

# Center for South Asia Studies NEWSLETTER



## Dr. Avtar Brah named as Ahluwalia Lecturer for 2002

Our focus in this spring's Ahluwalia Lectures will be on gender in Sikh society, with emphasis on the diaspora community. The lectures will take place in the Drawing Room of the Berkeley City Club, 2315 Durant Avenue, Berkeley. The Berkeley City Club is an attractive 1929 building designed by Julia Morgan.

On April 17, 2002 at 7:00 PM there will be a lecture by Dr. Avtar Brah titled, **Refractions Through the Gender Prism: Sikh Women in the Diaspora**.

On April 18, 2002 at 5:00 PM there will be a panel discussion

with Dr. Avtar Brah, Dr. Inderpal Grewal and Dr. Doris Jakobsh titled, **Issues of Gender in Sikh Studies: Problems and Possibilities**.

Dr. Avtar Brah, Birkbeck College, University of London, will be the main speaker for the Third Annual Ahluwalia Memorial Lecture series on 17-18 April 2002. Brah is very well known for studies in gender and ethnic identity issues and she is the author of a widely used text in diaspora studies, Cartographies of Diaspora: Contesting Identities (1996). Brah is also the co-editor of Hybridity and

its Discontents: Politics, Science, Culture (2000); Global Futures: Migration, Environment, and Globalization (1999); and Thinking Identities: Ethnicity, Racism and Culture (1999).

In 2000, Dr. Brah was on HM The Queen Elizabeth II's New Year Honours List, with an award of MBE for services to 'Race, Gender, and Ethnic Identity Issues'

Dr. Inderpal Grewal was a Visiting Professor in the Women's Studies Department at UC Berkeley during the Fall 2001 semester and Professor at San Francisco State

*(cont'd. p.3)*

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## Interview: Upkar K. Ubhi, Panjabi Lecturer

*You have been teaching here for four years at UC Berkeley in the Department of South and Southeast Asian Studies. Would you please say something about how you came into that position and if you could describe your work?*

I grew up in England and pursued higher studies at London University, School of Oriental and African Studies. It was my good fortune to have Professor Christopher Shackle, a renowned scholar of Panjabi as my instructor. When I came to California, I assisted Professor Singh with two summer courses. Soon after, Professor Singh left Berkeley. Both he and

Professor Shackle recommended me for the post.

*What courses are you presently teaching?*

I am teaching four courses – 1A, 1B and 100A and 100B. These are beginning and intermediate Panjabi language courses.

*Would you describe the types of students you have in your classes?*

Almost all of my students are from a Panjabi background; most are second generation Panjabi Americans. However, there might be one or two students from other backgrounds. These

*(cont'd. p.2)*

# Gender and Equality Issues Challenge Sikh Community

by Kavneet Alag, Member, Sikh Students Association, <ucbssa@hotmail.com>

Gender issues in Sikhism (and in the greater South Asian diaspora) are a very important topic. The principles of equality and fair play are paramount in the Sikh religious doctrine. This includes equality between the genders. Times have clearly changed in our society. At the time Sikhism was being formed, women had much different roles than they do now. Their struggle has gone from one for basic human rights to one now of equality in the family and work place and other everyday positions.

Guru Nanak emphasized the need for equality and the abolition of caste and gender distinctions as inherent to the Sikh way of life. We need to ask whether in our daily lives and actions

these principles are being represented. For example, caste is not a part of the Sikh religious doctrine, but it has clearly shown itself in certain aspects of our life. We can see this manifest in our Gurdwaras and their varying affiliations — whether they are based on profession or background. We also can see the influence of caste in the marriages of some Sikhs in the diaspora as well.

In the same vein, do we have gender roles for men and women in the Sikh community? Some Sikhs still have backward beliefs about the roles of men and women. However, this varies a great deal from family to family. The archaic thoughts of women solely staying at home and nurturing the young clearly

does not and can not pass anymore. As Sikhs in the U.S., many of us retain traditional notions of family roles while living in a society in which a two-income household is a necessity to economically survive. Can women in our families have greater economic freedom and responsibilities without changes in gender roles? A major question is how participation in the work force relates to family responsibilities. How should the work of raising children be divided up?

