

## SOUTH ASIA AT BERKELEY: THE VERTICAL SLICE

### A NEW CHANCELLOR, NEW PROGRAMS, AND THE RENEWED PROMISE OF THE “MULTIVERSITY”



Lawrence Cohen

by CSAS Chair, Lawrence Cohen

Lawrence Cohen is Professor of Anthropology and South & Southeast Asian Studies, Sarah Kailath Chair of India Studies, and Chair of the Center for South Asia Studies. His primary field is the critical study of medicine, health, and the body. His early work examined debates over old age and the moral condition

of the elderly in 19th & 20th century India, with a focus on medicine. That work led to the books *No Aging in India: Alzheimer's, the Bad Family, and Other Modern Things* and the edited collection *Thinking about Dementia*. His subsequent research, again based in north India, focused on contemporary Ayurveda, on popular cinema, on AIDS and the re-making of sexuality, and on the relations between sex, gender, politics, and ideas of "backwardness." He went on to write extensively on the politics and regulation of kidney transplantation in India. Professor Cohen's current research is on biometric governance: specifically on the Unique Identification Authority of India, its "Aadhaar" card, and the contested promise of reorganizing welfare, banking, and the life of the poor through the "de-duplication" of India itself.

Berkeley anthropologist Laura Nader famously described an approach to the study of societies that was a "vertical slice": one analyzed events from the base of the society—for the university, this might be the students who make Berkeley what it is, along with an immensely hard-working support staff — to its pinnacle.

From 2012 to 2014, any account of South Asia at Berkeley demands a vertical slice. From a new University Chancellor who is one of the leading South Asia scholars worldwide, to new faculty across the disciplines, to changes within administrative staff, to the many hundreds of new students across the disciplines and professional schools involved in research in South Asia, these have been two years of phenomenal growth at every level in our capacity as one of the leading

sites globally for South Asia research.

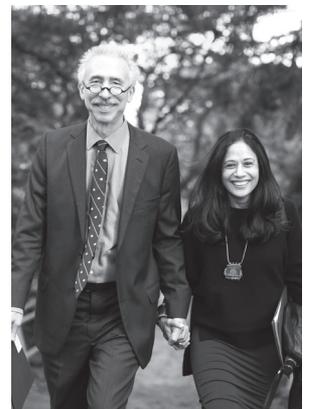
It has been a year and a half since I became Director of the Center for South Asia Studies (CSAS). It was a challenging time to accept an appointment: in a kind of perfect storm, both the ability of the federal government to sustain American excellence in interregional research and the resources of the state government to sustain the university system were imperiled. Major national scholarships enabling graduate student research in the region had been cut or shut down entirely. The important U.S.-wide institutions promoting South Asia focused scholarship—the American Institutes for India Studies, Pakistan Studies, Sri Lanka Studies, and Bangladesh Studies—were experiencing similar fiscal challenges.

The CSAS, like area research centers around the country, thus found itself at a crossroads. Was the task to consolidate and protect existing programs through judicious cutting and stewardship? Or, given the ever expanding importance of South Asia and its diasporas in rapid global economic and cultural change, was it possible to create new programs and projects to address these transformations, meet their challenges, and rethink the lessons and demands of history, culture, and religious and ethical commitment?

I am delighted to report that the CSAS has managed, due to the imagination and support of its many constituencies—its students, community, faculty, administrators, and all those committed to the importance of South Asia for the 21st-century university—to do both: that is, both to sustain and protect our university's famed preeminence in South Asian language, literature, and history and our record of collaborative research with institutions and colleagues across India, Pakistan, Bangladesh,

Nepal, and Sri Lanka, and to create research projects, teaching programs, and institutional partnerships taking us far beyond the core disciplines in the sciences and humanities and embracing all of the university's technical and professional expertise: the breadth of Berkeley that former Chancellor Clark Kerr famously once called the "multi-versity."

There is no way that in the few paragraphs I have here that I can represent all of the CSAS's diverse activities or thank even a fraction of the donors, colleagues, students, and communities that have enabled us not only to weather uncertain times but to thrive within them. I do want to extend my personal gratitude both to our donors and to my talented colleagues and especially past Center Directors, and to re-



Chancellor Nicholas Dirks & his partner, Janaki Bakhle

**I am pleased to have moved to Berkeley for many reasons, one of the most important of which is its long tradition of excellence in South Asian Studies. I look forward to being part of and helping to support some of the activities of the Center, as it continues its work of connecting faculty and students with the South Asia region, facilitating scholarly exchanges with specialists and public figures alike, sponsoring lectures and conferences by distinguished academic, governmental, and business leaders, supporting students with grants for language study, research, and internships, and ensuring the centrality of South Asia to the global engagement of the University.**

— UC Berkeley Chancellor Nicholas Dirks

port on a few of the milestones of South Asia at Berkeley that have allowed us to create this crucial expanded role despite continued national and global economic uncertainty.

Over the semesters that I have been CSAS Director, the University of California has attracted many of the

world's most prominent South Asia scholars to Berkeley. We feature many of these star thinkers and practitioners elsewhere in this issue of Khabar and in future issues—an extraordinary group that includes Asad Ahmed, Janaki Bakhle, Jennifer Bussell, Abhishek Kaicker, Sugata Ray, Avani Mehta Sood, Sudha Shetty, Vasudha Paramasivan, Bharathy Sankara Rajulu, and Blake Wentworth—but one unusual appointment needs mention here.

Of greatest significance both for the University and the Center is the arrival of Chancellor Nicholas Dirks. Chancellor Dirks comes to Berkeley from Columbia University where he combined high-level administration with building of South Asia studies at Columbia into among the most enviable group of scholars worldwide, and doing both while continuing to produce path-breaking scholarship at the boundaries of history and anthropology.

Dirk's work has transformed the study of South Asia by charting how British colonial governance in India created powerful conceptions of religion, politics, and caste that came to dominate the subsequent understandings of historians and social scientists as well as to engender social transformation both in India and imperial Britain. The impact of this work has been immense (including the books *The Hollow Crown: Ethnohistory of an Indian Kingdom*, *Castes of Mind: Colonialism and the Making of Modern India*, and *The Scandal of Empire: India and the Creation of Imperial Britain*). It led him to several further studies including recent work showing how in the United States the “area studies” reshaping of regional scholarship as South Asian Studies emerged as a new conceptualization of region, discipline, and security in the mid-20th-century.

The Chancellor's recent work, that is, shows exactly how institutions like the CSAS were formed, with particular attention to the wartime Office of Strategic Services, its recruitment of young scholars, and its shaping of a generation of Americans who began turning to work across South Asia after the Second World War. As our Center continues to reinvent what South Asian Studies is and does to ensure that we remain at the critical edge of understanding contemporary cultural, technological, and economic transformation, it is an exceptional opportunity to have as Chancellor a scholar whose work forces us to reconsider the history of area studies. Chancellor Dirks has already participated in several CSAS events, but the coming semesters will see an event devoted to welcoming him formally to the South Asia communities of the university and the Bay Area, as well as another celebrating the launch of his newest book. And his coming has also brought to Berkeley his partner the historian Janaki Bakhle, profiled in this issue of Khabar, and herself the former Director of Columbia's eminent center for South Asia.

Overall, I cannot overemphasize how promising the current moment is. Over the past decade, Berkeley has lost to retirement some of the most prominent

historians, economists, art historians, and professors of South Asian literature and language that have defined excellence in their disciplines: the cuts were particularly challenging in the departments of History, South and Southeast Asian Studies, and the History of Art. The many new faculty that have arrived have not only restored these programs but appropriately have reimagined them, building on mighty legacies while being unafraid to rethink the field. At the CSAS, we lost our immensely talented Program & Publications Assistant, Behnaz Raufi to Georgetown but have been fortunate to bring on as spectacular successor, Manali Sheth, and we hope you will stop by the CSAS to meet her. And across campus, not only do Berkeley students continue to inspire the faculty and community with their vision, passion, and talent, they do so in fields that hitherto have not been as central to South Asia studies on campus. South Asia is being engaged and collaborative research with partners in South Asia planned in fields as diverse as Environmental Engineering, Journalism, Epidemiology, Comparative Literature, Information, City and Regional Planning, Public Policy, and Theater, Dance, and Performance Studies.

My own research as a medical anthropologist has been transformed by the kinds of networks the CSAS brings together. My earlier research has focused on clinical and social issues in small cities in Uttar Pradesh and Bihar, encompassing areas from gerontology and Alzheimer's to gender and sexuality and most recently the impact of transplant kidney markets and the affects of terror and hope these can generate. For the past two years, I have begun to study the turn in several South Asian countries toward biometrics and big data as forms of governance, security, and of the promised financial inclusion of the poor. My primary focus has been the Indian *Aadhaar* program of biometric identification and the complexity of its promise to create efficient governance by “de-duplicating” the database of the national population. This research demands attention to engineering and information architectures, to the organization of urban and rural governance, to the politics of security and of rights, and to the culture figure of the duplicate as it moves from popular literature and film (think of the Shah Rukh Khan starrer *Duplicate*) into the reason of the state. At the CSAS, all of these expert constituencies, among faculty, students, and the broader communities sustaining the Center, come together daily in intensive interaction. It is a splendid and powerful place to do cutting edge research and to learn from one another.

**O**ur mission is to offer innovative programming and to support cutting-edge research on South Asia. Over the last few years, we have started the process of creating a knowledge library through videos and recordings of all our programs, as well as disseminating our research findings through our South Asia Research Notes series, our conference reports, and our policy articles. This permanent archive of materials allows us to encourage the study of South Asia among students and further conversations and support collaborative research not only among scholars in the United States, but with thinkers in South Asia as well. Please visit us online at [southasia.berkeley.edu](http://southasia.berkeley.edu) to access all our materials. And thank you all for supporting our mission.

— Sanchita Saxena, CSAS Associate Director



Lawrence Cohen, Puneeta Kala, Chris Yoder, Manali Sheth, & Sanchita Saxena

## CSAS STAFF

**Sanchita Saxena** is the Associate Director of CSAS. She received her Ph.D. in Political Science (focus on Comparative Political Economy) from UCLA in 2002. In the summer of 2010, Sanchita was a Public Policy Fellow at the Woodrow Wilson International Center for Scholars in Washington D.C. where she was working on a book on policy networks in the garment and textiles industry in Bangladesh, Cambodia, and Sri Lanka. Sanchita has taught courses at UC Berkeley, UC Davis, and the University of San Francisco. Prior to joining the CSAS, Sanchita was the Assistant Director of Economic Programs at The Asia Foundation.

**Puneeta Kala** is the Center's Program Director. She is an East Asianist who specialized in Japanese studies. She holds one M.Phil and three M.A. degrees with the most recent from Harvard University. Puneeta has taught at the University of Vermont and the University of San Francisco and has been involved in a number of programming and fundraising initiatives at Harvard and elsewhere.

**Manali Sheth** is the Program & Publications Assistant at the CSAS. She received her B.A. in Ethnomusicology and Global Studies from UCLA in 2011. Manali has lived, worked, and studied in Delhi and Istanbul. After graduating, she spent time interning at the Middle East Institute in Washington, DC and working for a design firm in Turkey.

**Chris Yoder**, the Center's Program Intern, is a UC Berkeley undergraduate with interests in journalism and the study of South Asia. Before coming to Berkeley in the fall of 2011, Chris completed a year-long exchange program in Nagpur, India through Rotary Youth Exchange. He is now writing a book about his experiences in India, and hopes to extend his passion for the subcontinent beyond Bollywood music and cricket into more travel and study in the near future.

## The 2012 Sarah Kailath Memorial Lecture on Women & Leadership



Rohini Nilekani & Tom Kailath  
Photo courtesy of Lisa Tsering  
at India-West

### Urban Water Futures: Can India's small towns show the way? by Water Activist, Rohini Nilekani

The 2012 Sarah Kailath Memorial Lecture was delivered by Rohini Nilekani, an author, a philanthropist, and a water activist who

has been deeply involved with development issues for more than a decade.

Committed to helping India solve its water crisis one village at a time, Rohini Nilekani, using her own money, founded Arghyam, an NGO based in Bangalore that works to improve water and sanitation in small towns across India and supports sustainable water management towards meeting the basic water needs of all citizens, especially those from vulnerable communities.

At this event, which was formatted as a conversation between her and Cal water expert, Isha Ray, Rohini spoke about

Arghyam's various water-related projects across India — projects that range from setting up open wells designed to recharge levels of rain water in Kerala or fluoride mitigation projects in Karnataka, to installing *matka* (clay pot) water filters and composting toilets to keep community water supplies clean in Bihar.

As Nilekani explained, one of the most valuable things that Arghyam has given to a community is a new sense that it can find its own water solutions — even a system as small as a single schoolhouse rainwater collecting device. "Sometimes people in deep poverty can get stuck in a cycle of helplessness," Nilekani explained. "So a small catalyst can really make a difference."

The Sarah Kailath Memorial Lecture Series is part of the "Sarah Kailath Chair in India Studies," a chair endowed by Thomas Kailath, and Vinita and Narendra Gupta in honor of Dr. Kailath's wife,

THIS TALK WAS CO-PRESENTED BY

## URBANWASH

LED BY UC BERKELEY WATER EXPERT, PROFESSOR ISHA RAY, URBANWASH IS A NEW CSAS INITIATIVE THAT SHOWCASES UC BERKELEY FACULTY AND RESEARCH FOCUSED ON ADDRESSING THE URGENT NEED OF URBAN WATER AND SANITATION ISSUES IN SOUTH ASIA

Read more on urbanWASH and Cal water related projects at [southasia.berkeley.edu/urban-wash](http://southasia.berkeley.edu/urban-wash)

Sarah Kailath (1941 - 2008), a long-time supporter of CSAS's mission and activities. The chair was established to enhance awareness and knowledge of issues relating to the Indian subcontinent. The current Sarah Kailath Chair is Cal Anthropologist, Lawrence Cohen.

This article is drawn from India West Staff Reporter, Lisa Tsering's Dec 03, 2012 article titled, "Rohini Nilekani of Arghyam: 'We Focus on Lifeline Water'." Visit [www.indiawest.com](http://www.indiawest.com) for original article.

A video recording of this event at [southasia.berkeley.edu/urban-water-futures](http://southasia.berkeley.edu/urban-water-futures).

## The 2012 Indo-American Community Lecture in India Studies



Amita Baviskar

### Good to Eat, Good to Think: Mapping Social & Ecological Change through Food

by Amita Baviskar

We were privileged to have Dr. Amita Baviskar, one of India's leading scholars and

thinkers, in residence at CSAS in April 2012 as our Indo-American Community Lecturer in India Studies. Dr. Baviskar's lecture explored the changing political economy of food production and consumption and its role in reshaping social identities and agrarian environments in India and South Asia.

Dr. Baviskar is an environmental sociologist who has written powerfully both on natural resources and urban sociology. Her research focuses on the cultural politics of environment and development and she has written extensively on this theme from topics ranging from the struggle for survival by *adivasis* in central India against a large dam project, to resource rights, subaltern resistance and cultural identity.

In addition to delivering this lecture, Dr. Baviskar also led two workshops — *Making the World Class City: Urbanization and Environmental Politics in India*, and *urban WASH: Safe Water South Asia*, and

participated in a conference titled, "The 21st Century Indian City: Working towards being Slum Free?"

