

## Interview: Darren Zook, Political Science & IAS

**Darren Zook is a lecturer in Political Science and International & Area Studies (IAS).**

**CSAS: What classes are you teaching this semester? Which of your classes draw the most interest?**

**DZ:** This semester I'm teaching International Law and Introduction to Contemporary Asia. I've taught a standard modern South Asia history class several times, and a class on Regional Conflict in South Asia. The other classes I teach, such as War, Violence, and Terrorism, or Human Rights and Identity, contain some material on South Asia. Class size ranges enormously, from 85 to 600. There are 600 students in my International Law class.



**CSAS: Are your students mainly from the Political Science department?**

**DZ:** Political Science majors only constitute around half of my students. I think I've been able to attract people to my classes who otherwise would never have studied South Asia, so the demographics of my South Asia classes tend to be very complicated, in a good way. There are South Asian heritage students who want to take a class on South Asia, and other students who never would have taken the class, but they take it because I'm teaching it.

**CSAS: How do you teach to that combination of students in the same class?**

**DZ:** Given that some students have a sense of familiarity with South Asia, while others know nothing at all about the region, the challenge for me, which I enjoy, is to make the class new for everybody. And that requires challenging as-

sumptions about South Asia. If you think you're familiar with South Asia, if you think you know how the story went, I try to show how the story is in fact a little different than you thought it was. For people who don't know anything about South Asia, one of the things I do right from the start of class is simply say, "South Asia," and ask, "What do you say?" Tuesday, for instance, in class, the first thing someone said was, "the caste system," and so we spent a lot of time talking about what they think it is and what it really is.

**CSAS: With such a complicated set of students, you must have very interesting discussions.**

**DZ:** Absolutely. I can't tell you how many times people realize, for example, "I've done all my classes in Japanese History, and then I took your South Asia class, and I realized there are these fantastic links that I never would have found otherwise." Many students from Indonesia are simply unaware of how much Indonesian vocabulary is drawn from Sanskrit words, or that there are remarkably large South Asian populations in Southeast Asia. And also vice versa: some students who took only South Asia classes with me, and then took a class I taught in Southeast Asian politics, discover that it completely changes their perspectives on South Asia.

**CSAS: Your research has been in South and Southeast Asia primarily?**

**DZ:** Almost everything's been in South Asia and Southeast Asia. I've done a little bit of work in Japan, and next summer I'm doing research in Finland, and believe it or not there is a South Asia link.

**CSAS: What's the connection?**

**DZ:** During my research in South and Southeast Asia, I became very interested in corruption. People are generally very weary from corruption, and yet it is so pervasive. So who participates? If everyone's complaining, why does it persist? And then I began to wonder what the opposite of corruption might look like. So I did some research, and it turns out that according to many non-governmental organizations and other government bodies like the UN, Finland is either utterly uncorrupt or has the least amount of corruption in the world. So I thought I should see what's going on in Finland, with a comparative perspective from South and Southeast Asia. You might think that Finland's a wealthy European

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## A View From the Chair

by Raka Ray

As the academic year comes to a close, I am very pleased to announce that we had another stellar year, marked by new ventures, opportunities, and challenges.

Spring semester started with the 20th Annual South Asia Conference, attended by over 150 scholars from around the country. Our keynote speaker, Mark Kenoyer, held the audience spellbound with his account of early Indian archaeology. March was kicked off by a sparkling dinner and conversation with Nobel Laureate Amartya Sen, orchestrated by Professor Pranab Bardhan, for the Berkeley Bengali Initiative. We are grateful to Professor Sen for his generosity in agreeing to participate in this event, and as always, we are grateful to the Bengali community for its warm and whole-hearted support of the Initiative. We also successfully concluded our first Bengali class, and thank Kajal Chatterjee for launching Bengali language instruction at UC Berkeley.

This spring we held a highly successful symposium on contemporary politics in Nepal, led by Professor Alexander von Rospatt, which brought together prominent Nepal scholars from the U.S., Europe, and South Asia. The symposium concluded with a roundtable discussion chaired by the Dean of the Graduate School of Journalism, Orville Schell, and prompted lively debate among the audience of over 200 people. Portions of the roundtable will be featured on the local NPR station. Other CSAS events this spring included a symposium on national security issues in Pakistan, and talks by journalist P. Sainath and sociologist Martin Fuchs.

Vice Chair Daisy Rockwell is now the treasurer of the American Institute of Pakistan Studies (AIPS), further strengthening the bonds between CSAS and the community of Pakistan scholars. She also heads the Berkeley Urdu Language Fellowship Program, which is in full swing in its temporary home in Lucknow, India (see p. 10).

We are delighted to welcome Tia Koonse, our Development Coordinator, and Brett Marty, our new Executive Assistant, both of whom have become instantly indispensable. We bid good-bye to several wonderful student workers--Sameer Lalwani, Savith

Iyengar, and Neelam Jhala--as they graduate and go on to new adventures. We will miss them dearly!

The Center lost a dear friend this year in Dr. Dhillon, a great promoter of Punjabi at the University, and of the Center with the Punjabi community (see p. 11). He died after a prolonged battle with diabetes. Our deepest sympathies go out to his wife Darleen and the rest of his family.

As we look toward the new academic year, we welcome the incoming Chair of the Department of South and Southeast Asian Studies (SSEAS), Professor George Hart, and look forward to working closely with him. We also look forward to a new addition to our South Asia faculty, the historian Munis Faruqui, who will join SSEAS this fall. ●



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## Interview, cont'd

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country, so of course there's a difference. It turns out Finland is actually a postcolonial country. Having been colonized and occupied by Russia, Finland was also one of the poorest countries in Europe. So the conception that they can't be compared is wrong; they actually can be compared. The background question is what are they doing in Finland, and whatever they're doing in Finland, why wasn't it done elsewhere in similar situations? I like this research because it allows me, from a background of South Asia, to go to Finland, and see interesting similarities and differences.