The same types of questions may be applied to our religious community. Can we as Sikhs have women granthis as religious leaders? Is it a coincidence that it is predominantly men who are involved in these religious affairs? ♦

## Interview with Upkar K. Ubhi, Panjabi Lecturer at UC Berkeley



(from p. 1)  
students have affinity for the language and usually do quite well.

*Would you tell us about your academic interests?*

My interests are wide and varied. In terms of teaching and academia, I feel that it is very important to make the language come alive for students even

at this level. I tend to work in a way that involves students in their own learning. This usually results in some sort of a publication.

As you might be aware, Chris, there is a dire lack of materials for teaching Panjabi at this level. We have been able to overcome this to some extent by producing materials using the intermediate students' work. So far,

there are two booklets, *Panjabi Voices*, a collection of writings by the intermediate students of fall 1998 and fall 1999. These are accompanied by cassettes recorded in the writers' own voices. The content is interesting and relevant to the Berkeley Panjabi students and they form part of the readings for the beginning students.

Currently, I'm putting together the play written by 1B and 100A students last year. The 1A and 100A students presented this in class in December last year and the wider Panjabi community, which supports this program, was invited. It was very well received by the audience. The students did a great job!

This semester, the students have just started working on a project, which explores their own perspectives of Panjabi culture. They will be presenting the results at the end of the semester to the wider community. This will be exciting because the audience will not only gain an insight into the students' observations of Panjabi culture but also the use of their language.

(cont'd. next page)

## Dr. George Hart and Dr. Hank Heifetz awarded A.K. Ramanujan Prize

The South Asia Council of the Association for Asian Studies and the Ramanujan Prize Committee selected Dr. George Hart (Department of South and Southeast Asian Studies) and Dr. Hank Heifetz to receive the 2002 A.K. Ramanujan Book Prize for Translation in recognition of their work The Four Hundred Songs of War and Wis-

dom published by Columbia University Press.

The prize included \$1,000 (to be shared by Hart and Heifetz) and a citation. Both the prize checks and citation were presented at the Awards Ceremony of the Association of Asian Studies meeting held in Washington on April 5.

**Details of the book:** Profes-

sor Hart's recent work, co-authored with Hank Heifetz, The Four Hundred Songs of War and Wisdom (Columbia University Press, 1999), a translation of poems from the *Purananuru*, is a major venture that has been long awaited by the scholarly community. The language is old Tamil, the precursor of two modern South Indian languages, Tamil and Malayalam. As George Hart points out in his introduction, the anthology comprises poems written between the first and third centuries C. E. by more than 150 poets, of which at least 10 are women. The *Purananuru* is among the earliest works in Tamil, it is one of 8 such collections of poems, only two of which concern 'puram' or the exterior, the other six being about the 'akam' or the interior. The *Purananuru* poems concern 'external', that is, political and social life: the king, his wars, ethics, death and dying. It was written before the Aryan influence from the North became pervasive and is of immense significance for understanding the social, cultural, political and linguistic history of South Asia.

This is the first time that the entire corpus of 400 poems has been translated. Professor Hart is both an erudite scholar and a brilliantly sensitive poet. The collaboration with Hank Heifetz, a former student and himself a poet of note, has led to the production of poems which, while remaining faithful to the original, are powerful and beautifully sculpted poems in their own right. The introduction by Professor Hart is a major scholarly achievement in itself. ♦

## Ubhi, continued

(from previous page)

***It has only been in the last decade that Panjabi has been taught in the Department of South and Southeast Asian Studies, and the Panjabi community in California has supported the program. Would you please say a few words about that?***

The Panjabi community has been great in supporting this program. My understanding is that at the beginning, the Panjabi students on campus expressed interest in having Panjabi taught here. They went back to their parents and the wider community and funding was raised for this program because most Panjabi families believe in higher education. It is a mark of true dedication that for nine years now, the community has been funding this program. Without this generosity the program would not exist in Berkeley.

***You have said quite a bit about your work and the program. Would you please comment on the future of Panjabi Studies at Berkeley?***

Over the short time that I have been here, I have seen the Panjabi program grow. It seems there are a lot more Panjabi students on campus. Looking at enrollment numbers it is evident that there is more awareness of Panjabi as a language. If this awareness is nurtured in the right way, other aspects of the program can grow. In my view, the program has a very bright future. ♦

## Avtar Brah to Give Ahluwalia Lecture

(from p.1)

University. In January she became Professor and Director of Women's Studies at UC Irvine. She is the author of Home and Harem: Nation, Gender, Empire and the Cultures of Travel (1996) and a number of essays on imperialism, gender, diasporas and globalization. She has written essays and edited a number of publications with her long-term collaborator, Caren Kaplan (Chair of Women's Studies, University of California, Berkeley), most recently an issue of *Signs* on gender and globalization, and an undergraduate textbook Introduction to Women's Studies: Gender in a Transnational World (2001).