This lecture is available for viewing at [southasia.berkeley.edu/good-eat](http://southasia.berkeley.edu/good-eat)

## THE INDO-AMERICAN COMMUNITY LECTURESHIP IN INDIA STUDIES

is a part of UC Berkeley's Indo-American Community Chair in India Studies, a chair endowed in 1990-91 with the support of the CG of India in San Francisco, the Hon. Satinder K. Lambah and hundreds of members of the Indo-American community. This lectureship enables CSAS to bring prominent individuals from India to Berkeley to deliver a lecture and interact with campus and community members during a two-week stay.

We are happy to announce that in April 2014, renowned historian of South Asia **ROMILA THAPAR** will be in residence at the CSAS as our next Indo-American Community Lecturer in India Studies



## THE MAHARAJ KAUL MEMORIAL LECTURE ON THE THEME OF SOCIAL JUSTICE — CSAS was privileged to welcome civil society activist, Aruna Roy, and women's rights leader, Kavita Krishnan, as the Maharaj Kaul Memorial lecturers for 2012 and 2013

### THE MAHARAJ KAUL MEMORIAL LECTURE FOR 2012

The 2nd Maharaj Kaul Memorial Lecture titled, *Democracy vs. Capitalism in India*, was delivered by **Aruna Roy** on September 20, 2012.

Aruna Roy, the 2000 Ramon Mag-saysay Award winner for Community Leadership, is an Indian political and social activist and founder of the *Mazdoor Kisan Shakti Sangathan* (Workers & Peasants Strength Union), who is best known as a prominent leader of the Right to Information movement, which led to the enactment of the Right to Information Act (RTI) in 2005, a law that has given the nation's poor a powerful tool to fight for their rights and has influenced similar measures in other countries. It has also inspired thousands of RTI activists, who have exposed everything from land scams to bank embezzlement to the misuse of public funds meant for the poor. Aruna Roy was listed as the 100 most influential people in 2011 by Time magazine.

A video recording of Aruna Roy's lecture may be viewed at [southasia.berkeley.edu/democracy-vs-capitalism](http://southasia.berkeley.edu/democracy-vs-capitalism)



Aruna Roy



Kavita Krishnan

### THE MAHARAJ KAUL MEMORIAL LECTURE FOR 2013

The 3rd Maharaj Kaul Memorial lecture titled, *Women Want Freedom: Shifting the*

*Terms of the Debate*, was delivered by **Kavita Krishnan** on September 26, 2013.

Kavita Krishnan is the Secretary of the All India Progressive Women's Association (AIPWA), a women's group that is especially active among women workers, agricultural laborers, and other sections of poor laboring women in rural and urban India. The AIPWA has a record of resistance against feudal violence on women and state repression against women. Kavita has also been a student activist, helping to organize women students on many campuses to demand mechanisms against sexual harassment. Kavita Krishnan recently rose to prominence because of her leadership of the protest movement and her efforts focused on violence against women following the 2012 Delhi gang rape case.

View Kavita Krishnan's lecture at [southasia.berkeley.edu/women-want-freedom](http://southasia.berkeley.edu/women-want-freedom)

## ASMA JAHANGIR AT BERKELEY

UC Berkeley's Pakistan Studies Initiative was launched on October 8, 2013 with the Inaugural Mahomedali Habib Distinguished Lecture by the leading human rights lawyer and women's rights activist, Asma Jahangir. (More about this lecture series on page 6)

Talking to a standing-room only audience, Ms. Jahangir spoke about democratic transitions and their impact on human rights in Pakistan. What follows below are brief remarks by Saba Mahmood, Associate Professor of Anthropology, about the importance of Ms. Jahangir's work in the fields of Pakistani politics and feminist activism.



(from left) Rafiq Habib, Asma Jahangir, Rafat Pirzada, and Saba Mahmood.

Asma Jahangir is one of the most courageous and inspiring figures since the 1980s when she first burst on the Pakistani political scene shortly after she graduated from Punjab University in law. She has since fought relentlessly for the rights of women, children, and religious minorities not only in Pakistan but also internationally through her work with the United Nations. In the last three decades, she has emerged as a major political figure

in Pakistan who has changed the way law is conceived and practiced in the country from a tool of the state to a principled instrument for justice and equality. This is no small task in a country that is globally understood to be ruled by the force of violence than the rule of law.

Asma Jahangir received her education in Pakistan, and in 1980 after receiving her law degree, she founded the first law firm run by women in Pakistan in

collaboration with her sister Hina Jilani (also a lawyer). This was followed by the establishment of the first free legal aid centre in Pakistan, that now also runs a shelter for women who are victims of violence. In 1980, Asma Jahangir helped establish (in collaboration with a small group of activists) the largest feminist organization of Pakistan, the Women's Action Forum (WAF). In 1987, she helped establish the Human Rights Commission of Pakistan, a nongovernmental and independent organization to monitor human rights infractions across the country and mobilize support for their correct implementation. Asma Jahangir has served both as the Secretary-General and Chairperson of the Commission. Ms. Jahangir was the first woman to be ever elected as the President of Pakistan's Supreme Court Bar Association in 2010. From 1998 to 2004 she served as the UN Special Rapporteur on Extrajudicial Executions, and later between 2004 and 2010 as the UN Special Rapporteur on Freedom of Religion & (cont'd on next page)

### LUNCH WITH ASMA JAHANGIR

A critique of Pakistani liberalism by Asad Q Ahmed, Associate Professor & Director of Graduate Studies in Near Eastern Studies

I must confess that I had some trepidation about meeting Asma Jahangir. The issue was really that, as an academic, I generally tend to be a rather direct and critical person; evidence and nuances matter to me; and bad analysis frustrates me. And I am afraid that Pakistani liberalism in its current form suffers from maladies that do not sit well with these discursive demands. This had been amply demonstrated for me in the past, especially in my recent public exchange with another Pakistani liberal, an exchange that has been made viral — and sometimes vitriolic — by internet surfers.

I knew that Asma has been a staunch supporter of women's and minority rights her entire life and that she has bravely jeopardized her life and limb for her beliefs. But what was her philosophical framework? As the media never goes beyond the upshots, I had a disturbing blind spot.

Pakistani liberals today confuse the particular manifestations of liberalism that are specific to a time and place with liberalism itself. Here are some examples: wearing jeans, being clean-shaven, drinking alcohol, being fluent in English — these and other accidental qualities of a person are taken to indicate that he is a liberal. This interpretation of liberalism is generated by confusion between the intension and extension of the term. When looking to the West, Pakistanis may have noticed that those to whom the label 'liberal' applies usually manifest these phenomenal qualities. Thus, the particular type to which the term historically applied has been taken to be the content of the term itself.

This confusion over the intension and extension of 'liberalism' also results in a certain parochialism that deeply divides Pakistani society. When a term is defined only with reference to the available set of particulars, in faulty usage, it ends up excluding all other particulars that may actually fall under its meaning. Put differently: if I do not know the content of the term 'flower', but have always seen it used with reference only to roses and tulips, I would not count lilies and daf-

odils among flowers. By analogy, since liberalism is defined in terms of particular 'liberals', historically observed in a secular context, it would naturally exclude the burqa-wearing, pious, housewife. Yet, to be liberal is not much more than to develop one's agency and to grant others the full right to do so. This proper understanding of the term would allow for different types of contexts and frameworks to generate multiple modes of agency. Liberals in one place may decide that the cultivation of agency means burning one's bra in public and, in another, donning the burqa. Indeed, in one and the same place, liberals may manifest both these outward qualities, if the performative aspects of agency require it. This understanding of liberalism would also mean that Pakistani liberals, were they to recognise matters in this fashion, would find their numbers to swell exponentially.

I am sure that now the reader understands my apprehensiveness. Surely, a professor of Islamic Studies does not quite fit the stereotypical liberal mould. At lunch the next day, therefore, I quietly listened as my friend and wife engaged Asma (these were welcome presences that must have added some complexity to my person — my friend is an Ahmadi and my wife a professor of sculpture at the prestigious CalArts). And then, there was an awkward silence and I could not resist. "Asma," I said, "I am a little worried about what you said yesterday at your lecture about religion and piety and how you set these as one side of a binary to liberalism. Under what assumptions are you operating?" She responded, "I think you misunderstood. I support human rights as a general principle. For me, the right of a woman to wear the burqa is just as important as her right not to wear it. In fact, I have made a lot of enemies among feminists who naively take the burqa as a sign of oppression and want to ban it by law. Every human has the right to their agency." This was good! She went on, "Most people don't understand what liberalism is. These days in Pakistan, staying up all night, drinking alcohol and sleeping during the day, is considered to be liberalism. I am not sure how. Liberalism is a certain mode of existence. It is openness to the freedom of others and a consciousness of one's agency. It cannot be equated with

specific modes of behaviour."

She went on for a while, opening up more and more in her complexity. At points, it seemed that she had read my colleague Saba Mahmood's groundbreaking work (recommended to all Pakistani liberals — *The Politics of Piety*). She constructively criticized some comments of my Ahmadi friend, yet was clearly a supporter of the rights of his community as a matter of principle. "The beliefs of the Ahmadiyya are really irrelevant to me. The only thing that matters to me is the issue of their rights." When I expounded on my critique of liberalism, especially in my lament that the parochialism of Pakistani liberals has meant that they do not recognise the larger membership of their set, she agreed. And then we talked about the sorry state of affairs in Pakistan, where an entire generation has been stripped of its language, culture and historical moorings. It was as if she had read my thoughts. "Even those whose views we ultimately support do more damage than good. They don't understand the complexity of the matter. They project slogans. And then, since they hold the same final positions on important issues as us, we have to go out and clean up after them!"

Ah yes, a Pakistani liberal I can stand behind! If only the other side, her detractors, knew that she fights for them too. If only her liberal supporters could learn from her. Then perhaps, new partnerships could be formed and the discourse could shift to a different level.

Originally published in *The Express Tribune* on October 24th, 2013.

(cont'd from previous page) Belief.

Beyond this organizational work, Ms. Jahangir has successfully litigated many cases over the past three decades, the victims often poor and helpless girls, women, and minorities of Pakistan's unjust blasphemy and adultery laws. Her stunningly effective record of fighting these laws along with her fierce criticism of a political system that oversees them, has made Asma Jahangir a target of many assassination plots, death threats and attacks, none of which have ever deterred her from her work. Asma Jahangir has also been globally recognized for her work and is the recipient of a number of awards, among them the Ramon Magsaysay Award for public service in 1995 and the UNESCO/Bilbao Prize for the Promotion of a Culture of Human Rights in 2010.

During the Guftugu session that followed her lecture, I asked Asma about the assassination plot that the Pakistani Inter-Services Intelligence (ISI) hatched against her in June 2012. The documents recently released by Edward Snowden confirm that this plot had indeed existed, and that the U.S. State Department was informed of it. I asked Asma as to what she did when she found out about this plot days before it was to be executed. She responded with her usual candor that when she learned of the plot through an internal ISI source, instead of fleeing the country or go into hiding (as she was advised to do), she decided to go public with the information. She wanted to let the public know in case something happened to her as to who was to be held accountable. (Note that at this point Pakistan had already been witness to the murder of Benazir Bhutto whose assassins have never been apprehended.) This was an extremely courageous act, one that in some senses saved Asma's life but also reveals her general attitude toward such threats that she has faced throughout her life. When I asked her if she has ever been afraid, she shrugged and simply said that this was part of her work and the conditions under which she has to operate.

I would like to close with a personal tribute to Asma Jahangir. As I mentioned earlier, she was one of the founders of the feminist organization Women's Action Forum in the 1980s. These were the early years of Zia ul-Huq's military dictatorship and a number of laws against women had been passed, including the Hodood Ordinance. In 1983, Asma and her sister Hina Jilani mobilized the WAF to protest against a new law the government was proposing at the time that reduced the testimony of women to half that of a man in a court of law. I was at the time, in my second year of college, and went to the WAF meeting where I heard Asma and her sister speak for the first time publicly. Their call to action came at a moment when the political repression was at its highest under the Zia ul-Haq's regime. I, along with many others, was galvanized to come out to protest against the military government in front of the Lahore High Court, a protest that was brutally beaten and dispersed by the police, and many of the protestors hauled off to jail. I recall that fateful morning of February 12, 1983 as I stood in awe watching Asma and other activists of WAF beaten and hauled off, just as a police-woman lunged at me to wrestle me to the ground. It was a transformative

## PAKISTAN@BERKELEY

—launched by the CSAS in the Fall of 2013, Pakistan@Berkeley is the only area studies initiative or program, in a major university in the US, that is focused entirely on Pakistan related research, teaching and programming. The article below is drawn from the introductory remarks that Munis Faruqi, Associate Professor of South & South-east Asian Studies, gave at the inaugural Mahomedali Habib Distinguished Lecture, one of the new programs associated with this initiative.



Munis Faruqi

Back in the fall of 2005, shortly after I arrived at Berkeley, I began a series of conversations with local Bay Area Pakistani-Americans. The aim was to plot ways to shore up Urdu instruction on campus and just possibly, eventually, maybe even do something Pakistan-focused.

Although everyone I spoke to was very encouraging, the truth of the matter is that absolutely nothing would have happened had a "dream-team" not come together – almost magically, I dare say – right here at UC-Berkeley. Without the energy, intelligence, selflessness, and simple kindnesses of my colleagues – but especially Sanchita Saxena, Puneeta Kala, Saba Mahmood, Raka Ray, Adnan Malik, and Lawrence Cohen – dreams of any sort of initiative, whether focused on Urdu or Pakistan – would have remained just that: dreams!

And so – despite the Great Recession, deep budget cuts across the state of California, busy work schedules, and God-alone knows what else – we took a crucial first step with the launch of the Berkeley Urdu Initiative in September 2011. (See box below for this initiative's key achievements over the past year.)

### URDU@BERKELEY

**Permanent Urdu Language Instruction**  
With the support of 45 generous donors across the world, we have reached our goal of raising \$300k to protect beginning, intermediate, and advanced Urdu instruction at UC Berkeley, every semester, for the foreseeable future

#### \$3.1m grant to revive BULIPIP

We won a \$3.1 million grant to re-create the Berkeley-AIPS Urdu Language Program in Pakistan (BULPIP) – a program for Urdu language training based in Pakistan. (More about this on page 10)

#### Urdu-related Campus Events

- Spring 2012: William Dalrymple read from, *The Return of the King: The Battle for Afghanistan, 1839-42*.
- Fall 2013: a *Dastangoi* festival with Mahmood Farooqui. More on pages 6-7

You know, we could have stopped right here and rested content in the knowledge that we, with the support of generous donors across the world, have already accomplished a lot. The fact, however, is that another cause – arguably a much bigger one than Urdu, arguably a much tougher one than Urdu – that has beckoned us siren-like to this moment today. That of a

moment in my life. That was 30 years ago and Asma is still fighting the good fight, with the stakes far higher than they ever were in 1983 when she first inspired me. I cannot imagine a better person to help us launch the Pakistan Initiative at UC Berkeley. Asma Jahangir represents the image of what Pakistan is, could be, and has been for so many of us.

Video recording of this lecture at [southasia.berkeley.edu/asma-jahangir](http://southasia.berkeley.edu/asma-jahangir)

Pakistan focused initiative!

It is quite remarkable that for all the attention that is paid to Pakistan in the US, there isn't a single Pakistan Studies Initiative or program at a major university. There are two in the UK but nothing in the entire US! Therefore, it is with the hope of rectifying this gap that we are launching Pakistan@Berkeley.