*CSAS: Much of your work deals with questions of human rights and social justice. Do you consider yourself an activist?*

*DZ:* Far too often people make the distinction between activists, who do the real work, and academics, who just do things in theory. Activism is a very large, complicated process, and the contribution I make is through my scholarship. People get nervous when they hear activism and scholarship, because scholarship is supposed to be dispassionate and neutral, which is obviously absurd. I don't use the classroom to advocate that you must believe in human rights, but rather, you can use the classroom to get people to rethink their own positions on human rights. They have to be informed. Before you can make the choice as to whether or not you want to become, for instance, a lawyer for human rights, you have to know what human rights is, in detail. For me, the distinction between scholarship and activism is artificial. If you're teaching anything on social justice, you're already being an activist, and knowledge is an essential component. There's nothing worse than misinformed activism.

When I do research, when I go into the field, I tend to work with various NGOs. Sometimes I'm uncomfortable working with NGOs because that seems to cross the line between working with an organization as opposed to observing what they're doing. But working in places like South India with Dalit communities really opens your eyes to a totally different part of India. It's really more fun to talk to NGOs than to talk to government officials, because government officials are quite convinced that government policy is very effective. And then you walk into the office of an NGO and the first thing they'll tell you is that every government policy is utterly misguided and does absolutely nothing. All of that comes together to inform how I stand on issues of human rights and identity politics.

*CSAS: Can you tell us about some of the research that you did in South India?*

*DZ:* My original interest was in agricultural development. Not only from the perspective of economics, but also how people conceived of development in the first place. I was originally studying famine, and my interest went from famine to agricultural development in general. I was very interested in seeing how the idea of development got translated into local languages, for instance. And what I realized is that people speak of development in terms of human rights and entitlement. "If the government doesn't give us enough development it's not a good government." So government is measured in terms of development. That's how I was brought

into the world of human rights, by understanding how people advocate for development on the grounds that they have a right to it. Governments react to such people making claims by basically saying, "You don't really have that kind of a right. Lack of development is not a violation of your human rights." But people speak the language of development and human rights in Tamil, for instance. There are at least five different translations of "development" into Tamil, and they all have very different meanings, and people are quite specific when they use certain translations.

*CSAS: Where did you do your undergraduate and graduate studies?*

*DZ:* I did my undergraduate work at the University of Texas, San Antonio and my graduate work here at Berkeley.

*CSAS: What are the benefits and disadvantages of teaching at the institution you attended?*

*DZ:* The advantages are that you're in familiar surroundings, you know how the system works. And you know what you liked and didn't like as a grad student, so you try not to make the same mistakes. I was in the History Department as a PhD student, but aside from a handful of classes, I don't teach in the History Department here. I have a very strange background. It's kind of the "Don't Try This At Home" version of scholarship. Because I teach mostly in IAS and Political Science, I don't really feel like I am teaching at the same institution. I did teach Modern South Asia for the History Department last year, and there was a feeling of being back in my old stomping grounds. But even then, because I've taught in other departments, my Political Science side turns Modern South Asia into a different class. Instead of stopping at 1947 and saying, "Well, something happened after that," my class examined contemporary politics in the context of this historical foundation. The fact that I'm in a completely different space on campus than I was in as a graduate student means I see hardly any overlap at all.

*CSAS: Can you talk about your position in International and Area Studies (IAS), and the benefits of teaching in an interdisciplinary situation?*

*DZ:* Being in IAS, I obviously have interdisciplinary interests, and even though universities like to talk about moving in an interdisciplinary direction, they aren't moving rapidly in that direction. I feel I've been able to jump ahead and in some small way showcase with my classes that it can be done in a meaningful way. It's not about scattering or dissolving boundaries between disciplines so much as it is about showing how exciting scholarship can be when you put things together in creative ways.

*CSAS: Clearly there's a demand for it.*

*DZ:* Yes, the enrollment in my classes shows that. Political Science is in many ways a much more comfortable fit for me because History does not value comparativist work so much. In History, you're a South Asianist, period, whereas nobody bats an eye in Political Science if you say you're going to do South Asia and Southeast Asia. South Asia and Finland? Go for it. Political Science as a discipline allows for certain kinds of comparative examples to be made, geographically and conceptually. Theory can inform International Relations, IR can inform Comparative Politics, and that makes it a rich

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## Interview, cont'd

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field. I wish History would start moving in that direction. It would make History a totally different field. So between being half in Political Science and half in IAS, I feel like I still have a blank check. I've been fortunate in that both departments have been willing to let me take a creative approach, and when they've seen the response from students they have decided that this is a good thing.

*CSAS: Does Area Studies have a future and, if so, what is it?*

**DZ:** There was euphoria a few years back about the death of Area Studies, which obviously didn't happen. In many ways, I think Area Studies is a good thing, and I understand how it evolved in US academies. But Area Studies can confine people to a narrow view that they don't venture out of. I see myself as a very focused scholar, but "focus" is defined by Area Studies and languages. People tend to say, "Well, I spent a lot of time studying Japanese, now you want me to go to India?" It's a whole new field. The dissolution of Area Studies will be contingent upon a new generation of scholars who are willing to put research agendas together in creative ways, and expand their linguistic training to give themselves some credible background in doing two different fields. Until departments take this seriously, it will be up to a handful of creative graduate students to basically make the decision and try to prove that it can be done. And it can be done; I guess I'm living proof. The other drawback to Area Studies is the way in which it tends to drive each of the disciplines into a very strange, relatively narcissistic area that somehow becomes focused on identity politics, in a negative sense. Identity is absolutely central to discussion at the university, and yet I think the more entrenched Area Studies becomes, the less of a dialogue it is, and the more identity politics is impoverished because of it. Many people think, "This is the way it is in this particular area," without realizing that similarities exist in different areas. But once students see that such phenomena are not unique to their background, or their existence, they can completely rethink the way they picture themselves as human beings.