Dr. Doris Jakobsh has degrees from the University of Waterloo, Harvard University, and the University of British Columbia, where she studied and did her doctorate with Dr. Harjot Oberoi. The focus of her doctoral thesis was gender and Sikhism, particularly the 'construction process' of gender, both male and female within that tradition. She finished her Ph.D. in 2000, and currently teaches at both the University of Waterloo, and Wilfrid Laurier University in Waterloo, Ontario. ♦

# Interview: Simran Tagore and Shivani Sethi, founders of SAHELI

**Thank you both for agreeing to be interviewed for the Center for South Asia Studies Newsletter! Where are you both in your education here at UC Berkeley?**

(Simran) I am a fourth year here at Berkeley majoring in anthropology, will be walking this semester, and then applying to graduate schools.

(Shivani) I am a fourth year also and I am majoring in integrative biology. I'll be doing the same – walking this semester, and graduating the following semester.

**Would you tell me a little bit about where you grew up and went to school?**

(Simran): I grew up in Fresno, California, which is in the Central Valley, and I went to school in a small little town near Fresno at Sanger High School. I was born and raised there!

(Shivani): I grew up in Palo Alto, about an hour from here; it's a nice suburb. I went to a High School called Gunn.

**What is the name of your group and why did you choose that name?**

(Simran): The name of our group is SAHELI. Shivani came up with it, because in Hindi it means female friend. Please elaborate, Shivani.

(Shivani): I have been taking a Hindi class last semester and this semester, and when we were thinking about the title, we wanted to have it be something that could be pronounced by persons who are not necessarily of South Asian origin, yet also meaningful. My parents also speak Hindi and Panjabi at home, so I knew of the term. It means a girl who is a friend of another girl - so it totally fits the bill, so to speak

**Would you describe the main objective of SAHELI?**

(Simran): Our main objective is to empower the South Asian American women's community here at the university level. We haven't seen any organizations like this here at Cal, although we did come to know of some similar groups at other universities. We look to form empowerment groups for discussion, a forum in which college-aged South Asian women can talk about issues that affect them, in a safe environment, without having to worry about judgment or shame.

**Do you have anything to add?**

(Shivani): I think Simran explained it well. Our main function is to bring all of the specific issues facing the young women's South Asian community to the table. There aren't many groups that address these issues for young, college-aged women. This is the first step. We want to make sure this keeps on, even after we graduate, and perhaps to expand it to the entire Bay Area and all young South Asian women and to plan a conference to examine these issues.

**You had mentioned a mentorship program some time back. Would you describe it?**

(Shivani): Yes, we have finally collected our database of underclasswomen and seniors and we have paired them up. We are getting this program started now. We recently had a film screening/social event for the women to get to know each other. That can be the first step in making a bond, and so they can discuss personal issues.

**Could you please describe some of the issues you have faced in organizing your group?**

(Simran): I would have to say that we have gotten a lot of support from the South Asian women's community here on campus.

And support from some of the other South Asia organizations as well. I would say most of our problems came from legislative stuff, dealing with campus regulations, campus laws. We have had a little bit of trouble getting support from older generation male organizations around the Bay Area.

(Shivani): I think that was the biggest problem. It wasn't so much that we weren't getting the financial support we would have liked from those groups, such as the bigger Indo American organizations that are huge in the Indo American community. We would expect them to support us in terms of our philosophy, and to encourage us at the least. We think that they are really money-minded, and because they thought we could not do anything for them to make their organizations prosper, they didn't give us a second glance. We felt there wasn't recognition that we are here for a common goal: to fuel the success of the South Asian community as a whole. As far as the campus community we have received a lot of support, also from males. Not just the females, which is very encouraging.



Shivani Sethi (left) and Simran Tagore (right)

(Simran): I definitely think that it is very important to have males have some sort of role in the organization – it is a two way thing: women are trying to change and the men are trying to understand where the women are coming from and to change along with us.