To give you a sense of what we are up against and how we hope to define ourselves, let me begin by saying that much of the work on Pakistan that happens in the US today happens within an echo-chamber of monied think-tanks and foundations that dot the American political landscape. Much of this work is focused on US security and foreign policy interests, particularly Af-Pak, nukes, and terrorism. What we have here, truly, is a case of "too much" and "too little", to quote scholar of Islam Barbara Metcalf's evocative phrasing. "Too much" about all the possible ways in which Pakistan can harm the US. And "too little" about all the interesting stories and debates that are to be had or told about history, art, music, poetry, gender, literature, film, religion, and even everyday life in Pakistan. It is this imbalance that the Pakistan Studies Initiative at UC-Berkeley seeks to right. To this end, we have four main objectives:

#### our objectives for PAKISTAN@BERKELEY

We seek to foster the widest possible range of conversations about Pakistan

We seek to amplify Pakistani voices in those conversations

We seek to highlight the diversity of those Pakistani voices

We seek to learn as much from those voices as we hope they will learn from ours, both here in the United States but also in Pakistan.

I am thrilled to let you know that certain key elements for a successful, dynamic and long-term Pakistan Studies Initiative are already in place. Over past decades, for instance, UC-Berkeley has built one of the largest library collections on Pakistan in the world. We offer comprehensive language instruction in Urdu and Punjabi, and CSAS regularly hosts or co-sponsors anywhere between 10-15 Pakistan-related events a year. We have an endowed Quaid-i Azam Chair that we hope will soon be filled with a reputed scholar from Pakistan. The ranks of UC-Berkeley faculty with interests in Pakistan have also been growing, most recently with the arrival of Asad Ahmad, a scholar of Islam, in the Department of Near Eastern Studies. And, speaking of arrivals, between 2008 and today the number of undergraduate students from Pakistan has gone from fewer than 10 to more than 40. Alongside over 300 Pakistani-Americans on campus, they have helped transform the Pakistani Students Association into (cont'd overleaf)

(cont'd from previous page) an animated and vibrant campus student group that, among other things, organizes a very successful and much anticipated annual Urdu culture show.

Moving forward, two more currents are going to irrigate a growing Pakistan-focused eco-system here at Berkeley.

The first flows from a very generous bequest by the Pirzada Family Foundation that endows a dissertation prize:

### THE SYED SHARIFUDDIN PIRZADA DISSERTATION PRIZE ON PAKISTAN

(More on this on page 11)

The other current takes the form of an annual lecture series on Pakistan.



### THE ANNUAL MAHOMEDALI HABIB DISTINGUISHED LECTURE ON PAKISTAN

Named in honor of Mahomedali Habib (1904-1959), the effective founder of the House of Habib, a leading industrial and financial conglomerate with interests in Pakistan and elsewhere in the world, this distinguished lecture series was endowed through the generosity of the Habib Foundation, and specifically Mr. Rafiq Habib, the present CEO of the House of Habib, to improve and diversify conversations about Pakistan in the United States as well as to create opportunities for US and Pakistan-based scholars to dialogue. This lecture series will enable CSAS to host an annual lecture focused on Pakistan and create opportunities for us and Pakistan-based scholars to dialogue. The inaugural lecture was delivered by the leading Pakistani lawyer and human rights activist, Asma Jahangir in early October 2013. (More on this on pages 4-5)

Having this Lecture Series at Berkeley truly means a lot to all of us. You see, not only are Rafiq Sahib and his family based in Pakistan (versus the US) but they also have no prior ties to UC-Berkeley. In a sense, their decision to invest in us was a supreme act of faith! To my mind their gesture demonstrates powerfully the values for which the Habib family has become widely known and respected: their deep commitment to education, to philanthropy, and to Pakistan. It is a set of values that is not only encapsulated in this lecture series but also the efforts of Rafiq Sahib to establish Habib University, a first of its kind liberal arts and sciences university in Karachi. At a time when most Pakistanis with financial means are finding ways to divest themselves from Pakistan, Rafiq Sahib – and his dedicated team of managers and faculty – are showing a renewed resolve to invest in the nation.

It is with a deep sense of humility but also gratitude that UC-Berkeley accepts the responsibility of administering the Mahomedali Habib Distinguished Lecture Series on Pakistan. May Mahomedali Habib's decency, his humanity, and his commitment to Pakistan guide us as well as the Lecture Series in the years to come. May it serve as a way of improving and diversifying conversations about Pakistan in the United States as well as creating opportunities for US and Pakistan-based scholars, artists, and public intellectuals to dialogue.

PRESENTED BY URDU@BERKELEY

## DASTANGOI A WEEK-LONG FESTIVAL AT CAL

For ten days in early November 2013, CSAS and Urdu@Berkeley were privileged to host Mahmood Farooqui, the well-known Delhi-based poet, literary figure, movie maker and Urdu booster as an Artist in Residence. Mr. Farooqui has been credited with almost single-handedly reviving the art of Urdu public storytelling (dastangoi). While in Berkeley, Mahmood Farooqui staged several Dastangoi performances, conducted a two-day workshop for aspiring dastangos, and participated in a conversation (as part of our occasional) Guftugu series with Munis Faruqui on the art and craft of dastangoi. Included below is an edited excerpt of the larger conversation. The entire conversation is available for viewing at [southasia.berkeley.edu/mahmood-farooqui-berkeley-2013](http://southasia.berkeley.edu/mahmood-farooqui-berkeley-2013)

### A GUFTUGU WITH MAHMOOD FAROOQUI

**Munis:** You have been extremely inventive in resurrecting this tradition. Can you give us a sense of how you have had to feel your way through the genre in creating a modern dastangoi form?

**Mahmood:** Well, it now is a modern form because we are modern actors, our sensibility is modern, we speak in a modern way. Our utterances are modern. The way we use a sentence, the way we pause, the way we exclaim, are all part of a contemporary lived world. And then the way we perform, we perform on very modern stage spaces. The auditorium didn't exist in India 100 or 120 years ago. So we are performing in special places, with lights, and with sound systems that are totally modern. Furthermore, although we dress up in traditional garb, I think it's deceptive in a sense because most of us who are working in this form today come from acting backgrounds, know how to play with our voice. We rely heavily on the use of gestures, facial expressions, eye movements. For instance, our facial expressions are much more important than they would have been for traditional performers a century or more ago. In bringing a modern sensibility to Dastangoi we are inching toward a new form. That said, it may take another 5-10 years before a signature style comes out.

**Munis:** The last time you were here, a year ago, you performed a set of stories focused on Manto's life that you called Mantoiyat. It was absolutely wonderful. Can you give us a sense of how you craft your stories and the nature of the interplay between the written and oral word? What is gained and what is lost in that process?

**Mahmood:** We hope to arrive at a point one day where you don't actually write the story down. You say it out as you are talking, talking over sessions, over rehearsals. And, the whole process becomes entirely oral...

**Munis:** ...is that what you do?

**Mahmood:** ...it's not entirely like that at the moment. When one is developing a story one is doing some writing to help us. Potentially, any subject can be turned into a good story, an interesting story. It depends on your skill. I am sure if I had the requisite skills and the requisite knowledge and the words, I can begin talking about the North Pole and carving a story that might be potentially riveting. We don't have the skill, neither linguistically nor imaginatively nor as performers, to go there yet.

Some of the stories that we have developed, and it's generally been a collaboration between Anusha Rizvi, Danish Husain and me, have come out of work that we were asked to do. For instance, for the 60th anniversary of the Partition in 2007, an event was planned in Delhi. We were asked to do a dastan about Partition. So we set out to

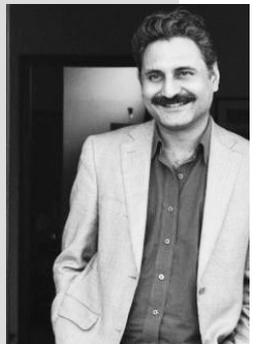
work and did a half-hour sketch. Then the next year we expanded it further to make it into a one-hour thing. Or in 2007, I did a thirty-minute performance on the campaign to release Dr. Binayak Sen, a doctor who had been arrested on sedition charges in India. The next year I did it again but this time expanded it to an hour.

The story of Mantoiyat was something that I wanted to do myself for Manto's 100th anniversary, I was very keen to develop a dastan on him. For each of these dastanic developments, the dynamic has been different – what you include and how you prepare it. When I came to Manto, I was reading a lot of Manto and I figured Manto's life story has been told by himself in many moving words. For me to then write something new was not so interesting and was unnecessary. I could take writings on Manto and by Manto on himself and just compile them together to get a kind of a life biography. Which is what I ended up doing. All I mostly did, was let Manto speak for himself and let his friends speak for and to him.

My efforts are part of a larger struggle to figure out what language to deploy in a public performance. For example, a lot of cinema writers have had to figure out what language to employ, because you can't have an Umrao Jaan or Pakeezah style dialogue anymore. You can't have Amitabh Bachchan's fake tapori anymore. Amitabh Bachchan, even when he was playing a tapori, was speaking the language of sharafat. In Deewar when he says, "Mai aaj bhi pheke hue paisa nahi uthata hoon, Daavar Sahib!" [Even today, I do not pick up money thrown at me, Daavar Sir!] you can hear a poet speaking. It's that kind of thing. So you have everyone: theater writers, performers, television writers struggling with what language to use. This is in large part because the North Indian linguistic scenario is a mélange. It is not like a relatively homogenous province like Punjab or Bengal where you have one language understood by a lot of people. Here what is one man's Urdu is another man's Haryanvi, and another man's Haryanvi is a third man's Urdu. You can find a lot of Urdu words in Haryanvi which you don't find in mainstream Hindi, and so on and so forth. So, the real challenge for me and other dastangos lies in creating a dastan that retains enough shayarana [poetic] qualities while at the same time being accessible.

**Munis:** What's the future for Dastangoi?

**Mahmood:** Our work is new so a lot of people don't know about it, don't know what to expect, don't know how to react to it. There has not been too much critical processing of our work as to (cont'd on next page)



Mahmood Farooqui

*A Symposium celebrating the 90th Birthday of UC Berkeley Jain scholar, Padmanabh S. Jaini*

## THE STUDY OF JAINISM

*by Alexander von Rospatt, Professor of Buddhist & South Asian Studies, and Director, Group in Buddhist Studies*

Celebrating Prof. Padmanabh Jaini's ninetieth birthday and his pioneering contributions to the study of Jainism in the western world, a select group of academics from Europe and the US congregated on Saturday, October 26, 2013 for a day-long symposium hosted by the Center of South Asia Studies (and supported by various other units on campus) to share their work on Jainism. This group included Prof. Jaini himself, who in his presentation took the packed audience back to the region of Tulunadu in Karnataka, where he grew up. Focusing on the Digambara Jain temple of the village of Nellikar and its annual chariot procession, he investigated the role of the ritual officiants and traced their origins, demonstrating that they descend from Vedic Brahmanas who converted to Jainism. Staying in Karnataka, Peter Flügel, Chair

of the Centre for Jaina Studies at SOAS, University of London, likewise examined temple rituals and priests. For this he turned to the famous Padmavati shrine in the village of Humcha and the rituals Jains performs there with the assistance (and under the control) of the temple priests, including rites of prognostication. Moving from Karnataka north, John Cort of Denison University focused upon the largely unexplored presence of Digambara communities in Gujarat, surveying their current spread and history. The engagement with the social dimension of Jainism was rounded off by UC Berkeley's Alexander von Rospatt, the convener of the symposium, who expanded upon Prof. Jaini's examination (1980) of why Jainism did not share the fate of Buddhism in India and vanish, by probing into the social factors that allowed Mahayana Buddhism in Nepal uniquely to persist to the present.

The other presentations of this carefully balanced symposium were grounded in the study of literary sources. Phyllis Granoff of Yale University dealt with the 17th century debate on the treatment of Jain images and how they encode the life story of the Jina without visually referencing particular episodes. Paul Dundas of the University of Edinburgh probed into the contribution of Jain authors to the development of allegory in Indian literary history, focusing on the celebrated monk Hemacandra Maladharin. Robert Goldman, who has been Prof. Jaini's colleague at Berkeley for the past four decades, treated the highly charged and ambivalent appropriations by Jain authors of prominent figures from the early Sanskrit canon. Finally, two papers engaged with particular aspects of Jainism's complex doctrinal history. Olle Qvarnström of Lund University

*On the symposium's occasion Professor Jaini was honored with the*  
**DISTINGUISHED LIFETIME SCHOLAR AWARD** *by the*  
**FEDERATION of JAIN ASSOCIATIONS** *in*  
**NORTH AMERICA** *in recognition of his visionary leadership, exemplary commitment, & tireless efforts in teaching Jainism to the North American community*



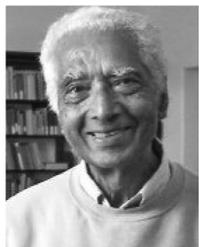
*From left: Peter Flügel, Kristi Wiley, Alexander von Rospatt, Shobha Vora, Ashok Domadia, Olle Qvarnström, Padmanabh Jaini, Shashi Jaini, Phyllis Granoff, Sunita Bajracharya, Paul Dundas, Tara Sethia, Shalin Jain, Nirmal Sethia, & John Cort*

brought Jain and Buddhist doxographical texts, and notably the works of the Jain Haribhadra Suri and the Buddhist Bhavaviveka, into conversation by contrasting their respective critique of the Samkhya model of cognition. Kristi Wiley, who earned her PhD at Berkeley under Prof. Jaini's supervision, dealt with the crudest form of life known in Jainism, the one-sensed *nigodas*, and the doctrinal questions (and dilemmas) their postulation poses.

The symposium with its rich research papers by leading scholars of Jainism captured something of the strength and breadth that characterizes the study of Jainism today and that is owed in no small measure to Prof. Jaini's immense contributions to that field. Thus the conference was a fitting tribute to his achievements as a Jain scholar, which are matched by his equally significant accomplishments as a scholar of Indian Buddhism.