Consider the response to the recent tsunami. People responded by identity. It was nice to see the response among centers, not only on this campus, but around the country, but I also noticed with some of the communities that I know around Northern California, their first reaction was to raise money only for their own communities. Unfortunately, Area Studies can support this sort of parochialism at times.

*CSAS: It's interesting how this happens amidst globalization.*

**DZ:** It is, and it's the great tension between what is global and what is local. One of the side products of globalization is the tendency to hang on even tighter to what is local and to champion local culture, even to the point of a kind of local chauvinism: the belief that what is local is far better than anything else.

*CSAS: Many students only studied American subject material in high school, so studying their heritage language can be new and different.*

**DZ:** I applaud that, but I think it would be even better to do

a kind of a two-for-one. That is, I understand the argument that when you study something of heritage, it is different, but if you're a comparative political scientist and you're from Sri Lanka, do Sri Lanka and North Africa at the same time. There is that thrill when you get to a university and think, "Wow, there are all these South Asia classes I never heard about at my high school." And yet at the same time, you can end up replicating the narrowness of high school, where everything was only American, for instance taking only Bengali language, Bengali history, Bengali this and that. And you end up not even understanding the diversity of the region. It would be better to explore both the region connected to one's heritage, and something else as well.

*CSAS: Given South Asia's diversity, couldn't one make such fruitful comparisons within the region, or even within a single country like India?*

**DZ:** You could do that, absolutely. Very often what happens is that people who decide to study Bombay do so, say, because their family's from Bombay. Why not Madras instead? At least go to someplace different, even within South Asia. It took a lot of effort, but I ended up doing both Tamil and Hindi, and I have yet to meet a Hindi language scholar who has learned Tamil. The question for me is always why? This is even within India, and I often ask people why they didn't learn Tamil or some South Indian language, and the response is always, "Why bother? What's the point?" That's the point with diversity: it's about learning about different things.

Institutions change very slowly, but at some point people will have to stand their ground and say, "No, this is the department I want, and this is what I want to do, and I'm not going to leave." And eventually departments will come around to more comparative work. As a graduate student and as faculty, I've run into the "that can't be done" attitude time and time again, and I just go ahead and do it anyway. And people say, "Oh, it could be done, look at that." If enough people do such "unthinkable" projects that rely upon comparative work or on a more liberal interpretation, South Asian studies as field will look profoundly different in a generation or two. Students would be able to study South Asian communities in Malaysia, which is really South and Southeast Asia at the same time. Granted, we have a South and Southeast Asian Studies department here at Berkeley, but it really is more like South OR Southeast Asian Studies: you have people who do South Asia and people who do Southeast Asia within one department. You could make it a radically new department to set an example for the rest of the country, with these kind of comparative projects. But it's going to take a long time. When there is competition over limited funding, Area Studies organizations wonder why they should give money to a non-South Asianist. But this very narrow focus replicates the kind of scholarship that I think has reached its limits, and it's time for something quite new.

*CSAS: We heard a rumor that you were in a certain music video.*

**DZ:** It's true. There's this relatively famous video, "Rock the Casbah," by The Clash. I went to see The Clash in Austin with my brother, and they were filming a video. And so they had some concert footage, and I ended up in two scenes of this video. I have to actually watch the video with somebody and show them "that, right there, is me." I'm in two scenes. In one, there's a long line of people standing and there's an ar-

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# GIVING

## TO THE CENTER FOR SOUTH ASIA STUDIES



By making a gift to the Center for South Asia Studies (CSAS), you are helping to preserve and extend the excellence of South Asia studies at UC Berkeley. We are currently embarking on two principal development efforts: the Bengali Studies Initiative and the Friends of CSAS Fund.

### THE BENGALI STUDIES INITIATIVE

The mission of the UC Berkeley Bengali Studies Initiative is to create an endowment that will support the cultivation and development of Bengali literature, humanities, performance arts and social science.

### OBJECTIVES:

- Short term: We are thrilled to announce that we have raised \$200,000, exceeding our \$150,000 short-term goal, enabling CSAS to hire a full-time instructor to teach courses on Bengali topics, including introductory and intermediate language as well as literature and film, during the 2004-2005 academic year. Course registration begins soon!
- Long term: Our success prepares us for the next step: raising an endowment to ensure full-time Bengali studies instruction on a permanent basis at UC Berkeley. Our fundraising goal is \$2 million, which will install a permanent endowment to support the study of Bengali society and culture at Berkeley.

The University of California at Berkeley invites tax-deductible gifts at the following levels to establish and sustain Bengali studies:

- \$100,000: The Rabindra Circle
- \$50,000-\$99,999: Benefactors
- \$10,000-\$49,999: Patrons
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### FRIENDS OF CSAS

The Friends of CSAS Fund has the potential to dramatically strengthen CSAS by supporting events and research not covered by our federal National Resource Center grant, such as student summer research grants, graduate fellowships, and a new seminar room. We also welcome major gifts that permanently endow student summer research grants or annual lectures. Donations can be made at the following levels:

- \$100,000: The CSAS Circle
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- Up to \$999: Supporters

CSAS would especially like to thank our Sponsor Asha Jadeja and Partner Kanwal Rehki for their outstanding generosity and support.

### ADDITIONAL INFORMATION

If you would like to receive a packet of information about donating, please email CSAS fundraising coordinator Tia Koonse at [csasdev@berkeley.edu](mailto:csasdev@berkeley.edu). For more information, please visit the Giving page of our website at: <http://www.ias.berkeley.edu/southasia/giving.html>.

### MAKING A DONATION

Donations to either the Bengali Studies Initiative or the Friends of CSAS Fund can be sent as a check payable to UC Berkeley Foundation directly to our address.

You can also make a secure credit card gift to the Bengali Studies Initiative at this webpage: [https://colt.berkeley.edu:444/urelgift/ias\\_south\\_asia.html](https://colt.berkeley.edu:444/urelgift/ias_south_asia.html), or provide your information below.