***That leads me to my next question—do you feel that gender issues are important issues for South Asian Americans?***

(Shivani): Yes, I think they are absolutely critical. Coming from South Asia with its patriarchal societies, many of our parents might have had to deal with a different set of gender issues. We as second-generation South Asian Americans have to deal with our own set of gender issues and concerns. Every generation wants more than the previous generation. These issues are absolutely the foundation for our group – if gender issues and problems weren't present there would not be a need for a forum for discussion.

(Simran): I think that Shivani has explained it very well. The other aspect of what South Asian Americans face is that they have that problem of "east and west." That is to say the ideals of our society here some times conflict with the ideals we find in the societies in South Asia. The need is there. It's very important.

***On what basis would you regard the activities of your group as successful?***

(Shivani): We are definitely a new group, as of the Fall 2001 semester, so we have to remind people we are new and we are here. Based on the reaction and support we have gotten thus far, I would say we are successful. Since we haven't had many large public programs, it is perhaps too early to judge on that basis. We have found ourselves sought after for interviews, had an interview published in *Asia Week*. In terms of the interest and discussion that has been shown, we have found the progress we are making to be a form of success.

***Could you say what the future brings for the two of you?***

(Simran): In regard to professions, we both are interested in pursuing a career in medicine since we are both intrigued by women's health issues and they pertain

to gender issues and being a South Asian woman, or a woman at all in this society, we both hope to pursue careers that focus on women's health.

(Shivani): Both of us have such an undying passion for South Asian women's issues, not only pertaining to health, but the whole other range of issues that affect women. No matter what, wherever our careers take us we would like to remain involved in these concerns, pursue them and hopefully be successful at that! ♦

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Tel.: 510.548.1803 [Shivani Sethi]  
Tel.: 510.666.0272 [Simran Tagore]

## ***Usha Jain, Hindi Lecturer, Receives Distinguished Teaching Award***

The Center for South Asia Studies is proud to announce that Usha Jain (Senior Lecturer in Hindi, Department of South and Southeast Asian Studies) has been nominated for and awarded a Distinguished Teaching Award from the University of California, Berkeley. She has been teaching in the Department of South and Southeast Asian Studies for more than 30 years.

Usha Jain is the author of two widely used Hindi teaching texts published by the Center for South Asia Studies, [Introduction to Hindi Grammar](#) (1995) and [Intermediate Hindi Reader](#) with Karine Schomer, (1999), the latter having an accompanying multimedia CD-ROM. She has recently embarked on plans to author a pedagogically oriented advanced Hindi grammar textbook with exercises.

The award will be officially conferred in a Teaching Award Ceremony, on Tuesday, April 30, beginning at 5 pm in Zellerbach Auditorium. ♦

## ***UC Press Offers Electronic Editions of Books Free On-line***

The University of California Press recently launched its first electronic editions. There are now nearly 60 full-text, fully searchable titles available on the Web, including several in South Asian studies. The e-editions are completely freely accessible. The e-editions can be accessed from the UC Press website <<http://www.ucpress.edu>>. Of particular interest to South Asianists:

Joseph S. Alter  
[The Wrestler's Body: Identity & Ideology in North India](#)  
<http://www.ucpress.edu/books/pages/2709.html>

Richard M. Eaton  
[The Rise of Islam and the Bengal Frontier, 1204-1760](#)  
<http://www.ucpress.edu/books/pages/6108.html>

Eugene F. Irschick  
[Dialogue and History: Constructing South India, 1795-1895](#)  
<http://www.ucpress.edu/books/pages/6301.html>

Nita Kumar  
[Friends, Brothers & Informants: Fieldwork Memoirs of Banaras](#)  
<http://www.ucpress.edu/books/pages/5577.html>

William R. Pinch  
[Peasants and Monks in British India](#)  
<http://www.ucpress.edu/books/pages/6608.html>

Frances W. Pritchett  
[Nets of Awareness: Urdu Poetry and Its Critics](#)  
<http://www.ucpress.edu/books/pages/6174.html>

A.K. Ramanujan  
[Flowering Tree and Other Oral Tales from India](#) <http://www.ucpress.edu/books/pages/6759.html>  
Sumathi Ramaswamy

[Passions of the Tongue: Language Devotion in Tamil India, 1891-1970](#)  
<http://www.ucpress.edu/books/pages/6972.html>

## *President of Haas South Asia Club Speaks Out on Gender Issues*

*Manpreet Singh Anand is President of the Haas South Asia Club at UC Berkeley.*

***Please describe what program you are in at U.C. Berkeley.***

The MBA program at the Haas School of Business and I expect to graduate in the spring of 2003.