*Videos of papers presented at southasia.berkeley.edu/study-jainism*

*Padmanabh S. Jaini is Professor emeritus of Buddhist Studies and co-founder of the Group in Buddhist Studies. Prof. Jaini has pioneered the study of Jainism in the English speaking world. His "The Jaina Path of Purification" has brought the study and knowledge of Jainism to a broader English speaking public, and his numerous further publications—such as his book "Gender and Salvation: Jaina Debates on the Spiritual Liberation of Women" (1991) and his "Collected papers on Jaina Studies" (2000)—have made him one of the leading scholars in this field. Even as a nonagenarian he continues to work and publish at the forefront of Jain Studies.*



*Padmanabh S. Jaini*

## DASTANGOI: A VIEW FROM A NON-URDU SPEAKING ENTHUSIAST

*by Pablo Seward*

It is certainly telling of the global flow of cultural knowledge today that UC Berkeley hosted a revived pre-colonial Urdu art form from India last week. The host of the show, Prof. Munis Farooqui, got things rolling by introducing Mr. Mahmood Farooqui. He not only lauded Mr. Farooqui for his seminal role in reviving

*(cont'd from previous page) where we fit in. The theater establishment has by and large ignored us. But, we've been quite successful. We've been getting a lot of shows to do. And now there are about fourteen or fifteen people who are actively involved in giving dastangoi performances (each has done between twenty five to forty shows – which is not a bad number at all). But that is something that needs to be expanded. We need a lot more shows, we need a lot more stories, and we need a lot more dastangos to nourish the form in different parts of India.*

dastangoi, but also for his other skills as a writer, an actor, and a director. Although Mr. Farooqui initially spoke in English, he quickly switched into Urdu. As a non-Urdu speaker, I initially was quite anxious that I would lose interest in the performance because it was unintelligible to me. Remarkably, however, my fears were quickly allayed. Mr Farooqui's resonating and high-paced voice kept my attention throughout the 50 minute show. This is quite remarkable considering the scaled back nature of the props, lighting, and clothing. And yet Mr. Farooqui managed to fuel my imagination. The references Mr. Farooqui so passionately made on stage I could only detect through the non-linguistic dimensions of his show, and correspondent reactions by part of the audience who understood Urdu. What kind of art does this kind of liminal space in postcolonial encounters enable? Is it possible for the artist and the audience to share the form but not the content of the art that is being performed; for the artist to imagine

one thing and the audience another, and for an aesthetic co-experience to still occur? I returned home and researched dastangoi. *Dastangos* used to engage their audiences in street corners, and for several days; they used nothing other than their voice to tell their stories; their stories often consisted of fights against sorcerers, and always involved a suspension of disbelief; *dastans* were only written once they began to be lost; and they are secular. With this research in mind, the potential of dastangoi not as a renewed art but as an art in its own right in modernity became clear in my mind. For though it may not take place in street corners any longer and must comply with tight schedules, Dastangoi as I experienced it is not something that could be written down; and it is something that suspended disbelief (in my case, with respect to understanding an Urdu art form), and that was a secular yet uncanny experience."

*Pablo Seward, CSAS' Marketing & Communications Intern, is a Cal undergrad majoring in Anthropology & Psychology*

# OBJECTS OF DESIRE, OBJECTS OF LOOT

## Collecting South Asian Art

By Sugata Ray

*Sugata Ray is Assistant Professor of South Asian Art in the Department of History of Art at UC Berkeley. Ray's research interests include the visual culture of modern pilgrimage in India, global art history, and museological practices in the colony. He spent June 2013 as a Scholar-in-Residence at the Doris Duke Foundation for Islamic Art where he worked on a project titled, "Of Muslim Kings and Hindu Gods: Remembering Mughal Visual Culture in Colonial North India." This is an essay on his residency there.*



Sugata Ray

As we move towards the February 2014 international conference *Collecting South Asia, Archiving South Asia* organized by the Center for South Asia Studies, this seems to be a fortuitous moment to pause and ask: What does it mean to collect South Asia? To what effect? How are visual economies remade and reinscribed through careful acts of collecting, cataloging, archiving, labeling, and displaying? How does vision constitute knowledge, or alternately knowledge constitute vision? One could, of course, turn to the global early modern. We know that the Dutch artist Rembrandt collected Mughal paintings. We also know that the Mughal emperors acquired European prints for their imperial library.

However, it was the nineteenth century that saw the emergence of new exhibitionary systems and museum cultures in the colony, eventually leading to the birth of the modern disciplines of anthropology, Indology, and archaeology. From Rudyard Kipling we learn that the *Ajaib Ghar*, the Wonder House as the "natives" called the colonial museums, had become extraordinary spaces where natural history samples jostled with Buddhist icons, where fossils were displayed alongside temple sculptures. The colonial museum thus fabricated an immense archive of "useful" knowledge and a fictive past for the colony. In turn, objects from the colony seeped into Europe through trade and looting, transforming the visual cultures of the metropole. In the nineteenth century, the great museums of Europe –



*Relief panels from the Buddhist stupa at Amaravati, 3rd century BCE - 3rd century CE, displayed at the British Museum, London. Walter Elliot of the Madras Civil Service excavated the site of Amaravati in the 1840s and sent the sculptures to Madras, where they lay for over fourteen years before the collection was dispatched to London for display at the India Museum. The collection was transferred to the British Museum in 1880.*

exemplary institutions of modern science and rational thought – were soon overflowing with sculptures ruthlessly hewn from temple walls and manuscripts plundered from erstwhile royal courts. The nineteenth-century museum thus makes visible a dense constellation of collecting and archiving practices that emerged out of the labyrinth of colonial governance.

The figure of the eccentric, indeed quixotic, Western scholar-collector-philanthropist, on the other hand, brings to the fore a dissonant set of impulses and desires that also shaped the global history of collecting South Asia. The Ameri-

can tobacco heiress and philanthropist Doris Duke, for instance, traveled to India in 1935, at a time when she was only twenty-two years old. A visit to the seventeenth-century Taj Mahal in Agra, a mausoleum built by the emperor Shah

### Upcoming CSAS Conference COLLECTING SOUTH ASIA ARCHIVING SOUTH ASIA

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Further details at  
[southasia.berkeley.edu/collecting-south-asia](http://southasia.berkeley.edu/collecting-south-asia)

can tobacco heiress and philanthropist Doris Duke, for instance, traveled to India in 1935, at a time when she was only twenty-two years old. A visit to the seventeenth-century Taj Mahal in Agra, a mausoleum built by the emperor Shah



*Doris Duke's bedroom at Shangri La. Doris Duke Foundation for Islamic Art, Honolulu, Hawaii. (Photo: David Franzen, 1999)*

Jahan, inspired her to commission a Mughal-style suite for her estate in Hawai'i. Marble panels inlaid with semi-precious stones and lattice screens inspired by the Taj were fabricated by craftsmen in Agra and shipped to Hawai'i at a great cost. This was only the beginning of Duke's enduring commitment to Islamic art from South Asia. A number of other commissions and purchases followed, and, over the next five decades, Duke acquired a substantive collection from the subcontinent to decorate Shangri La, the Hawai'i estate built specifically as her secluded retreat from the public eye.

Certainly, Duke's collecting impulses had first emerged out of a lively curiosity about Islamic art and a compulsive urge to persistently alter the interiors of Shangri La. Her early acquisitions thus demonstrate an absence of a coherent collecting strategy. Yet, my research at the Doris Duke archives as a Scholar-in-Residence this summer revealed that by the 1960s, Duke was strategically seeking



*Basket (41.4), northern India, 19th century. Jade, gold, gemstones, enamel. Overall: 4 1/2 x 5 7/8 in. (11.4 x 14.9cm). Purchased by Doris Duke from Ganeshi Lall & Son, Agra in 1957. Doris Duke Foundation for Islamic Art, Honolulu, Hawai'i. (Photo: David Franzen, 2006.)*

Shangri La, was converted into a museum to promote the study of Islamic art.

While we are all too familiar with the role of the far-reaching bureaucracies of colonial governance in shaping the history of collecting South Asia, the Doris Duke collection – born out of a young woman's delight in encountering the delicate patterns of floral imagery on the Taj – then makes visible the role of unusual and undeniably personal desires that also shaped the global history of collecting South Asia.

### DORIS DUKE'S SHANGRI LA A Center for Islamic Arts & Cultures

Doris Duke (1912 – 1993) was an American heiress, horticulturalist, art collector, and philanthropist. Daughter of an immensely wealthy tobacco tycoon, Duke was able to fund a life of global travel and wide-ranging interests that extended across journalism, competition surfing, jazz piano, wildlife conservation, Oriental art and Hare Krishna. In the late 1930s, Doris Duke built Shangri La, a home in Honolulu, that incorporates architectural features from the Islamic world and houses her extensive collection of Islamic art, which she assembled over nearly 60 years. It is now owned by the Doris Duke Foundation for Islamic Art in cooperation with the Honolulu Museum of Art.

## ON THE ENVIABLY HAPPY LIFE OF A REGENT'S LECTURER

— UC Berkeley was honored to have bestselling author, commentator, public intellectual, and former Procter & Gamble (India) CEO, Gurcharan Das as the UC Berkeley Regents' Lecturer for 2013. Below, in his own words, his time in Berkeley

Andavaradhana, the great Sanskrit critic of the 9th century, suggests in *Dhvanyaloka* that a good book ought to confine itself to one of the four *purusharthas*, 'goals of life.' Following his good advice, I reasoned that I had written a book on *artha*, 'material well being' (and this was *India Unbound*) and another on *dharma*, 'moral well-being' (*The Difficulty of Being Good*), it was time to tackle the third goal, *kama*, 'desire or sexual well-being'. The fourth aim of *moksha*, 'spiritual well-being' was clearly beyond me.

I mentioned this in a casual conversation in Delhi to the great Sanskrit scholar from Berkeley, Robert Goldman. For me, writing a book has always been an exercise in self-cultivation first, an attempt to make some sort of sense of the world. Perhaps, it is the same for all writers. I told Goldman that I was familiar with Western literature on desire (Proust, Shakespeare, Roth, etc.) but what I really wanted to know was how Indians had thought about desire and pleasure in ancient and medieval times. His immediate reaction was that I wouldn't do too badly if I came to research *kama* at Berkeley.

Imagine my delight earlier this year when I learned that I had been appointed Regent's Lecturer at Berkeley. It was a commitment to deliver three public lectures—one to the Haas Business School, a second to the South and South East Asian Studies Department, and a third to the Center for South Asia Studies. But it was also a chance to begin work on the *kama* project. Bob suggested that we form a reading group on desire as a way to bring my project to life in the company of like minded individuals, who might want to read for the sake of pleasure (rather than for credit)—believe it or not—and meet for a couple of hours every week to discuss what we had read.

So, in the third week of August 2013,

I came to live in Berkeley with my Nepali wife, Bunu. Our tiny home away from home was a magical spot amidst a cluster of ancient Redwood trees on Euclid Avenue, with amazing views of sunsets over the Bay, not far from the Rose Garden. It was only a fifteen minute walk from Morrison library, where Bunu and I would often steal a pleasurable hour or two in



Clockwise from bottom left: CSAS Program & Publications Assistant, Manali Sheth; CSAS Program Director, Puneeta Kala; Padmanabh Jaini, Vasudha Paramsivan; Alexander von Rospatt, Barbara Metcalf; CSAS Chair, Lawrence Cohen; Lloyd Rudolph; Tom Metcalf; Susanne Rudolph; Robert Goldman; Gurcharan Das; Sally Sutherland Goldman; Usha Jain, Consul General of India, N. Parthasarthi; & CSAS Associate Director, Sanchita Saxena

the warm and elegant reading room, lined with books and music, to catch up on the literary magazines, an activity singularly absent from our daily routine in Delhi. During our stay we found that we were quickly seduced by so many attractive activities on the campus—free noon concerts at Hertz, exhibits at the BAM, films at Pacific Archives, plays at the Berkeley Rep, and more.

I was skeptical if anyone would want to read ancient and medieval texts on desire from India. To my surprise though more than a dozen graduate students and young faculty decided to show up for our weekly adventures, led by the redoubtable Goldmans, who consistently posted a rich variety of exciting texts on bSpace, beginning with a selection

## THE UC BERKELEY REGENTS' LECTURESHIP

brings prominent leaders, artists, & scholars not based in the academy to Berkeley for extended visits, and is committed to the idea that some of the most important intellectual debates of our time happen outside of the university.

from the Rig Veda that told us that 'the cosmos emerged from the seed of desire in the mind of the One' and life began in a sexual act of incest. Lawrence Cohen, the anthropologist, occasionally offered

stimulating commentary from a highly original viewpoint. Vikram Chandra, the author of *Red Earth and Pouring Rain* and *Sacred Games*, entertained us with esoteric thoughts on *tantra*. Padmanabh Jaini always had a nugget for us.

The reading course forced some of us to look at ourselves. Proust says, 'Every reader, as he reads, is actually the reader of himself. The writer's work is only a kind of optical instrument he provides the reader so he can discern what he might never have seen in himself without this book.' For this Regents Lecturer, one of the secrets on how to live the enviably happy life emerged towards the end of the *Kama Sutra*: 'If you are kissed, kiss back.'

Video of lecture at [southasia.berkeley.edu/gurcharan-das-regents-lecture](http://southasia.berkeley.edu/gurcharan-das-regents-lecture)

## ON THE ROAD TO MANDALAY

—Thomas R. Metcalf, Professor of History (Emeritus) on when he led a Cal Discoveries Travel holiday in South Asia. Cal Discoveries is a program whose goal is to provide the UC community with an exciting combination of discovery, learning and adventure in educationally oriented travel.

Two years ago, at the invitation of Cal Discoveries, I led a group of Cal alumni and friends on a two week tour of northern India. This past year, again at the request of Cal Discoveries, I took a group on a two week cruise, aboard the ship Aegean Odyssey, from Singapore to Rangoon (Yangon), and then back to Singapore, with brief halts along the way in Malaysia. On each trip I gave two or three set lectures, and of course in addition fielded questions and partici-

pated in discussions with participants. Throughout I was pleasantly surprised by the intelligence, keenness for new experiences, and congeniality of my fellow travellers. There was no sign of the stereotypical tourist, unwilling to get out of his deck chair, constantly complaining about his seat on the bus, or interested only in shopping.

Several of the members of the India group, I learned as we traveled along, were apprehensive about touring in India. After all, we had all heard so much about India being a land of diseases, of poverty, and of begging. One man even admitted that he did not want to go to India, and came along reluctantly because his wife insisted. Nor did we (the tour director was the exceptional Sanjay Sharma) take our group only to the standard tourist sites. We "treated" them as well to cycle *rickshaw* rides through old Delhi and down to the Benares *ghats*; an afternoon in a remote village in Rajasthan, where we stayed

in the crumbling luxury of a princely palace; and a visit to a depressing village school that possessed no visible teaching materials. Most dramatically, perhaps, we drove through the Madhya Pradesh countryside at night en route to



Tour Director Sanjay Sharma (first from left) and Tom Metcalf (second from left) with the group in Benares

Khajuraho from Orchha, our bus scattering cows, trucks, cyclists, *rickshaws*, and all the other impedimenta of a dark Indian road. Once safely at the end of the journey, every (cont'd on next page)

(cont'd from previous page) one breathed a sign of relief. Several expressed astonishment that Indian traffic moved at all, given the crowded and inadequate highway system. After observing the flow of traffic in Benares, one man told me that Indian traffic, in the absence of police enforcement, was simply self-regulating, not the chaos it appeared in a superficial glance. By the end of the trip, apprehension had given way to a universal sense that a lot had been learned and a lot seen. We even saw two tigers in Ranthambore preserve, a rare sighting in a wet October.

On the cruise our Cal group was one among a dozen or so other alumni groups, a Road Scholar tour, and several British groups. The ship was large enough to supply a reasonable array of diversions, but small enough to provide a sense of intimacy. It was, fortunately, not a floating hotel or a spa resort, and the travelers who came on board were clearly determined to learn as much as they could about Southeast Asia, the Indian Ocean over which we were moving (the subject of one of my lectures), and of course the Burma (Myanmar) so long closed to tourists toward which we were heading. The other shipboard lecturers included a British Major-General, a former ambassador to Burma, and several scholars. Several Cal participants told me this cruise was the most intellectually stimulating trip they had ever been on. For me, ever allergic to even the thought of a cruise, it was exciting to sit alone at night on the top deck watching the lights on either side — in Malaya and in Sumatra — that marked out the historic Malacca Strait through which we were passing. Exciting too was arriving in Burma, not at an airport that looked like every other, but, in the company of mariners of centuries past, slowly gliding up the estuary of the Yangon River to dock in the heart of the city. A short walk took one to the bar of the famed Strand Hotel. I, with most of our group, did not go on to Mandalay — but then neither did Kipling! Rangoon and environs had plenty to offer during the two days we remained at the dock. We saw the famed Shwedagon pagoda

*It was the perfect balance of great sightseeing and academic input. Tom was incredibly knowledgeable and gave us a wonderful insight into the culture and history of India right from the very first day that we landed there up to the last day of the tour. Barbara added to the experience and made the trip even more enjoyable. It was truly an experience of a lifetime and we are so glad that we were able to visit India with Tom and Barbara. Even though it's been more than two years since we went to India we still talk about our time there.*

— Irene & Sakee Poulakidas  
(members of the India 2011 tour group)

with its golden dome amidst crowds of worshippers on a full moon evening; and the next day visited a Buddhist monastery in the nearby town of Bago. I may very likely never take another cruise, but this was surely an unforgettable experience for all who came on board.