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# FACULTY & GRADUATE STUDENT NEWS



**Martha Ashton-Sikora** (SSEAS) is preparing three entries for the Encyclopedia of Asian Theatre: "Yakshagana," "Krishnattam," and "Women in Traditional South Asian Theatre."

**Sapana Doshi** (Graduate Student, Geography) will be going to Bombay this summer for preliminary dissertation research on the social and political dimensions of water access and distribution with a focus on recent economic liberalization in the city and its effects on urban inequality, gender relations and politics in the city's informal settlements.

**Jay M. Enoch** (School of Optometry) has been invited as Plenary Speaker on the occasion of the 20th Anniversary of the Elite School of Optometry in Chennai, Tamil Nadu, India. As part of this celebration, a three-day scientific meeting will be held August 13-15, 2005. Today, the Elite School is an external program of the Birla Institute of Technology and Science in Pilani, which offers Optometry, M.S. and Ph.D. degrees. Enoch was one of the founders of this school, the first modern optometry school in India. It has since been effectively "cloned" by five additional colleges throughout the Indian sub-continent (others are in development in the Punjab and in Madurai). All use a modified Berkeley curriculum, and interact with local programs in ophthalmology.

**Stephan Kloos** (Medical Anthropology) has been awarded a research fellowship at the French Institute in Pondicherry for 2005, and the Qayum Grant for exploratory research on Tibetan pharmaceuticals in Dharamsala. He is interested in the organization and distribution of Tibetan medicines in Indian and international networks, which makes his research multi-sited, with a second focus on Tibetan medicine in the U.S. Recent publications include: "Tibetan Medicine among the Buddhist Dards of Ladakh," in *Wiener Studien zur Tibetologie und Buddhismuskunde* 57 (2004); "Le développement dans la négociation du pouvoir: Le cas de la médecine tibétaine à Hanu, Inde Himalayenne," in Pordié, L. (ed.) *Panser le monde, penser les médecines*, Paris: Karthala (2005).

**Saba Mahmood** (Anthropology) recently published the following book: *Politics of Piety: The Islamic Revival and Feminist Subject*, Princeton University Press (November 2004). She also conducted preliminary field work in Pakistan in December 2004 on her new project on comparative secularisms.

**Thomas Metcalf** (History) has published a collection of essays, with a new introduction describing his development as a South Asian historian, under the title *Forging the Raj: Essays on British India in the Heyday of Empire*, Oxford University Press, Delhi (2005). Professor Metcalf will be teaching a course on "India and the Indian Ocean" as a visitor in the History Department of the University of Michigan during fall semester 2005. He also organized a panel on colonialism at the meeting of the Congress of Historical Sciences in Sydney in July 2005.

**Geetha Murali** (Graduate Student, SSEAS) completed her first round of dissertation fieldwork in Tamil Nadu, during which she conducted a series of interviews with politicians and voters. She is currently constructing a survey instrument on voting preferences to be administered later this year. Geetha presented the paper "Tracing the Signs: Transformations in the Political and Linguistic Culture of Modern Tamil Nadu" at the 20th Annual South Asia Conference at UC Berkeley. Her paper "Duvergerian Dynamics in Indian States: Federalism and the Number of Parties in State Assembly Elections," co-authored with Dr. Pradeep Chhibber, will appear in an upcoming issue of *Party Politics*.

**Joyojeet Pal** (Graduate Student, SIMS) published a number of articles with his colleagues including the following: Sergiu Nedeveschi, Joyojeet Pal, Rabin Patra, and Eric A. Brewer, "A Multi-Disciplinary Approach to Studying Village Internet Kiosk Initiatives: The Case of Akshaya," in *Policy Options and Models for Bridging Digital Divides*, University of Tampere, Finland (March 2005); Mahad Ibrahim, Joyojeet Pal, and AnnaLee Saxenian, "Methods of E-Development – Models and Consequences," *Proceedings of the Fourth Critical Management Studies Conference, Critique and Inclusivity: Opening the Agenda*, University of Cambridge, Cambridge (July 2005). Joyojeet presented the paper, co-authored with Rodrigo Fonseca, "Bringing Devices to the Masses: A Comparative Study of the Brazilian Computador Popular and the Indian Simputer," at the 20th Annual South Asia Conference, UC Berkeley, on the panel: "Trends in Computing for Human Development in India."

**Gautam Premnath** (English) recently completed his first year at Berkeley, and is now preparing to undertake a research trip to Trinidad with the aid of a Junior Faculty Research Grant from Berkeley. He continues to work on his book project, *Mobile Republics*, which examines literary traffic between India and the Indian diaspora. His contribution to a symposium on Amitava Kumar's *Bombay-*

*London-New York* was published in *Rethinking Marxism* in spring 2005; he's also working on an extended review essay on recent materialist critiques of postcolonial theory. In December 2004 he presented two papers at the Modern Language Association conference in Philadelphia on Indo-Caribbean narrative, and on the teaching of Indian diasporic cultural production.

**Matt Rahaim** (Graduate Student, Music) presented the paper, "Gesture and Hindustani Vocal Music," at the Northern California Chapter of the Society for Ethnomusicology at UC Berkeley on March 5. On April 12, he presented a revised version of the same paper at the British Forum for Ethnomusicology Conference, School of Oriental and African Studies, London, England.

**R. K. Sharma** (SSEAS) received The Vidyavachaspati (D.Litt) degree from Sampurnananda Sanskrit University, Varanasi Honoris Causa. The *Gaganavaanii*, one of Sharma's poetry selections, has been selected for a prestigious award. *Raakaa*, the Eleventh Sanskrit Poetry Selection, came out last year. Sharma participated in the 12th World Sanskrit Conference in Helsinki in 2003 and presented two papers regarding the characters of Bhishma, Asiddha, and Asiddhavat, dealing with the Mahabharata and Panini, respectively. He also delivered the inaugural address at the conference as President of the International Association of Sanskrit Studies.