***I know that you participate in at least two South Asia-related student groups on the U.C. Berkeley campus, the SSA and the Haas South Asia Club.***

The Sikh Students Association is a religious group for students on campus, to get together to promote social and religious events, and to collaborate with the gurdwaras in the area. We host different events on social and religious topics, and we have discussions during our meetings. I am not as active in the SSA as I would like because of time constraints. That's what SSA does.

The Haas South Asia Club is for MBA students at the Haas School of Business. I am currently the President of the South Asia Club. This is also more of a social organization, however, many of the students this year would like to make it more professionally oriented – we are thinking about a speakers series or similar activities. We have movie nights, we have sponsored one this semester (Spring 2002). We have held events like the "Consumption Function" a business school event that we have every other Friday, and different clubs groups sponsor that event to get together, eat, drink and have discussion on a topical area. We will have one this semester on April 12th. That's the club in a nutshell.

***What do you hope to work on in your future career once you finish up your degree here, and does it involve South Asia?***

I hope it involves South Asia. It is difficult to say right now. There are so many opportunities available after one finishes business school. I came back to school to find a new path, and in fact it has become harder for me because there are so many opportunities that I am interested in. Right now, my latest kick is international business development that most definitely could involve South Asia. With the language skills it would make sense. I am looking for those opportunities, but if I don't find them in South Asia, but an opportunity comes up related to Southeast Asia, I would take it. That is generally where I am going. South Asia would be great - I still have family there – but it may be difficult just to find the right job. I'll get it wherever I can.

***Do you think that gender issues in the Sikh community are important to you, and more broadly is it an important topic to the other students involved in SSA and the Haas Club?***

I think gender is very, very important to talk about. Number one, our first Guru, Guru Nanak Dev Ji, stressed the importance of equality among humanity, not just across castes, but among different types of people and between men and women. That is something he stressed a lot. As far as our religion goes there is no difference between men and women, in terms of equality. It is definitely a very important thing because these days there are still very, very strict gender roles in our community, mostly out of culture, not out of religion. Being in the US it will be a lot easier to diminish those roles and to make it more equal across the board. I think it is very important to discuss it and to make people understand that this is what the religion is, and the culture – and how they may or may not

be exactly the same. As far as relations with the two student groups are concerned, I would say for sure it directly involves SSA.

With the South Asia Club, we are trying to be socially and professionally organized. It is not a religious club at all. I don't think anybody wants to make it a religious club. There are many groups on campus that allow one to participate in religious expression and discourse, so the Haas South Asia Club will be focused on other areas. That's how I see it going. ♦

*Haas South Asia Club website:  
[groups.haas.berkeley.edu/southasia](http://groups.haas.berkeley.edu/southasia)*

*Manpreet Singh Anand  
<[anand@haas.berkeley.edu](mailto:anand@haas.berkeley.edu)>*

### **AIIS Fellowships Available**

The American Institute of Indian Studies has announced their 2003-2004 fellowship competition.

**Junior Research Fellowships  
Senior Research Fellowships  
Senior Scholarly/  
Professional Development  
Fellowships  
Senior Performing and  
Creative Arts Fellowships**

Application deadline:  
July 1, 2002

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## First Magistretti Fellow will Present Research on Women in Karnataka

Lucinda Ramberg, a graduate student in Anthropology at UC Berkeley, is the first Magistretti Fellow at the Center for the Study of Sexual Culture. She has been spending the year in India, performing research for her dissertation: "Given to the Goddess: An Ethnography of Exchange, Morality, Ritual and Sexual Practice Among Dedicated Women in Karnataka, South India." She will present a short talk on her research, followed by discussion on Wednesday, May 15, 2002, at 4:00 PM, Location TBA

For more information, and the location of the talk (when confirmed) please consult the Center for the Study of Sexual Cultures' web site: <[socrates.berkeley.edu/~cssc2246/](http://socrates.berkeley.edu/~cssc2246/)>◆

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Jeri Foushée, Senior Budget Analyst for International and Area Studies, and Heather Alden, Program Assistant, CSAS, at our Annual Reception in January, 2002. Heather will leave us to pursue a Ph.D. at the University of Texas, Austin, in the fall of 2002. Thank you, Heather for your hard work!