## CSAS STUDENT FUNDING OPPORTUNITIES

CSAS OFFERS A WIDE VARIETY OF FUNDING OPPORTUNITIES TO FULL-TIME GRADUATE AND UNDERGRADUATE STUDENTS WHOSE WORK FOCUSES ON SOME ASPECT OF SOUTH ASIA

FUNDING OPPORTUNITIES INCLUDE TRAVEL GRANTS FOR RESEARCH & CONFERENCE, PRIZES FOR OUTSTANDING PAPERS, SUMMER INTERNSHIPS IN INDIA, AND FELLOWSHIPS FOR SUMMER OR ACADEMIC-YEAR FOREIGN LANGUAGE AND AREA STUDIES (FLAS)

IN 2013 WE ADDED THREE NEW FUNDING SOURCES, TWO TO SUPPORT AREA STUDIES (SRI LANKA AND CONTEMPORARY PAKISTAN) AND THE THIRD FOR URDU LANGUAGE LEARNING (BULPIP-AIPS)

FOR MORE INFORMATION PLEASE VISIT [SOUTHASIA.BERKELEY.EDU](http://SOUTHASIA.BERKELEY.EDU)

*New in 2013:*

**BULPIP RETURNS TO BERKELEY**—*a decades long Pakistan-based Urdu language program returns to Lahore after a long gap*

We are thrilled to announce that in September 2013 CSAS and the American Institute of Pakistan Studies (AIPS) received a \$3.1 million grant from the US State Department to re-establish the former Berkeley Urdu Language Program in Pakistan (BULPIP). In this revived version, CSAS will run BULPIP in conjunction with AIPS. The program, slated to start in the Fall semester of 2014, will award annual fellowships to ten US-based students to spend around fifteen-weeks studying Urdu in an intensive Urdu language immersion program based at Lahore University of Management Sciences (LUMS) in Pakistan. The BULPIP-AIPS program will also offer two to three US-based internships to Pakistan-based instructors to learn the latest methods for teaching Urdu as a second language.

### THE TATA SUMMER INTERNSHIP PROGRAM IN INDIA

The Tata International Social Entrepreneurship Scheme (TISES) is a Tata-funded program that offers UC Berkeley, UC Santa Cruz, and UC Davis students the opportunity to undertake 8 week projects at the Tata Group in India every summer. These projects have either a development, social enterprise, environmental, sustainable or CSR focus and involve a significant research element.

*The 2013 Tata ISES Interns*

**Marissa A Harrison:** *Women's Empowerment, Tarapur (Maharashtra)*

**Tanay Kothari:** *Impact assessment models for Tata Motor CSR projects, Mumbai (Maharashtra)*

**Souma Kundu:** *Truth Telling: Patients, family members and health care workers, Tata Medical Center, Kolkata (West Bengal)*

**Sybil Lewis:** *Evaluation of supplier diversity programmes of Tata companies by comparing them with those of leading US companies, Pune (Maharashtra)*

**Peter C Myers:** *Impact of Integrated Approach to Technology, Murshidabad (West Bengal)*

**Evan J Shum:** *Developing an employee*

**FLAS FELLOWSHIPS** —*funding for studying South Asian languages*

Each year CSAS provides U.S. Dept. of Education funded Foreign Language & Area Studies (FLAS) awards to support students studying Bengali, Hindi, Punjabi, Sanskrit, Tamil, Telugu, and Urdu. FLAS fellowships cover tuition and a stipend and are awarded either for the academic year or for a summer language study program.

*For application procedures & eligibility requirements please visit*

[SOUTHASIA.BERKELEY.EDU/FLAS-FELLOWSHIPS](http://SOUTHASIA.BERKELEY.EDU/FLAS-FELLOWSHIPS)

*Deadline: JANUARY 21, 2014*

BULPIP was originally founded in 1973 and was permanently based in Lahore, Pakistan. The program's purpose was to provide intensive Urdu language training to American students, scholars, and teachers who had research and professional interests in Pakistan, Islam, the Muslim communities of South Asia, and Urdu language and literature. In 2001 however, due to a State Department travel warning prohibiting students from traveling to Pakistan, BULPIP was forced to first temporarily move to Lucknow, India, and then subsequently shut down in 2008.

Many thanks to Professor Munis Faruqui and CSAS Associate Director, Sanchita Saxena for their tremendous effort and hardwork in restoring BULPIP.

*For application procedures & eligibility requirements please visit*

[SOUTHASIA.BERKELEY.EDU/BULPIP](http://SOUTHASIA.BERKELEY.EDU/BULPIP)

*Application Deadline*

**FEBRUARY 14, 2014**

*volunteering portal linked to the Tata company's intranet, Mumbai (Maharashtra)*

**Reshma E Varghese:** *Truth Telling: Patients, family members and health care workers, Tata Medical Center, Kolkata (West Bengal)*

**Zhen Zhao:** *Impact of 'Integrated Approach to Technology' project, Murshidabad (West Bengal)*

*For application procedures & eligibility requirements please visit*

[SOUTHASIA.BERKELEY.EDU/TATA-ISES](http://SOUTHASIA.BERKELEY.EDU/TATA-ISES)

*Application Deadline*

**FEBRUARY 14, 2014**



New in 2013

## THE SYED SHARIFUDDIN PIRZADA DISSERTATION PRIZE ON PAKISTAN

The Syed Sharifuddin Pirzada Dissertation Prize on Pakistan will honor the best doctoral dissertation relevant to the study of Pakistan or the region that is now Pakistan in the humanities, social sciences, education, or law. Starting 2014-15, it will be open to anyone who has completed a dissertation in the US, Canada or Europe in the previous year. It will come with a cash prize of \$2500.

The prize has been endowed by a very generous bequest from the Pirzada Family Foundation, led by Rafat Pirzada and his wife Amna Jaffar. It is named after Rafat Pirzada's father, Syed Sharifuddin Pirzada and commemorates his 90th birthday. Syed Sharifuddin Pirzada is an elder statesman of Pakistan, a leading historian of the Pakistan movement, and a pre-eminent lawyer who is widely regarded as one of Pakistan's leading

New in 2013:

## CSAS AWARDS FOR SRI LANKA STUDIES

The Center for South Asia Studies is proud to announce two new awards in Sri Lankan Studies: the CSAS Outstanding Paper Prize in Sri Lankan Studies and the CSAS Dissertation Research Award in Sri Lankan Studies. The former provides for one \$500 prize for a paper that focuses on the "Impact of the Sri Lankan Model in Internal Conflict and International Diplomacy," and the latter provides for one to two awards of \$1500 each for Ph.D. candidates working on Sri Lanka. The prize has been established by the Tamil American Peace Initiative, whose mission is to "promote

constitutional experts

The idea of the Pirzada Family Foundation is a very simple and elegant one: to incentivize excellent work on Pakistan and to afford prize recipients every opportunity to make their mark, be it in academia, government-service, the NGO world, or any other professional track.

For application procedures & eligibility requirements please visit

[SOUTHASIA.BERKELEY.EDU/PIRZADA-PRIZE](http://SOUTHASIA.BERKELEY.EDU/PIRZADA-PRIZE)

and sustain peace, harmony, prosperity, good governance and reconciliation in Sri Lanka." Led by Paramsothy Parthipan, the hope of this group for this award is that it will generate student interest in Sri Lanka and thereby result in research on novel and innovative ideas around conflict reduction and resolution.

The 2013 awardees are:

### Outstanding Paper Prize

- **Neal Malik** (College of the Holy Cross): Symbolic Politics and the Roots of Ethnic Conflict—The Case of Sri Lanka.

### Dissertation Research Award

- **Prashanth Kuganathan** (Columbia): Caste practices and discrimination in postwar Jaffna, and their consequences in the social life of Sri Lankan Tamils.
- **Devaka Gunawardena**, (UCLA): The impact of international political economy on the postwar Sri Lankan state.

For application procedures & eligibility requirements please visit

[SOUTHASIA.BERKELEY.EDU/SRI-LANKA-AWARDS](http://SOUTHASIA.BERKELEY.EDU/SRI-LANKA-AWARDS)

Deadline: **MARCH 3, 2014**

## THE MAHARAJ KAUL MEMORIAL FUND

Established in memory of Maharaj Kaul, a UC Berkeley alum, tireless campaigner against injustice, founder of *The India Relief & Education Fund* and *Coalition Against Communalism*, and long-time supporter of CSAS's mission and activities, the dual purpose of this fund is to provide support for:

- **THE ANNUAL MAHARAJ KAUL MEMORIAL LECTURE** on the theme of social justice. (More about the 2012 & 2013 lecturers on page 3)
- **ANNUAL MAHARAJ KAUL MEMORIAL GRANTS** of \$1000 toward research travel in South Asia and \$500 for domestic conference travel.

CSAS Grants for Student-led Conferences or Workshops on South Asia

## —THE SOUTH ASIA FORUM

The South Asia Forum offers grants for student led conferences or workshops. This grant opportunity, designed to encourage collaborative work between graduate students at UC Berkeley, sponsors one graduate student-led research workshop or mini-conference in any field on contemporary or historical South Asia-related topics every Spring.

For application procedures & eligibility requirements please visit

[SOUTHASIA.BERKELEY.EDU/SOUTH-ASIA-FORUM](http://SOUTHASIA.BERKELEY.EDU/SOUTH-ASIA-FORUM)

Deadline: **LAST FRIDAY OF OCTOBER**

### THE 2012 AWARDEES:

#### Research Travel

**Mike Levien** (Sociology): *Role of land dispossession in India's neoliberal development model.*

**Hannah Archambault** (South & Southeast Asian Studies): *The 18th C history of Afghan kingdoms in the southern Deccan & northern Carnatic regions of India.*

**Manisha Anantharaman** (Environmental Science Policy & Management): *Recycling Community or Reinforcing Hegemony? Green Consumption & Citizenship among the New Middle Classes of India.*

**Rajesh Veeraraghavan** (Information): *The Contradictions of Bureaucratic Self-Monitoring: A study of the National Rural Employment Guarantee Scheme in the State of Andhra Pradesh, India.*

**Kristen Powers** (Economics): *Role of media in communal violence in India.*

**Anna Lieb** (Mathematics): *Intermittent water supply modeling in urban India.*

### THE 2013 AWARDEES:

#### Research Travel

**Michael Picetti** (Public Health): *Antimicrobial Resistance Prevalence in Uropathogenic Gram-Negative Bacterial Clonal Groups Associated with Community-Acquired Urinary Tract Infections in Mysore.*

**Abhijeet Paul** (South & Southeast Asian Studies) *Spare are not available: Skills, Gender, and the everyday life of labor in Kolkata.*

**Ishita Ghosh** (Information and Communications Technology & Development) *Livelihoods and money management in distributed families via mobile phone in India.*

**Katya Cherukumilli** (Environmental

## THE HART FELLOWSHIP FOR TAMIL STUDIES

The Hart Fellowship for Tamil Studies, established with a generous contribution from Professors George and Kausalya Hart, both cornerstones of Tamil Studies at UC Berkeley, supports graduate student research on projects focusing on some aspect of Tamil studies. The fund provides for grants of up to \$3000 for research travel (a total of two will be awarded) and \$500 for domestic conference travel or in-country library research (a total of four will be awarded)

For application procedures & eligibility requirements please visit

[SOUTHASIA.BERKELEY.EDU/HART-FUND](http://SOUTHASIA.BERKELEY.EDU/HART-FUND)

Deadline: **APRIL 15, 2014**

Engineering): *Scaling up low-cost arsenic remediation for South Asia within a sustainable and scalable business model*

**Anoop Muniyappa** (UCB-UCSF Joint Medical Program): *Estimating the cost-effectiveness of the World Health Partner's (WHP) social franchising and telemedicine program on health outcomes in rural northern India.*

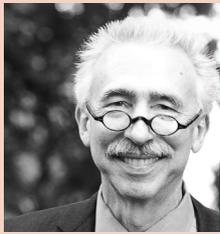
#### Conference Travel

**Bharat Venkat** (Anthropology): *"Untimely Morbidities."*

For application procedures & eligibility requirements please visit

[SOUTHASIA.BERKELEY.EDU/MAHARAJ-KAUL-GRANTS](http://SOUTHASIA.BERKELEY.EDU/MAHARAJ-KAUL-GRANTS)

Deadline: **APRIL 15, 2014**



## UC BERKELEY CHANCELLOR NICHOLAS B. DIRKS

Chancellor Dirks is UC Berkeley's 10th chancellor. An internationally renowned historian and anthropologist, he is a leader in higher education and well-known for his commitment to and advocacy for accessible, high-quality undergraduate education in the liberal arts and sciences. Dirks has held numerous fellowships and scholarships and received several scholarly honors, including a MacArthur Foundation residential fellowship at the Institute for Advanced Study at Princeton, a Guggenheim Fellowship, and the Lionel Trilling Award for his book *Castes of Mind*. He serves on numerous national and international bodies, as adviser or member of the board, and is a Fellow at the Council on Foreign Relations. His major works include *The Hollow Crown: Ethnohistory of an Indian Kingdom* (1987); *Castes of Mind: Colonialism and the Making of Modern India* (2001); and *The Scandal of Empire: India and the Creation of Imperial Britain* (2006). He has edited several books, including *Colonialism and Culture* (1992); *Culture/Power/History: A Reader in Contemporary Social Theory* (1994); *In Near Ruins: Cultural Theory at the End of the Century* (1999); and *Autobiography of an Archive: History, Anthropology, India* (a collection of his own essays, forthcoming)

## NEW SOUTH ASIA FACULTY



**Asad Q. Ahmed** is in his second year as Associate Professor of

Arabic and Islamic Studies. He specializes in early Islamic social history and pre-modern Islamic intellectual history, with a focus on the rationalist disciplines including philosophy, logic, and astronomy. His current focus is the period 1200-1900 CE with particular reference to the Indian subcontinent. Professor Ahmed is the author of *The Religious Elite of the Early Islamic Hijaz* and *Avicenna's Deliverance: Logic and the co-editor of The Islamic Scholarly Tradition*



**Janaki Bakhle** is Associate Professor of History and of South &

Southeast Asian Studies. She specializes in the intellectual and cultural history of modern India, with emphases on religion and secularism, on politics, and on music. She is the author of *Two Men & Music: Nationalism and the Making of an Indian Classical Tradition*, and of several widely discussed articles on Vinayak Damodar Savarkar. As the partner of Chancellor Dirks she also takes on a leading role in developing both the university at large and South Asia scholarship in particular.



**Jennifer Bussell** is Assistant Professor of Political Science and

Public Policy. Her regional focus is South Asia and her research seeks to understand the foundations of democratic politics in economically developing states. In particular she is interested in the effects of diverse formal and informal institutional constraints—such as federalism, coalition politics, and corruption—on the behavior of politicians in electorally competitive environments. She is the author of *Corruption & Reform in India: Public Services in the Digital Age*.