**M. J. Warsi** (SSEAS) moderated a session on "Technology and Innovations in the Service of Education" in an International Conference, organized by AFMI at Jamia Hamdard, New Delhi, India, December 25-26, 2004. His recent publications include: "Lest Urdu be Greek," published on the op-ed page in *Asian Age* (November 26, 2005); "Indianization of English Media in India: An Overview" in *Language in India*, Volume 4: 8 (August 2004); "School Curriculum in UP: Need for Methodology Corrective" in *Nation and the World*, Vol.12 No. 1-4, pp 29-31. He is presently editing a book entitled *Language Change in South Asia*. The volume will look at the way language change offers insight into the nature of language itself, and how it is acquired and used. The phenomenon of language contact and change will be approached from a variety of perspectives by the invited contributors.

**Darren Zook** (Political Science and IAS) is starting 2005 with two articles: "The Outrage of Everyday Life: Disillusionment, Despair, and the Endless Search for Justice in Premchand's *Godaan*," *South Asia* (Spring 2005, forthcoming) and "Reorienting Hamsun: or, Why Glahn left Norway for India," *Scandinavian Studies* 77.2 (Spring 2005, forthcoming). In the Spring 2005 semester, he taught a new course on International Law in the Political Science department. He received a research grant to head to Finland for the summer to continue work on a project on corruption, human rights, and clean governance (see interview). ●

## RECENT STUDENT PAPERS

**Prudence F. Bruns**, Graduate Student, SSEAS  
Dissertation: "Penetrating Corporeality: A Study of Pulse-Diagnosis in Indian Medicine"  
Advisor: George Hart

**Renu Desai**, Graduate Student, Architecture  
"Spaces of Neoliberalism and Religious Fundamentalism: Struggles over the Riverfront in Ahmedabad, India"  
Presented at the 2004 Conference of the International Association for the Study of Traditional Environments (IASTE), Sharjah/Dubai, December 14-18, 2004.

**Sapana Doshi**, Graduate Student, Geography  
Master's Thesis: "The Rise of an Imperial Urban Water Complex: 'Sanitary' Bombay 1850-1890"

**Caitlin Rose Fox-Hodess**, Undergraduate, Interdisciplinary Studies  
Her paper, "Hindutva and Hegemony," won the UC Berkeley Philo Sherman Bennett Prize in Political Science.

**Vandini Mehta**, Graduate Student, Architecture  
Master's Thesis: "Spatialization of Power and Lifestyle at the Urban Fringe: The Farmhouse Phenomenon in Delhi"  
Advisors: Nezar Alsayyad, Ananya Roy, Greig Crysler

**Shobna Nijhawan**, Graduate Student, SSEAS  
Dissertation: "Public Reasoning as Moral Duty: Hindi Women's Journals and Nationalist Discourse (1910-1930)"  
Advisor: Vasudha Dalmia

**Natasha Pinto**, Graduate Student, UCB-UCSF Joint Medical Program  
Master's Thesis "Berkeley as Global City: A Case Study in Human Trafficking"  
Advisors: Eric Stover, Vincanne Adams, Gillian Hart

**Matt Rahaim**, Graduate Student, Music  
"That Ban(e) of Indian Music: Hating the Harmonium in North India"  
Paper for Bonnie Wade's seminar: "Historical Methods in Ethnomusicology," December 2004.

**Lucinda Ramberg**, Graduate Student, Medical Anthropology  
"Devadasis Pose the Question of Relatedness: Sacred Marriage and Kinship Trouble in South India"  
Invited Lecture, Anthropology of Sexuality Colloquium Series, March 2005, Cornell University.

**Navjot K. Singh**, Graduate Student, SSEAS  
Master's Thesis: "From the Fields to da Club: the Bhangra Invasion"  
Advisors: Vasudha Dalmia, Upkar Ubhi

# An Evening with Amartya Sen

On Friday, March 4, the Center hosted "An Evening with Amartya Sen" at the International House to promote the success of the Berkeley Bengali Studies Initiative. Nobel Laureate Amartya Sen dined with Center friends and supporters, and participated in a lively and far-reaching on-stage conversation with UC Berkeley economist Pranab Bardhan. The event was a remarkable show of Sen's support for the Initiative, requiring him to stay an extra day at Berkeley following his appearances for the Hitchcock Lecture Series (more information on this series at [www.grad.berkeley.edu/lectures](http://www.grad.berkeley.edu/lectures)). The 130 donors, professors, and students in the audience heard analyses of India's development from the creator of the UN's Human Development Index, delivered with Sen's characteristic charm and eloquence. During the Q&A that followed, graduate students, Stanford professors, entrepreneurs, and others engaged Sen in a passionate roundtable discussion. International and Area Studies Dean John Lie made opening remarks, while South Asian Studies Professor Robert Goldman closed the evening's program. Proceeds went toward the Bengali Studies Initiative. ●



Dr. Amartya Sen and International and Area Studies Dean John Lie



Aparna Sarkar, Anjali Morris, Manju Chakraborty, and Nandini Pal



Drs. Sen and Kanwal Rehki



Dr. Sen and Center Chair Raka Ray



Dr. Pranab Bardhan and Dr. Emma Rothschild



Center Chair Raka Ray and radio host Papiha Nandy

## 2004-05 Center for South Asia Studies Events

SEPTEMBER 29

*The 2004 Election and Contemporary Politics in India*  
Pradeep Chhibber, Political Science, UC Berkeley

OCTOBER 5

*Indian Muslims: The Creation of a Minority*  
M.J. Akbar, Founder and Editor-in-Chief, *The Asian Age*

NOVEMBER 10

*Hindi and Urdu Poetry Reading Workshop*  
Poets Gagan Gill and Shahida Hasan

*Elections and Violence in Gujarat*  
P.M. Patel, Fulbright Visiting Scholar in Political Science