Happy partygoers at the Center for South Asia Studies Annual Reception in January, 2002

## ORIAS Summer K-12 Teacher Program Examines Role of Food in World History

How has the history of humankind been driven by the history of food? Food was arguably the first and most fundamental necessity for human society. Control of a food supply is a driving force for political and economic organization. Choice and treatment of food is at the foundation of social custom and religion. Adaptive strategies to obtain needed food supplies typically define mankind's relationship to nature.

What do contemporary patterns of production and distribution of food reveal about the balance of power between nations today? The 2002 ORIAS summer institute for teachers will focus on the history of food as a tool for teaching about world history in the middle and high school classroom. **The institute is free and open to all interested educators.** Enrollment is limited to 40. Two graduate credits can be arranged through UC Berkeley Summer Sessions for a tuition fee. There will be a limited number of scholarships available. The Institute meets from 9:00 to 4:00 daily.

Applications are available on-line at <<http://ias.berkeley.edu/orias/summer2002/reg-summer2002.htm>> or through Michele Delattre at ORIAS,

telephone: (510)655-0810, email: <[orias@uclink.berkeley.edu](mailto:orias@uclink.berkeley.edu)>. The ORIAS website can be found at: <[www.ias.berkeley.edu/orias](http://www.ias.berkeley.edu/orias)>

This event will be sponsored by the University of California at Berkeley's Office of Resources for International and Area Studies (ORIAS), Center for African Studies, Institute for East Asian Studies, Center for Latin American Studies, Center for Middle Eastern Studies, Institute of Slavic, Eastern European and Eurasian Studies, Center for South Asia Studies, Center for Southeast Asia Studies, Institute of European Studies.◆

### Correction

Reena Mehta was incorrectly identified as a student in the Department of South and Southeast Asian Studies in the last CSAS Newsletter. She is enrolled in the Architecture Department in the College of Environmental Design.

# Music in Indo-Persian Culture: The Mughal Court and the Bijapur Sultanate

**Françoise 'Nalini' Delvoye**

Ecole Pratique des Hautes Etudes, IVe Section  
Sciences Historiques et Philologiques, Sorbonne, Paris, France

May 2, 2002, 5:00 PM  
370 Dwinelle Hall, UC Berkeley

**F**rançoise 'Nalini' DELVOYE is Associate Professor (Maitre de Conférences) at the Ecole Pratique des Hautes Etudes (EPHE, IVth Section, Historical and Philological Sciences), where she teaches "Indian literatures of Indo-Persian Courts" and "Medieval Hindi Literature: the Braj Saint-Poet Nand-das". She is also affiliated as a research scholar at the Centre d'Etudes de l'Inde et de l'Asie du Sud, CEIAS, an EHESS/CNRS research team on South Asia (UMR 8564), Paris.

**S**he was initially trained in Indo-Aryan vernacular literature (Ph.D., Sorbonne Nouvelle University, 1976), but has gone on to a wider interest in Indo-Persian culture and the history of artistic patronage in medieval India. An English version of her D.Litt. thesis (Sorbonne Nouvelle, 1991) on Tansen and the tradition of Dhrupad is in preparation for publication. She is the editor of Confluence of Cultures: French Contributions to Indo-Persian Studies (New Delhi: Manohar and CSH, 1994, rpt., 1995) and the co-ed-

itor with Muzaffar Alam and Marc Gaborieau of The Making of Indo-Persian Culture: Indian and French Studies (New Delhi: Manohar and CSH, 2000). She coorganized an international symposium on "The History of North Indian Music" at the Rotterdam Music Conservatory, The Netherlands, on 18-20 December 1997. Delvoye was the coordinator of an international workshop on "Patronage in Indo-Persian Culture" held in CNRS, Ivry-sur-Seine on 21-23 March 2001. She is the author of a number of articles on literature and music in the Indo-Persian context.

**D**elvoye is presently working on the socio-cultural history of medieval India, especially the aristocratic patronage of music in Gujarat, Madhyadesh and Deccan as documented in Indo-Persian and vernacular sources.

This event is free and open to the public. For more information, please call (510)642-3608 or e-mail: <csasast@uclink4.berkeley.edu>◆

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