**Abhishek Kaicker** is Assistant Professor of History. His research

focuses on South Asia in the early modern and modern periods. His recent work has focused on the development of cultures of politics in the Mughal empire in the early 18th century, particularly in the capital city of Delhi. He is interested in urban spaces and the forms of politics they enable and engender, and more broadly in questions of the Mughal empire's end and the making of colonial authority in the subcontinent. He will formally join the Faculty in Fall 2014.



**Vasudha Paramasivan** is Assistant Professor of South and Southeast

Asian Literature. Her research interests lie in the premodern and early modern literary and religious cultures of North India, particularly Bhakti, or devotional literature. Her current research is centered on the *Ramearitmanas* of Tulsidas. Prof. Paramasivan has several publications, including *Yah Ayodhyā Vah Ayodhyā: Earthly and Cosmic Journeys in the Ānand Lahari*, *Captivity and Curiosity: The Question of Economic Independence for Women*, and *The Condition of Hindu Wives*.



**Bharathy Sankara Rajulu** is Lecturer in Tamil in the Department

of South & Southeast Asian Studies. She is among the most prominent Tamil teachers in the world and comes to Berkeley from the American Institute of Indian Studies' (AIIS) Tamil Language Program. Before coming to Berkeley, Dr. Bharathy ran AIIS' Tamil program in Madurai and was also the director of AIIS South India. In addition to Tamil she is also proficient in Telugu. Dr. Rajulu received her Ph.D. from Madurai Kamaraj University in 1988.



**Sugata Ray** is in his second year as Assistant Professor of South Asian

Art in the Dept. of Art History. Although his current research interests focus on visual practices and built spaces in early modern and modern South Asia, he began his career with a focus on 5th C Buddhist sculpture. His subsequent research examines the intersections among theology, artistic practices, and strategies of space-making in post-16th-century South Asia. Professor Ray also closely engages debate over the idea of a Global Art History through the frame of postcolonial studies.



**Sudha Shetty** is in her second year as Assistant Dean for

International Partnerships & Alliances, Director of the HagueDV Project, and Lecturer at the Goldman School of Public Policy. She speaks and writes extensively on domestic violence issues facing immigrant women and women of color, has developed several projects enabling legal access for battered women, was a founding member and the chair of Chaya, a grassroots South Asian domestic violence prevention program in Seattle, and has done extensive work with underserved communities.



**Avani Mehta Sood** is Assistant Professor of Law. She is a social

psychologist and legal scholar who applies theories of social psychology to study how people make law and policy judgments, with a focus on questions relating to punishment, morality, and justice. Prof. Sood's other lines of work include studies on the psychological motives underlying support for severe interrogation, investigations of how people calibrate punishment based on the subjective experience of the offender, reproductive rights, and international human rights law.



**Blake Wentworth** is in his second year as Assistant Professor

of Tamil Literature. His work engages the role of Tamil literature in the pre-modern cultural and religious histories of South Asia with attention as well to the position of Sanskrit in these developments. He is also a keen enthusiast of contemporary Tamil writing and film, and has recently authored a translation of Sundara Ramasamy's classic *Oru Puliyamarattin Katai* under the title *Tamarind History*. His main work studies the genre of *ula*, one of the most popular poetic models of the Tamil literary genre.

## FACULTY & GRADUATE STUDENT NEWS

**Paola Bacchetta** (Associate Professor, Gender and Women's Studies) published two papers, the first titled "Queer Formations in (Hindu) Nationalism" in *Sexuality Studies* (ed. Sanjay Srivastava, 121-140. Oxford University Press, 2013) and the second titled, "When the (Hindu) Nation Exiles Its Queers" in *Jura Gentium: Rivista di filosofia del diritto internazionale e della politica globale*. Rubric: Law and Politics in Post-Colonial Asia. Tra India e Occidente (a cura di Lisa Caputo). University of Florence. (2013). She also presented a paper titled, "Constructing Decolonial Solidarities in Heterogeneities," at the World Social Forum (Tunis. March 2013), and gave the keynote address titled, "Avoiding Deadly Encounters: Reflections on Transnational Solidarities," at the International Symposium on Gender Studies (University of Ghent. Belgium. May 2013)

### Jake Dalton wins two AAS book prizes for his book, *The Taming of the Demons: Violence & Liberation in Tibetan Buddhism*

Tibetan scholar, Prof. Jacob Dalton won two 2013 book prizes from the Association for Asian Studies: the Smith Prize for an English-language scholarly book on Inner Asia, and the

Cohn Prize for a first book on South Asia. Both are for his book, *The Taming of the Demons: Violence and Liberation in Tibetan Buddhism* (Yale University Press, 2011). Of the book the Cohn Prize committee writes: *In his fascinating first book, Jacob Dalton fundamentally reframes the Buddhist transformation of Tibet, and vividly explains the remarkable role of violence in its myths and rituals. Impressively broad, it re-centers and vastly improves our understanding of the history of Buddhism and its conquest of Tibet.*

**Jennifer Clare** (Ph.D, South & Southeast Asian Studies) is a Visiting Assistant Professor of Comparative Literature at Colorado College. She teaches courses on comparative literary theoretical traditions, with an emphasis on South Asian literature and aesthetics.

**Asavari Devadiga** (Ph.D, Candidate, City & Regional Planning) presented, *The Water Service Problem: Technology to the Rescue in Hubli-Dharwad, India*, a paper on how technology is being used to improve water service in Hubli in India with a focus on using an urban planning framework and outlook to study the intervention at the World Town Planning Conference, a conference that brings water and planning research and practice together in November 2013.

### Robert Goldman awarded the Government of India's Presidential Certificate of Honor for Sanskrit for 2013

UC Berkeley Sanskrit scholar, Prof. Robert Goldman received a highly prestigious and extraordinary honor from the President of India

earlier this year. Prof. Goldman was awarded the 2013 Presidential Award Certificate of Honor in Sanskrit (International). This award was established in India in 1958 to honor eminent senior scholars of classical languages.



Robert P. Goldman  
Photo by Sarita Sharma

**Elizabeth Mara Green** (Ph.D, Candidate, Anthropology) will be teaching a course in Anthropology in spring 2014 entitled *Social Categories and Social Change in South Asia*.

**Sugata Ray** (Assistant Professor, History of Art) is currently a visiting fellow at the Berlin Institute for Cultural Inquiry. Prof. Ray's project focuses on the incompleteness of Western techné in early modern and colonial India, an idea that he plans to discuss in his current book manuscript on Vrindavan, the Hindu pilgrimage site where the god Krishna is believed to have spent his youth. In Berlin, he will be working to develop two chapters of this book. The first on paintings, photographs, and print culture at the State Museums of Berlin. The second on the convergence between representational strategies and modern museology.

**Cristin McKnight Sethi** (Ph.D, Candidate, History of Art) received an American Institute of India Studies (AIIS)

Fellowship for 2014-15 for dissertation research. She is currently working as a Textile Research Consultant for the Philadelphia Museum of Art on their *phulkari* collection. She is hopeful that the fruits of her labor will be up on their website in the new year.

### Raka Ray wins the Distinguished Graduate Student Mentoring Award for 2013

Prof. Raka Ray, former chair of the CSAS, has won the 2013 Carol D. Soc Graduate Mentoring Award from the Graduate Division.



Raka Ray  
Photo by John Shea O'Donnell

Established in 2007, this award recognizes UC Berkeley faculty for their vital role in mentoring graduate students and training future faculty. The awards are funded by the Graduate Division and seek to foster the qualities of excellence in mentorship that are so important to the Berkeley community. In giving her the award, the award committee especially noted that "her commitment to her students' growth as scholars has propelled her students on to receive awards for dissertations and papers and to secure prestigious positions after their time at Berkeley. Raka is known for mentoring former students well into their careers, and for instilling not only the virtue of mentorship in those who have benefitted from her guidance, but the skills to be effective mentors themselves."

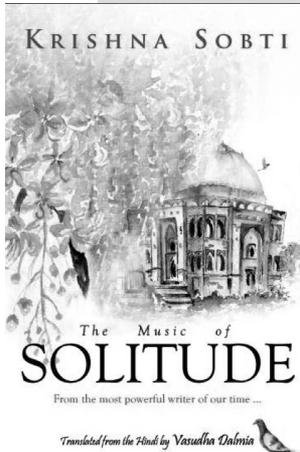
**Vasundhara Singh Sirnate** (Ph.D Candidate, Political Science) recently started a new position as Chief Coordinator of Research at the Hindu Center for Politics and Public Policy, a new think tank set up by The Hindu in Chennai, Tamil Nadu. As Chief Coordinator of Research, Vasundhara will steer their research into directions that will help policy making and rebuild democracy from the bottom up by helping reinstate faith in the democratic system. In March 2013 she also published a highly acclaimed article in the March 30 issue of the *Economic and Political Weekly*, titled, "The Gender Terrorists," in response to the Delhi rape case in December 2012.

## NEW PUBLICATIONS BY UCB FACULTY

### **The Music of Solitude**

Krishna Sobti (Author), Vasudha Dalmia (Translator)

A novel about sharing solitudes and growing old in a city keenly private and aggressively collective at once, Krishna Sobti's *The Music of Solitude* is a portrait of changing times and the story of a beautiful romance that thrives on companionship. This is a translation from the Hindi by Vasudha Dalmia.



#### **About the Author:**

*Krishna Sobti* is a Hindi fiction writer,

who is considered the grand dame of Hindi literature. Born on 18 February, 1925, Gujarat (now in west Pakistan), Krishna Sobti won the Sahitya Akademi Award in 1980 for her novel *Zindaginama* and in 1996, was awarded the Sahitya Akademi Fellowship, the highest honour given by the Akademi. She is most well known for her 1966 novel *Mitro Marajani*, an unapologetic portrayal of a married woman's sexuality

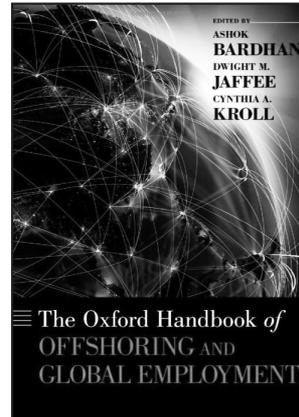
#### **About the Translator:**

*Vasudha Dalmia* is Professor Emeritus of Modern South Asian Studies, Department of South & Southeast Asian Studies at UC Berkeley. Currently she is the Chandrika and Ranjan Tandon Professor of Hindu Studies at Yale University.

### **The Oxford Handbook of Offshoring and Global Employment**

Ashok Bardhan, Dwight M. Jaffee, & Cynthia A. Kroll (Editors)

This *Handbook* deals with a key issue of our time: How do globalization, economic growth and technological developments interact to impact employment? Bringing together eminent authors from a wide range of countries and drawing on both their diverse academic and policymaking backgrounds, as well as specific national or regional settings, this book assesses how global economic changes have affected employment opportunities.



#### **About the Editors:**

*Ashok Bardhan* is a Senior Research Associate at the Fisher Center for Urban Economics, Haas School of Business

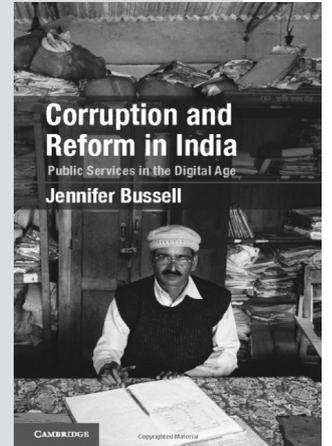
*Dwight M. Jaffee* is a Professor of Finance and Real Estate at the Haas School of Business

*Cynthia A. Kroll* is a Senior Regional Economist and Executive Director for Staff Research at Fisher Center for Real Estate and Urban Economics, Haas School of Business

### **Corruption and Reform in India: Public Services in the Digital Age**

Jennifer Bussell (Author)

This book asks why some governments improve public services more effectively than others. Through the investigation of a new era of administrative reform, in which digital technologies may be used to facilitate citizens' access to the state, Jennifer Bussell's analysis provides unanticipated insights into this fundamental question. Drawing on a sub-national analysis of twenty Indian states, a field experiment, statistical modeling, case studies, interviews of citizens, bureaucrats, and politicians, and comparative data from South Africa and Brazil, Bussell shows that the extent to which politicians rely on income from petty and grand corruption is closely linked to variation in the timing, management, and comprehensiveness of reforms. The book also illuminates the importance of electoral constituencies and coalition politics in shaping policy outcomes.



#### **About the Authors:**

*Jennifer Bussell* is Assistant Professor of Political Science and Public Policy in Political Science and the School of Public Policy

#### **A New Media Project:**

**THE #GLOBALPOV PROJECT**— combining critical social theory, improv art, & digital media to explore innovative ways of thinking about poverty, inequality and undertaking poverty action.

Launched in the Fall of 2012, the #GlobalPOV video series is a key part of the Blum Center's #GlobalPOV Project which is focused on bringing discussions about the world's poverty and inequality to young audiences and the wider public in accessible and interesting ways.

The #GlobalPOV videos —with titles such as "Who Profits From Poverty" and "Is Privilege Poverty?"— use improvised art and live action sketch to animate short essays written by faculty on a specific challenge or paradox of contemporary poverty alleviation efforts. Their goal is to combine social critique with optimism, honesty with passion, all the time challenging the audience to think flexibly, grapple with issues of

practice and theory, and question the assumptions of past development efforts.

The video series team includes two South Asia faculty: Ananya Roy and Clare Talwalker. In addition to writing and narrating four of the videos, Dr. Roy also serves as Chair of the Global Poverty and Practice (GPP) Minor, and, as part of the larger #GlobalPOV Project, has successfully incorporated Twitter into her popular Fall course offering, "Global Poverty:



*Ananya Roy*  
Education Director,  
Blum Center; Distinguished  
Chair in Global  
Poverty & Practice

Hopes and Challenges of the New Millennium".

Dr. Talwalker has written and narrated one of the current total of six videos (a final, seventh, video is in progress) and serves as the Vice-Chair of the GPP Minor.

Drs. Roy and Tal-



*Clare Talwalker*  
Vice Chair, Global Poverty  
& Practice Minor;  
Lecturer, International  
& Area Studies Program

walker are collaborating, along with two other GPP faculty — Drs. Khalid Kadir and Genevieve Negron-Gonzalez — on the writing of a book, *Encountering Poverty*, focused on critical poverty studies and to be published by UC Press.

#### **#GLOBALPOV VIDEOS**

- **WHO SEES POVERTY?**  
With Ananya Roy
- **CAN WE SHOP TO END POVERTY?**  
With Ananya Roy
- **WHO PROFITS FROM POVERTY?**  
With Ananya Roy
- **ARE SLUMS THE GLOBAL URBAN FUTURE?**  
With Ananya Roy
- **IS PRIVILEGE POVERTY?**  
With Clare Talwalker
- **WILL HOPE END INEQUALITY?**  
With Genevieve N. Gonzales

All videos may be viewed at [blumcenter.berkeley.edu/globalpov](http://blumcenter.berkeley.edu/globalpov)

## NEW SOUTH ASIA RESEARCH NOTE FOR FALL 2013



### VALMIKI'S RAMAYANA

A UC BERKELEY TRANSLATION PROJECT

E-version at southasia.berkeley.edu/south-asia-research-notes

Our Fall 2013 issue of South Asia Research Notes (SARN) is out. This

latest issue celebrates the near completion of a four-decade-long translation project at UC Berkeley — the translation of Valmiki's Ramayana, one of the most popular and influential works of poetic and religious literature ever composed. Carried out by an international consortium of Sanskrit scholars under the direction of Professors Robert and Sally Goldman, this is the only translation of this great work to provide a comprehensive scholarly annotation in which textual, cultural, and theological concerns as well as the insights, arguments, and interpretations of the Sanskrit commentarial tradition are brought to the attention of scholars. The project was started at Berkeley in the mid-1970s and is now almost at an end. Six of the seven volumes are now available. The 7th is forthcoming. Read more about this incredibly unique and amazing effort at southasia.berkeley.edu/south-asia-research-notes.