NOVEMBER 17

*Language Policies and Education in Pakistan*  
Tariq Rahman, Quaid-i-Azam Chair of Pakistan Studies

DECEMBER 3

*The Indian Economy and Globalization: Recent Performance and Prospects*  
Kaushik Basu, International Studies and Economics at Cornell University

DECEMBER 9

*Rethinking Indian Historiography: A Conversation with Sumit and Tanika Sarkar*

JANUARY 28

*Pakistan Security Symposium*

FEBRUARY 4

*Discursive Hybridity and Social Coexistence in a Bombay Slum*  
Martin Fuchs, Visiting Professor, Central European University, Budapest

FEBRUARY 11-12

*CSAS 20<sup>th</sup> Annual South Asia Conference*

FEBRUARY 22

*The Feel-Good Factory: Mass Media vs. Mass Reality*  
P. Sainath, Rural Affairs Editor, *The Hindu*

MARCH 3

*An Evening with Amartya Sen*

MARCH 12

*Democrats, Maoists and the Monarchy: Nepal at the Crossroads*  
A symposium on the conflict in Nepal

MARCH 29

*Moral Discourse in a Himalayan "Cult of Affliction"*  
William Sax, Professor of Anthropology, Heidelberg

APRIL 30-MAY 1

*Koyil: Invention, Imagination, Transmission and the Temples of Tamil Nadu*  
Conference sponsored by the

Tamil Chair, Professor George Hart

*City Lecture Series, Fall 2004*

*Why Are We Thinking About Cities Now?* Gayatri Spivak, Humanities, Columbia University

*Is There a New Indian City?* Partha Chatterjee, Anthropology, Columbia University

*Cities in the Information Age*, Manuel Castells, City Planning and Sociology, UC Berkeley

*Democratizing the Neoliberal City*, Teresa Caldeira, Anthropology, UC Irvine

*Lights, Karma, Action: Report from Bombay*, Amitava Kumar, English, Penn State University

*Graduate Student Workshop*

The following students presented on their current research:

Shobna Nijhawan, SSEAS  
Lucinda Ramberg, Anthropology

Kavita Datla, History

Matt Rahaim, Music ●

# Democrats, Maoists, and the Monarchy: Nepal at the Crossroads

Amid a standing-room only crowd in the Lipman Room in Barrows Hall, a diverse line-up of academics, journalists, policymakers, and activists participated in “Democrats, Maoists, and the Monarchy: Nepal at the Crossroads.” The one-day symposium, organized by the Center for South Asia Studies and the Center on Institutions and Governance, focused on the history and effects of the Maoist insurgency in Nepal, the current situation after the take-over by the King, and the role of the international community in Nepal.

The conference took place in the wake of immense political turmoil that has gripped the South Asian nation of some 23 million people for the last nine years. The current monarch, King Gyanendra, ascended to power following the massacre of ten members of the royal family in 2001, including two successors to the throne. Maoist insurgents have been engaged in a violent 9-year struggle seeking to overthrow the government, abolish the monarchy, and establish a communist state along Maoist lines. Despite vigorous counter-

insurgency operations -- the conflict has cost more than 11,000 lives -- the Maoists are firmly entrenched and control or maintain a significant presence in much of the country. Three months ago, the king declared a state of emergency, and sacked Prime Minister Sher Bahadur Deuba’s government because of its alleged inability to curb the insurgency and organize timely elections. Suspending democracy, the king seized executive power, and now rules the country with the help of a cabinet formed by him.

Against this backdrop, the conference featured three panels. The first panel, “The Maoist Insurgency: Its History, Causes and Effects,” was chaired by Professor Alexander von Rospatt of the Department of South and Southeast Asian Studies, and the convener of the conference. The first two speakers, Deepak Thapa (Himal Association) and Anup Pahari (Washington DC based sociologist), presented the history of the Maoist insurgency and outlined the state of politics in Nepal, and the grievances toward the monarchy which fuel it. Pahari argued that while

strong institutions were established in India during the colonial period which could be reappropriated by the postcolonial Indian state, such institutions were not in place in Nepal, creating unique challenges for democratic governance. Marcus Moench (Institute for Social and Environmental Transition, Boulder, Colorado) then reflected upon the cultural problems posed by adopting an essentially Western political system, namely democracy, in Nepal with its traditional society. Judy Pettigrew gave a powerful personal narrative of the suffering of the population in the countryside that finds itself caught between the two sides.

Pradeep Chhibber, Chair of the Political Science Department, chaired the second panel, “The Current Situation After the Take-over by the King and the Role Played by the International Community.” Stephen Mikesell (Madison, Wisconsin) located the Nepali Maoist struggle in the context of the contemporary international system and structures of global inequality. Sangeeta Thapliyal (University of Jammu, India) spoke on India’s strategic interest in resolving the conflict, and retired Ambassador Peter Burleigh articulated his view of the US position on events in Nepal. Finally, Dipak Gyawali (Royal Nepal Academy of Science and Technology) analyzed how centralized resource distribution based upon parliamentary favor reproduces inequities in rural regions.

All the speakers joined the Roundtable Discussion, chaired by the Dean of the Graduate School of Journalism, Orville Schell. The Roundtable featured

a lively debate on possible resolutions to the conflict, portions of which will be broadcast on the KQED radio show *Pacific Time*.

