South Asians in North America.

After 1965, liberalized immigration laws led to a dramatic increase in immigration from all over South Asia. In California, where early Indian pioneers were concentrated in



Silicon Valley, 2001

the Sacramento, San Joaquin, and Imperial Valleys, the new immigrants—often skilled in science, technology, and medicine—gravitated to the urban areas, particularly Silicon Valley, emerging in recent years as successful entrepreneurs and professionals. *Silicon Raj: Making a Difference to America's Future*—photos by award-winning Bay Area photographer Rick Rocamora—captures scenes from the life of this evolving community ranging from San Jose meetings of The IndUS Entrepreneurs, to hatha yoga classes in Santa Clara, to the candlelight protest at Pasand Restaurant in Berkeley organized by the Alliance of South Asians Taking Action. In *Silicon Raj*, Rocamora has been guided by a passion for the truth and a hope that his photographs will make a difference to the community whose history he is recording. Presenting the two exhibits side-by-side brings to light the many ways the success of the new immigrants builds upon the achievements of the early pioneers and how common themes of challenge and achievement run through these two different phases of the South Asian American experience. ◆

The Brown Gallery is open Mondays-Thursdays 9 am-9 pm; Fridays-Saturdays, 9 am-5 pm; Sundays, 1 pm-9 pm. Admission is free. For further information contact Suzanne McMahon, (510) 643-0849, smcmahon@library.berkeley.edu

17th Annual South Asia Conference at Berkeley

February 15 & 16, 2002

Center for South Asia Studies
University of California Berkeley

For further information:

Email: csasast@uclink4.berkeley.edu

Phone: (510) 642-3608

Fax: (510) 643-5793

Internet: <http://www.ias.berkeley.edu/southasia/conference.html>

Please note that the
2002 Conference is being held
on Friday and Saturday.



UNIVERSITY OF CALIFORNIA
Center for South Asia Studies
10 Stephens Hall #2310
Berkeley CA 94720-2310

Nonprofit Org.
U.S. Postage
PAID
Berkeley, CA
9 4 7 2 0

ADDRESS SERVICE REQUESTED