## SELECT CSAS EVENTS 2012 - 2013

March 16, 2012

*Why foreign aid does not work in Pakistan*  
Dr. Samia Altaf, Author and MD

April 5, 2012

*Musings on Pakistan*  
Riffat Masood, Consul General-Pakistan. LA



April 13, 2012

*The Little Book of Terror*  
Daisy Rockwell, Artist and Writer

April 17, 2012

*Of Departures and Farewells: Life in a Civil Lines Bungalow in Allahabad, 1947*  
Vasudha Dalmia, UC Berkeley

April 19, 2012

*The Politics of Dispossession: Understanding India's 'Land Wars'*  
Michael Levien, UC Berkeley

May 1, 2012

*Beautiful Thing: Inside the Secret World of Bombay's Dance Bars*  
Sonia Faleiro, Author



September 12, 2012

*An Undocumented Wonder: Managing the World's Biggest Elections*  
S. Y. Quraishi, Former Chief Election Commissioner of India

September 13, 2012

*Aadhaar: The Implementation of the largest national ID project in the world*  
Srikanth Nadhamuni, UID Authority of India

September 27, 2012

*Under the Drones: Modern Lives in the Afghanistan-Pakistan Borderlands*  
Shahzad Bashir, Stanford University; Robert D. Crews, Stanford University

October 3, 2012

*From the Ruins of Empire: The Intellectuals Who Remade Asia*  
Pankaj Mishra, Writer



October 23, 2012

*Pedagogical Contexts and Contents: Ancient Indian History and Questions of Gender in the 21st century*  
Kumkum Roy, Jawaharlal Nehru University

November 1, 2012

*Manto & his Peers: Celebrating the Manto Centenary*  
S. Akbar Hyder, University of Texas at Austin

November 7, 2012

*India and Indo-US relations*  
N. Parthasarathi, Consul General of India, SF



November 13, 2012

*From Stockton to Oak Creek: A Sikh Century in the US*  
Gurinder S. Mann, UC Santa Barbara

November 15, 2012

*The Promise of the Modern: Abstraction and the Aesthetics of Reinforced Concrete*  
Atreyee Gupta, UC Berkeley

November 20, 2012

*Partition of India: Debates in History and Literature*  
Sucheta Mahajan, Jawaharlal Nehru University; Bodh Prakash, Delhi University

November 30, 2012

*The Shifting Landscapes of Mughal Poetry & Painting in the Early 18th C*  
Sunil Sharma, Boston University



October 9, 2012

*Taking Callon To Calcutta: Performativity and Political Economy in the Colony*  
Bhaskar Mukhopadhyay, University of London



October 18, 2012

*Island of a Thousand Mirrors: A novel*  
Nayomi Munaweera, Author

February 1, 2013

*Third Gender UML, Boyish Maoists, and a Senile Congress: Gendered Representations of Political Parties of Nepal*  
Sanjeev Uprety, Tribhuvan University

February 22, 2013

*Repositioning Bangladesh: A Conversation on its Achievements and Future Challenges*  
David Lewis, London School of Economics

March 7, 2013

*Corruption in India: When Preaching Piety is not Enough*  
Pranab Bardhan, UC Berkeley

March 16, 2013

*The Mahabharata: A Re-Telling of an Indian epic poem*  
Jean-Claude Carrière, Film Maker



March 18, 2013

*Contentious Political Subjectivities: Movements and Non-Movements of the 'Poor' in India*  
Indrajit Roy, University of Oxford

March 20, 2013

*Anxious Freedom: On the Cultural Afterlife of Apartheid*  
Thomas Blom Hansen, Stanford University

March 21, 2013

*The U.S.-India Partnership in the Asian Century*  
Ambassador Robert Blake, US Department of State



April 15, 2013

*Muslim Zion: Pakistan as a Political Idea*  
Faisal Devji, University of Oxford

April 16, 2013

*Bhagat Singh: The Many Lives of Death*  
Simona Sawhney, University of Minnesota

April 22, 2013

*Claiming Entitlements in 'Neo-Liberal' India: Mumbai's Ex-millworkers' Political*

*Mobilisation on the Rehabilitation Question*  
Sumeet Mhaskar, Stanford University

April 24, 2013

*Bhakti Demands Biography: Crafting the Life of a Tamil Saint*  
Blake T. Wentworth, UC Berkeley

April 25, 2013

*The Changing Role of Women in Indian Theater: From the 1940's to 2013*  
Feisal Alkazi, Educationist, Social Activist, & theatre director

April 26, 2013

*Gender, Development and State Violence in Adivasi India*  
Ilina Sen, Tata Institute of Social Sciences

April 29, 2013

*On Becoming a Monument: Landscaping, Views, and Tourists at Delhi's Qutb Complex*  
Aditi Chandra, California College of the Arts

May 1, 2013

*Fertile Disorder: Spirit Possession and its Provocation of the Modern*  
Kalpana Ram, Macquarie University



May 3, 2013

*The Birth of the Tamil Author*  
A. R. Venkatachalapathy, Madras Institute of Development Studies

September 25, 2013

*Reclaiming Rights: Challenging Gender-based violence in South Asia beyond Delhi & Mumbai*  
Kavita Krishnan, All India Progressive Women Association; Sudha Shetty, Goldman School of Public Policy; Krishanti Dharmaraj, International Action Network for Gender Equity and Law (IANGEL)

October 4, 2013

*Calcutta: Two Years in the City*  
Amit Chaudhuri, Author



October 10, 2013

*Occupation, Race & Hierarchy: Colonial Theories of Caste & Society in India, 1871-1947*  
Chris Fuller, London School of Economics

October 11, 2013

*Challenging the Injustice of Poverty: An agenda for inclusive development in South Asia*  
Rehman Sobhan, Economist



October 14, 2013

*Grappling at the Grassroots: Litigant-Efforts to Access Economic and Social Rights in India*  
Jayanth K. Krishnan, Indiana University, Bloomington

October 15, 2013

*Underserved and Overdosed? - Muslims and the Pulse Polio Initiative in rural north India*  
Patricia Jeffery, University of Edinburgh

October 22, 2013

*Dalit Literature*  
M. Kannan, French Institute of Pondicherry

October 29, 2013

*Contemporary Indian Dance Theater*  
Maya Krishna Rao, Performance Artist

October 29, 2013

*A conversation with Sri Lankan Activist Shreen Abdul Saroor*  
Shreen Abdul Saroor, Human Rights Activist



November 5, 2013

*Peepi Live*  
Anusha Rizvi, Director and Screenwriter

November 19, 2013

*Contemporary Indian Dance Theater*  
Kalpana Raghuraman, Dancer

November 21, 2013

*Global India: Kerala, Israel, Berkeley*  
Lawrence Cohen, UC Berkeley; Robert Goldman, UC Berkeley; Anna Schultz, Stanford University; Blake Wentworth, UC Berkeley; Matthew Baxter, UC Berkeley

## NOTES FROM THE FIELD

### ENDING CORRUPTION AT THE LAST MILE—a research project on the extent to which open government initiatives help eliminate corruption at the local level

Rajesh Veeraraghavan is a PhD student in the School of Information focusing on Information and Communication Technologies Development (ICTD). His research questions the widespread belief that information and technology can be used to "solve" both development and governance "problems." Read more about Rajesh and his work at [ischool.berkeley.edu/~rajesh](http://ischool.berkeley.edu/~rajesh)

#### COULD YOU DESCRIBE YOUR PROJECT?

The focus of my dissertation study is the National Rural Employment Guarantee Scheme (NREGA), which guarantees hundred days of labor per year for rural families. Through participant observation done for twelve months over an eighteen month period, I examine attempts of the Andhra Pradesh bureaucracy in achieving transparency through two steps: first, by using information and communication technologies to monitor lower-level bureaucrats, and second, by creating a hybrid state-civil society institution that involves NREGA workers to openly inspect formerly closed government records through a process of "social audits."



Rajesh (second from left) sitting with workers

opportunity to play a critical role in this outreach. Every generation works with the tools it has and with the advent of new media there is an opportunity for doing critical work to understand and challenge the existing hegemonic structures.

#### HOW DID YOU GET INTERESTED IN INFORMATIONAL TRANSPARENCY AND DEVELOPMENT?

My interest in development can be traced to my volunteering experience with Association for India's Development (AID). I reviewed grant proposals, supported grassroots groups and interacted with activists of social movements. This helped me develop an understanding of inequality and gave me opportunities to participate in collective action to challenge the status quo. My interest in transparency and development developed through my experience volunteering with former AID *saathis* in India. In the summer of 2010, I volunteered with Jan Jagaran Shakti Sanghatan (JJSS), a local social movement in Bihar that was conducting *Jan Sunwais* (public hearings) to unearth corruption in government schemes. I saw up close the potential for using informational campaigns to organize people and ways of challenging the local state. I wrote about this at [www.indiatogether.org/2010/nov/hrt-jjssnrega.htm](http://www.indiatogether.org/2010/nov/hrt-jjssnrega.htm)



Attending a gram sabha meeting

I was amazed at how open people were to let me in to their lives, whether it was the workers who took me into their homes and showed me how to dig a pit, or the bureaucrats who were willing to put up with my questions, or the numerous activists who opened their homes and took care of me during my long stay, all were extremely helpful and happy to share their experiences. I also was the subject of their curiosity, when they were busy deciding between whether I was an undercover agent from India, America, sent to spy on them or simply somebody who had run away from my family to seek solace in rural India.

#### WHAT ARE THE LONG-TERM IMPLICATIONS OF YOUR RESEARCH?

My work suggests that the future of such informational transparency government programs lies in recognizing that the move towards "openness" is more of a political project than a technological and bureaucratic one that needs wider participation from those it intends to benefit.

#### HAS THIS EXPERIENCE CHANGED YOUR ATTITUDE TOWARDS RESEARCH?

I came to Berkeley after having prior experience in doing fieldwork. But, the theoretical and methodological lenses gained at Berkeley let me understand the essence of what I was seeing. I also realize the importance of being open to the field in ways that go beyond interests derived from existing theories and what I had thought was interesting to study. Research is thus a delicate craft of using existing theory to guide what you see, but at the same time, being open to what you encounter in the field.

## THE 21ST CENTURY INDIAN CITY

—CSAS wraps up its 3-year initiative on Urbanization in India

by Ashok Bardhan, Senior Research Associate at the Fisher Center for Urban Economics, Haas School of Business. Ashok Bardhan was one of the organizers of the series, together with Ananya Roy, Raka Ray and Pranab Bardhan.



Ashok Bardhan

The challenges facing Indian cities are all too apparent. The infrastructure is woefully inadequate and ill-maintained, basic services are shoddy, there are severe housing shortages,

urban governance is ineffective, and poverty, inequality, congestion and pollution abound. At the same time, these cities are engines of economic growth and wellsprings of job opportunities for millions of Indians. The future of social, environmental and economic well-being of the people of India is inextricably tied to the health and prosperity of its cities.

The Center for South Asia Studies, UC Berkeley organized a three-part conference series on the challenges and opportunities of rapid urbanization in India. This CSAS series was conceived with multiple objectives. It was seen as an exercise for stock-taking of urban developments and a review of best practices in urbanization from around the world; developing analytical frameworks for understanding the specific challenges facing Indian cities; proposing policy initiatives for economically equitable, socially inclusive, culturally vibrant and environmentally sustainable urbanization in India; and connecting the global, comparative perspective of Berkeley scholarship in urban studies with the research of leading Indian think-tanks in order to kick-start joint research projects and promote UC Berkeley outreach globally.

Since the challenges of local finance, municipal governance, land acquisition, slum revitalization, affordable housing, public transportation and city services are intractable without taking into account broader issues of local politics, civil activism and socio-cultural factors it was decided to adopt a multidisciplinary approach. Each panel included a range of experts from different fields, and had a participant from Berkeley, from Indian academia, from the Indian policy establishment and the non-profit sector.

The first conference, held in New Delhi in March 2011 set the broad guidelines for an Indian urbanization agenda. Dominant areas of discussion included the urban economy, urban finance and governance, urban ecology, the politics and economics of land and housing, infrastructure, and the socio-cultural life of cities. Some of the key recurring themes at the conference revolved around discussions of the interplay of formal and informal urban economic structures and their implications, proliferation of semi-urban and peri-urban (cont'd on next page)

(cont'd from previous page) developments and their challenges, and the urgent need to develop sources for local financing.

The 2nd conference in this series, Working Towards Being Slum Free?, took place on April 27-28, 2012 in Berkeley, CA. The slum is a loaded concept in the Indian context conjuring up contested imagery of legal definitions, property rights, class and caste, and the ubiquitous spectre of the politics of land. The definitional deficiency was recognized by the participants in the face of the sheer heterogeneity of micro-urban political economy, the diversity of informal and fuzzy property arrangements, and the complex linkages to the larger urban and national social and political spheres. Some of the themes that resonated at this workshop/conference were social protection and welfare policies for the urban poor, harmonizing regulatory and legislative practices to reflect the voice of slum dwellers, and the wrenching trade-offs that arise in dealing with many of the housing and land related issues.

The last conference in the series, "Towns, Metros, and the Indian Economy," was held in Bangalore, India this last March. The focus here was the role played by both large metros and small towns in Indian economic development; the migration linkages between city, town and the countryside; the need for urban centers to play a more dynamic and effective role in the economy; and the impetus that building urban infrastructure could provide to the urban economy. Participants paid significant attention to issues of urban job creation, the benefits of sectoral and occupational clusters in urban centers, and the urgent need for some disruptive solutions for affordable housing.

The CSAS will bring out a special volume of selected papers to showcase some of the key policy insights and conclusions generated at the conference series.

## The 21st Century Indian City

- *Conference I*  
**Developing an Agenda for URBANIZATION in India**  
March 23-25, 2011  
India International Center,  
New Delhi, India
- *Conference II*  
**Working Towards Being Slum Free?**  
April 27-28, 2012  
Blum Center for Developing Economies, UC Berkeley, CA
- *Conference III*  
**Towns, Metros, and the Indian Economy**  
March 26-27, 2013  
Indian Institute for Human Settlements, Bangalore, India

To read more about the individual conferences and reports that were generated, please visit [indiancities.berkeley.edu](http://indiancities.berkeley.edu)

## NOTES FROM THE FIELD

### FRACTURED SPACES OF DELHI: THE CASE OF JAMIA NAGAR—a research project that questions the architectural and urban spatial configurations in Muslim neighborhoods in Delhi.

Shraddha Navalli is a Ph.D. candidate in the Department of Architecture. Her designated emphasis is Global Metropolitan Studies. Shraddha explores the social and spatial relationships between the Hindu and Muslim communities as they exist and manifest in the capital city of Delhi.