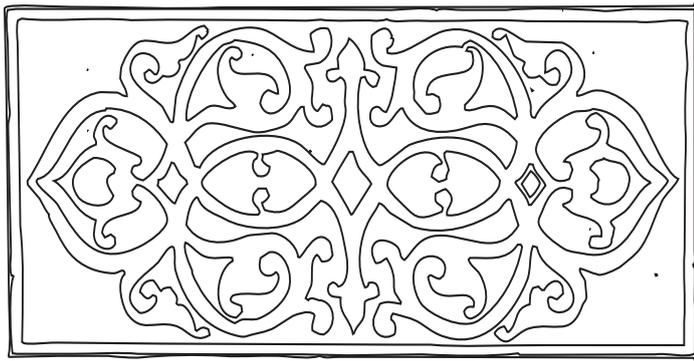
In addition, two documentaries on Nepal were screened at the symposium. The first, *Schools in the Crossfire*, was introduced by Arlene Blum, author of *Annapurna: A Woman’s Place*. The documentary depicts the plight of schools and school teachers in the Nepali countryside, as teachers and school administrators are all-too-frequently targeted for not furthering the ideological agenda of the Maoists or, at times, of the government. The second film, *Six Stories*, showed the shattered lives of Nepalese whose loved ones have been killed in the conflict.

A poignant photo exhibit of people and regions impacted by the insurgency, featuring photographs by Judy Pettigrew and Berkeley journalism student Keli Dailey, was on display at the entrance to the Lipman Room. The symposium was co-sponsored by the Department of Political Science, the Department of South and Southeast Asian Studies, the World Affairs Council, the Nepal Association of Northern California, the Institute of International Studies, the Human Rights Center, the Division of International and Area Studies, and the Dean of Social Sciences.

We hope that this symposium will provide momentum for further events at UC Berkeley on the unfolding conflict in Nepal. ●

*Miguel F. P. de Figueiredo, Graduate Student in Political Science at UC Berkeley, contributed to this article.*





## UC Berkeley Urdu Language Program

For over 30 years, the Center has run BULPIP, the Berkeley Urdu Language Program in Pakistan, at our campus in Lahore, Pakistan. The recent US Department of State imposed travel warnings have restricted the use of US government funding for travel and study in Pakistan. Because of this, students have not been able to attend BULPIP for the past two years. With no immediate sign of change in current conditions, the Center remains committed to encouraging students to seek out advanced training in Urdu by changing the location of the program until such time as the travel warning is lifted. With the help of a generous grant from the US Department of Education for the next three years, the Center will be able to continue its tradition of commitment to Urdu studies by awarding fellowships to eight students to study in Lucknow, India, at the American Institute for Indian Studies' growing Urdu program. The AIIS program is designed for graduate students and undergraduates at the junior or senior levels, as well as teachers in Area Studies. The fellowships award tuition, roundtrip airfare, and a maintenance allowance.

The 2005-06 program will begin in September of 2005. Instruction will be offered at the AIIS Language Center in Lucknow and the program will be administered in India by AIIS staff, headed up by Dr. Aftab Ahmad Khan, who holds a PhD in Urdu literature. The program is intensive and provides four hours of classroom instruction five days a week. Classes are small and individual tutorials are provided. There is a special emphasis on connecting with the local speech community and self-management of learning. Participants take part in program events, such as attending films, plays and other cultural activities, and they are also encouraged to stay with local host families. Participants will have ample opportunity to study their research-related materials in the target language during personal tutorials. For more information about Berkeley's Urdu Language Fellowship Program, visit our website at [ias.berkeley.edu/southasia/bulpip.html](http://ias.berkeley.edu/southasia/bulpip.html). ●

## Qayum Family Foundation Award Recipients

The Center for South Asia Studies would like to congratulate the students awarded the 2004-2005 Qayum Family Foundation Grants.

**Sujata Moody** received a \$500 Conference Grant to present her paper, "Voices from Home and Abroad: Constructing a Modern Indian Nation and Canon in the Pages of the Hindi Literary Journal *Sarasvati*," at the Association for Asian Studies Annual Meeting in Chicago this year.

**Deborah Stein** also attended the AAS Annual Conference with the \$500 Conference Grant. Her paper was titled, "Divine Resources: Smelting Zinc and Housing the Gods at Jawar."

**Kamal Kapadia** received a \$1000 Travel Grant for her research into the development of renewable energy markets in Sri Lanka.

**Stephen Kloos** received a \$750 Travel Grant for exploratory research in North India on the organization of Tibetan medicines in India.

**Nancy Lin** received a \$750 Travel Grant to study the *Bodhisattvavadanakalpalata of Ksemendra*, a major Buddhist narrative tradition in the Himalayas originating in the 11<sup>th</sup> Century.

**Renee Kuriyan** received a \$750 Travel Grant for travel to southern India to research the use of information and communication technologies for economic and social development in rural areas.

**Matthew Baxter** received a \$750 Travel Grant to study the consequences of mass conversions of Dalits to Islam in 1981 in Tamil Nadu.

**Sapana Doshi** received a \$750 Travel Grant to conduct exploratory research on gender and the politics of water access in Mumbai.

**Fauzieyha Towghi** received a \$1000 Travel Grant for her research project, "Social Implications of Traditional Midwives' Marginality in Development Practice: Reproductive Health Care in Balochistan, Pakistan." ●



## Dr. S. S. Dhillon, 1927-2004

Dr. Sulakhan Singh Dhillon passed away peacefully at his home in Berkeley on December 26, 2004. He worked enthusiastically to develop the Punjabi program at UC Berkeley and served as a cultural and historical resource for students.

Dr. Dhillon was born in a village in Ferozepur, Punjab on February 12, 1927. He was an ambitious child and eager student. After studying at the University of Punjab in Lahore and receiving an “Honors in Punjabi” degree, Dhillon returned to his ancestral lands to farm alongside his father. He associated with activist and socialist Sant Sachdanand, with whom he meditated and did rural uplift work. During this time of his life, India was partitioned and the border was drawn only eleven miles from his home. In the midst of raging violence in Punjab, Dr. Dhillon hid a Muslim family in his home and helped to escort them safely to Pakistan.

A restless spirit, Dr. Dhillon came to the United States as a student in 1954. He received an MA in Eastern Philosophy from the University of Hawaii and a PhD in Comparative Philosophy from the California Institute of Asian Studies. He taught in Berkeley public schools and at Golden Gate University in San Francisco. After his retirement in 1987, Dr. Dhillon conducted research and wrote articles on the Sikh religious tradition. Dr. Dhillon is survived by his wife Darleen, two sons, one daughter and four grandchildren. These remembrances are by people whose lives were touched by Dr. Dhillon, both professionally and personally.



“Being a philosopher and a thinker, Dr. Dhillon was concerned about the next generation of Panjabis growing up in this country. He would come to class to share with the students his own experience of growing up in Panjab at a time of little or no modernization, painting for them images of camel caravans, bullock carts, mustard and wheat fields, Panjabi festivals, winters eating *saag* and *makhi di roti*, welcoming and celebrating the rains with rice pudding and pancakes, walking a few miles to school everyday in the blazing heat of the Panjabi sun. He touched many lives and through his own life and nostalgia he was successful in transposing young Panjabis to the land of their forefathers. I am thankful to him for having been that link for me, for his warmth and friendship, for enriching my life and the lives of the students at UC Berkeley.”

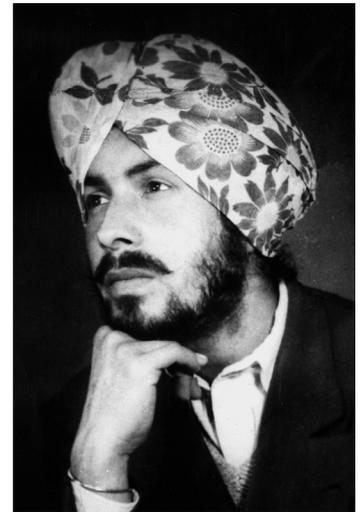
Upkar Ubhi,  
Lecturer in Punjabi



“I interviewed Dr. Dhillon for an assignment for my Punjabi class last semester. I would have expected a man in his seventies who grew up in a small village in Punjab to hold some very traditional views, perhaps contrary to my own belief system. I would have expected him to tell me to obey my parents no matter what, and to study medicine or engineer-

ing. And he did impart the importance of respecting one’s parents and the importance of following a career path which will afford you comfort.

But not at any price. There was an underlying philosophy to all of these guidelines, not a blind acceptance of age-old traditions. Yes, respect your parents, but make them respect you; make decisions based on what you know to be right in your heart, and in that way, garner their love and trust. Yes, find a career in which you will succeed, but make sure you love what you do. I feel there are few who can weave in and out of cultural traditions, choosing the ones that make sense, that come from a consideration of ethics, rather than blindly accepting oppressive and oppressing modes of living. I don’t think Dr. Dhillon even realized how much guidance he was giving me; he was speaking the truth as he saw it, as he would speak it at any time, in any given situation. I feel very fortunate to have known such an inspiring man.”



Joti Singh,  
Student of Punjabi

## Interview cont’d

(from p. 5)

madillo walking, and all the people have their backs turned to the camera. They said, “We don’t want to pay you, so turn your backs to the camera.” Well, being the rebel, I thought, “Screw that.” I’m leaning against the front door of the stadium, staring at the camera. And there’s another scene: when they opened the doors, they filmed everybody running toward the stage, and I’m kind of toward the front of the crowd. It’s like two seconds of screen time. So it’s not like I was up on stage with The Clash.

CSAS: *Have students passed the clip around?*

DZ: Oh sure. I had a student who downloaded the video, and he was playing it in class, and he asked me to walk over and point myself out. I suppose there are better uses of classroom time, but at least it’s not “scholars gone wild.” Nevertheless, I suppose that aside from the momentary amusement my two seconds of rock and roll fame provides, the key point I want to conclude with is one that returns to scholarship and the academy. The field of Area Studies, and more specifically the field of South Asian Studies, both stand on the verge of a potentially radical transformation. If we can break out of the confines of the classic but limited Area Studies approach, and break out of the incessantly self-referential loops of identity politics it has generated, then maybe, just maybe, these and other related fields of study might generate so much excitement that music videos will appear dull by comparison. ●

यादों की बरसात-- रश्मि बजोरिया

बिना कुछ कहे मेरी ज़िन्दगी से चल बैठे,  
टूटे हुए सपने मेरे हाथों में छोड़ गये।

दिल की धीमी-सी धड़कन सुनकर तुम आये थे,  
छ्वाबों को सजाने तुम अपना प्यार लाये थे।

तुम मेरे होठों की खामोशी समझे,  
आँखों में प्यार के आँसू तुमने पहचाने।

फिर क्यों तुमने खुशियों की साँस छीनी,  
और दे गये रात की नींद में बेचैनी।

तन-मन की लगन का लिया तुमने फ़ायदा,  
रह गया अब दिल में सिर्फ़ एक ख़ाली वायदा।

अब रात-भर तुम्हारे लौटने का इन्तज़ार करती हूँ,  
यादों की सहजकर दिल के कोने में रखती हूँ।

अगर तुम दिल में वापस आओ तो सही,  
अगर तुम नहीं, तो कोई--कोई नहीं।

## Raining Memories

by Rashmi Bajoria

Without saying anything, you disappeared from my life,  
leaving broken dreams in my hands.

Upon hearing the soft beat in my heart, you came,  
to ornament my dreams, you brought your love.

You understood the silence of my lips,  
and recognized the tears of love in my eyes.

Then why did you snatch away the breath of happiness,  
and leave me with nights of restlessness.

You took advantage of the affections of the heart and mind,  
now all that remains in my heart is an empty promise.

Now all night, I wait for you to return,  
and I keep your memories secured in the corner of my  
heart.

If you come back in my heart, then fine,  
If not you, then no one, no one at all.

*Rashmi is a fourth-year student double majoring in Molecular  
and Cell Biology (MCB) and South Asian Studies. This poem  
was written as an assignment for Usha Jain's Advanced Hindi  
course. 🌟*

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