#### COULD YOU DESCRIBE YOUR PROJECT?

The morphology of Delhi, its centers of power and history in New Delhi and Old Delhi, with its contemporary satellite towns of Gurgaon, Noida, and Ghaziabad at the fringes, is both indiscernible and dramatic. These fringes and the centers are a *khichdi* (a South Asian food preparation of rice and lentil that is also used in colloquial Hindi to refer to a mish mash) of forms and urban spaces of slums, bazaars, urban villages, residences, some planned and some not. These urban spaces, particularly define themselves in certain areas through the residents - so there are majorities of Punjabis in Punjabi Bagh, Sikhs in Karol Bagh, Bengalis in Chittaranjan Park, South Indians in RK Puram, Muslims in pockets of Old Delhi, and so on. My research focuses on exploring the reasons behind this social and spatial formation and segregation that in some cases may have evolved along ethnic lines and in some due to planning strategies. I am particularly interested in southeast Delhi as it has witnessed a burgeoning of Muslim-dominated enclaves since the 1990s.

#### WHY DID YOU CHOOSE TO STUDY THE PROBLEM OF ETHNIC SEGREGATION THROUGH THE LENS OF ARCHITECTURE AND URBAN SPACE?

I have always been interested in Architecture and Urban Planning. And, Delhi is the city of both my childhood and my youth. I grew up in Delhi and studied architecture there before coming to the US. Growing up in the capital city, at an early age I was a witness to some of the most violent of communal riots in the history of Delhi. In 1984, as a helpless bystander living in west Delhi, I watched a mob force themselves into the streets and burn a neighbor's house. Less than a decade later, in 1992, the demolition of the Babri Masjid deeply affected the secular foundations of my own upbringing. When I started my undergraduate studies in architecture, it was disconcerting to realize that while the discipline taught us to examine habitat issues, sustainability, architectural history and vernacular forms, there was little or no emphasis given to the spatial relationship of ethnic minorities.

#### AND WHY THE JAMIA MILLIA ISLAMIA AREA?

Delhi is very interesting to piece apart. If the city were an old manuscript of layers of histories of different rulers, then the palimpsest of this manuscript would highlight a city with patches of Muslim neighborhoods, usually concentrated near a *dargah* (Sufi shrine) or a *masjid* (mosque), in the older portions of the different cities of Delhi. Where such an old *dargah* or *masjid* existed, one could also expect to find large populations of Muslims. Examples of this are portions of Shahjahanabad, Mehrauli, Khirki Village, Nizamuddin *basti* etc.

The area around Jamia Millia Islamia in Jamia Nagar, however, is somewhat of an exception to this. No old *dargah* or mosque exists 'historically' within the Jamia area. In fact, the nearest one is the Nizamuddin *dargah*, which is about 5 miles away. Since the 1990s, there has been a mushrooming of Muslim dominated neighborhoods in Jamia Nagar, such as Batla House, Zakir Nagar, Zakir Bagh, Abul Fazal Enclave Part I and II, Shaheen Bagh, Kalindi Colony. The population of Jamia Nagar is enormous (estimated at around seven lakh) with Shaheen Bagh itself having roughly 50,000 people. Some call the area around Jamia a different city - *yeh toh ek alag shahar ban gaya hai* (this has become another city in itself). "It's an urban Muslim ghetto," say some residents.

#### ANY ANSWERS AS TO WHY MUSLIMS TENDED TO GATHER IN THIS REGION?

While the university presence of Jamia Millia Islamia is one factor in drawing a Muslim population to the region, I also wanted to explore if communal tensions and ethnic violence had contributed towards this migration. So, for several months I walked around in the various *mohallas* (colonies) of this neighborhood and talked with the locals. Many answered that Muslims felt safer when living in Muslim concentrated areas. Others mentioned how in recent years, their relatives in Ahmedabad or Meerut would speak of stories of violence if a Muslim lived near or in Hindu dominated areas. The Turkman Gate incident of the 70s, when the police opened fire on its mostly Muslim residents, had already instilled fear of the state in the hearts of the Muslims. The Babri Masjid demolition, the Godhra riots, the recent rise of Hindu fundamentalism with the concomitant intensification of anti-muslim rhetoric have only served to further reinforce this fear. Such stories are one such reason behind why some residents prefer to live in a Muslim neighborhood.

My research is still ongoing and I continue to look for answers.



Batla House Chowk

The road intersects many neighborhoods—Batla House, Jogabai, Jogabai Extension, as well as Zakir Nagar.



From Batla House Chowk looking out at the Main Road. The road intersects many neighborhoods—Batla House, Jogabai, Jogabai Extension, as well as Zakir Nagar.

## SPECIAL SECTION

# ‘THE NEED FOR DESI ACTIVISM HASN’T ENDED’

*Anirvan Chatterjee and Barnali Ghosh explain to Monali Sarkar why the Berkeley South Asian Radical History Walking Tour is much more than sharing dead histories*

by Monali Sarkar

Anirvan Chatterjee and Barnali Ghosh were conducting the first Berkeley South Asian Radical History Walking Tour when they heard of the Wisconsin *gurdwara* massacre. For them it highlighted the continued need for activism among South Asians in America like nothing else could.

Chatterjee, who grew up in the San Francisco Bay Area, studied at Berkeley, and founded Book Finder; and Ghosh, who moved from Bengaluru to Berkeley in 1999 as a landscape architecture graduate student and specializes in the design of parks, schoolyards, and streetscapes, have always held activism close to their hearts. In fact, they met in 2002, through a common interest in South Asian arts and activism.

Over the years, they have participated in several South Asian-American social justice, feminist, LGBT, environmental, and arts movements, and they have spent this time picking up stories about activism in the community. The couple brings these stories together in the two-mile Berkeley South Asian Radical History Walking Tour.

South Asian history in California dates

The Berkeley South Asian Radical History Walking Tour ([www.BerkeleySouthAsian.org](http://www.BerkeleySouthAsian.org)) is offered monthly for most of the year, and includes stories of local South Asian American civil rights, feminist, LGBT, youth, and anti-imperial organizing from 1908 onwards. Registration fees benefit projects like Bay Area Solidarity Summer, the South Asian American Digital Archive, and the DesiQ conference



Anirvan Chatterjee, left, and Barnali Ghosh, extreme left in the background on the walking tour in Berkeley. Photo credit: Preeti Mangala Shekar

back at least to 1857. Was there a particular moment when you came face to face with this history, or was it something that was registering at the back of your minds for a while?

Anirvan: As a UC Berkeley undergraduate, I remember my surprise upon seeing a photo of Rabindranath Tagore visiting Berkeley, surrounded by a group of *desi* UC Berkeley students. The image represented the unexpected intersection of two very different parts of my life, and I kept a copy of the photo on my hard drive, a reminder that there were fascinating mysteries out there yet to be explored.

Barnali: When I moved to the United States, I assumed that our roots in America probably went only as far back as the 1960s or 1970s. Encountering the story of California’s Punjabi-Mexican American community at a history exhibit opened up new possibilities about what being South Asian American looked like.

How did the idea of this walking tour come about?

Barnali: We enjoy walking tours that take us beyond the typical tourist sites. In New York, we explored the immigrant history of the Lower East Side thanks to a tour from the New York Tenement Museum. We took an eight-hour walking tour of Rome run by a group of artists and architects, exploring abandoned metro stations, World War II bombing sites, Roma (gypsy) encampments, and farms. We took an ‘alternative Berlin’ walking tour, discovering the local graffiti scene, art spaces, and immigrant markets.

Closer to home, Anirvan participated in ART on BART, artist Amber Hasselbring’s day-long unauthorized guided tour of the San Francisco Bay Area’s BART system, featuring urban planning histories, performance art, dance, and chance encounters.

The lesson we’ve drawn from these tours is that every place has some potential to be fascinating, if the stories are told by passionate locals.

As South Asian activists from Berkeley, we wanted to go deeper, exploring the history of our community, and sharing what we learned in a format that’s more public than dinner conversation with friends. Early on, we didn’t know how much material we’d find, or how exciting the stories would be; but the more we dug, the more we found, and it was clear that the stories were too fascinating to stay locked up in archives and history books.

Did you have to dig very deep for the history, or was it all there just waiting to

be discovered and shared?

Some of the stories were obvious. We’d been in Berkeley when the news about Lakireddy Bali Reddy, the infamous Berkeley sex and labor trafficker, broke in the media. But we found that many recent immigrants to Berkeley had never heard of the case, or only had a very vague sense of it, so it was clear that we had to tell that story, along with the story of how *desi* feminists organized to take on the Reddy family.

Other stories were complex. We had read several books about the Ghadar Party and other Indian nationalist movements of the 1910s and 1920s, but the history was so big and complicated that we didn’t know where to begin. We had a breakthrough when we came across one particular Indian-American freedom fighter from Berkeley whose story encapsulates the whole; we use performance-based storytelling to convey the history of a larger movement through one man’s radical activism.

We got some stories from older activists and community historians like Ved Prakash Vatuk, and we encountered a few by chance, while looking through physical and online archives for references to South Asians in Berkeley.

Without taking away from the surprises in store during the tour, tell us about a few fascinating finds.

Our biggest discovery came from trawling through archives of old newspapers, looking for references to ‘Hindoos.’ We ended up discovering what may be the very first South Asian American protest in Berkeley, back in 1908, when an agricultural grad student from Calcutta led a mass South Asian protest against British imperialism. On the tour, we lead participants to the original location, share contemporary photos of the building where the event occurred, and read from the newspaper story where the incident is described. Audience members have told us that the tactics used in 1908 are ones they themselves have used today.

You have said that you are attempting to follow in the path laid by movement historians like Howard Zinn and Ronald Takaki. Tell us about this inspiration.

Anirvan: I’ve been deeply inspired by the work of historian-activists Zinn and Takaki. They unearthed and disseminated American and Asian-American people’s histories in ways that make them come alive and feel incredibly relevant — not as revisionist history, but as stories as complex as the events we encounter today.

It's difficult to engage in activism without having some sense of history, to understand the trajectory of events. Beyond the inevitable act of curation and our hope that the stories will inspire engagement, we're not imposing any particular reading of how the histories link up.

For example, some audience members see a clear sense of progress, while others see only cyclical patterns, and some walk away with a sense of loss. We hope that by sharing a century of stories of South Asian American activism, we're giving audiences the tools they need to go out and dig into history for themselves — like the Oakland food justice researcher who took our tour, and is now looking into historical links between *desi* students and farmworkers.

Why did you focus the tour on the community's 'radical history'?

Some of our histories are well-known and often retold. Living in the San Francisco Bay Area, it's hard to escape the history of South Asians in Silicon Valley. But the overwhelming power of these model minority myths can be not only dispiriting for those who don't fit the mold, but can also flatten out the complexity of the lives of those who do.

We're fascinated by the stories of those who have stood up to resist oppression, not despite their South Asian heritage, but because of it. The individuals and movements we feature on the tour are often little-known. Few have personally profited from their resistance, and some lost their lives for it. In an environment where our self-worth is often determined by our community's average household income, these are the stories we need to hear to be able to see our community as fully three-dimensional.

Both of you have participated in movements here, becoming a part of the community's radical history. Tell us more about your causes and campaigns.

Barnali: Some people knit or go rock-climbing; we enjoy volunteering in social justice movements. Anirvan's done work in and around South Asian-American communities on hate violence, post-9/11 detentions and deportations, opposition to the war, LGBT issues, and climate justice. I worked to support schools for marginalized girls in India, used arts and

theater to explore issues around gender and violence, and am now focused on transportation and sustainability. We've particularly enjoyed being able to work inside our local Bengali community, bringing community members into the anti-war movement after the invasion of Iraq, and creating space for LGBT Bengalis to share their stories at the 1999 and 2009 North American Bengali Conferences.

Our own activism has been critical to the tour. Many of the stories are ones we first heard from fellow *desi* activists. But more importantly, it's given us a more nuanced sense of what it feels like to do activist work, helping us ask better questions when we do interviews, and making it easier for us make connections between fragmentary evidence.

What is your favorite part of the tour?

We love seeing audience reactions. Local history can be quite dry, so we've developed the tour so it feels somewhat like a performance, to make sure audiences actually connect with the stories. We often see shock, jaw-dropping surprise, watery eyes, and huge smiles.

You talk about the history of South Asians, not just Indians, in this tour. How much did their history of resistance overlap after Partition and later the birth of Bangladesh? Does the activism of these communities from different countries still overlap, regardless of how things might be in South Asia?

There have often been significant overlaps between the work of Berkeley activists from different South Asian nationalities post-1947. For example, we've learned of alliances in the 1970s between Pakistani activists protesting dictatorship, Bangladeshi activists supporting autonomy, and Indian activists working to end Emergency. While some organizations founded in Berkeley have been very nation-specific (example the Bangladesh Support Network, or Asha for Education), activism around domestic American issues (example civil rights) has never been limited to only one national group — keeping in mind that Indians have a long history of dominating nominally pan-South Asian spaces.

When did the first tour begin? As more and more people learn of this tour, you must be finding more stories. How often do you find yourselves updating the tour?

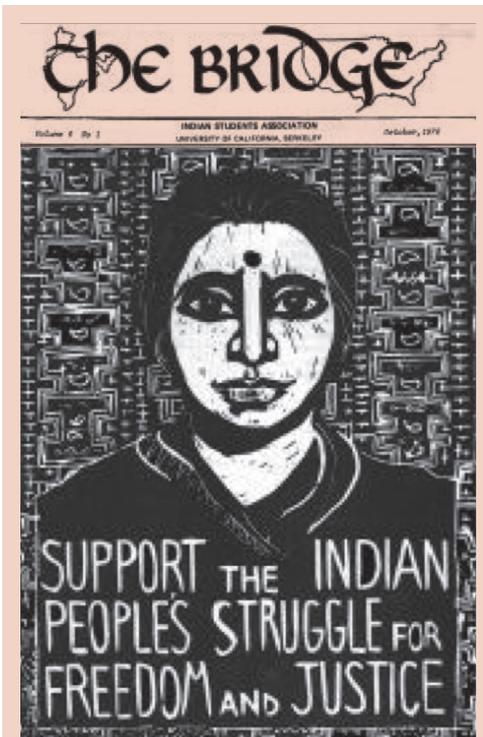
We did the first version of our tour in August 2012 as part of Bay Area Solidarity Summer (BASS) youth summer leadership camp. We have since added significantly to our stock of stories, both through our research and the contributions of participants. Since launch, we have been able to add extra details, new stories, and best of all, new connections between pre-existing stories.

Do you know if this tour has sparked similar interest elsewhere?

A few people have approached us about developing similar walking tours in other places, though all of them are at the beginnings of their research phase.

The proceeds of the tour benefit BASS. Why this cause?

We think it's fitting that we fund the future as we learn about the past. Bay Area Solidarity Summer (Solidaritysummer.org) is a five-day residential summer leadership camp for emerging South Asian American activists and change-makers ages 15-21, with youth coming to the San Francisco Bay Area from as far away as Texas to attend. The program consists of workshops, arts programming,



The cover of a UC Berkeley Indian-American student publication, brought out during a period of anti-Emergency protests. The woodcut image was created by a non-South Asian woman, in solidarity with Indian activists

and history — including the walking tour.

Participants tell us that it's a life-changing program, which has helped many participants find ways to better live their *desi* social justice values, no matter what life path they take.

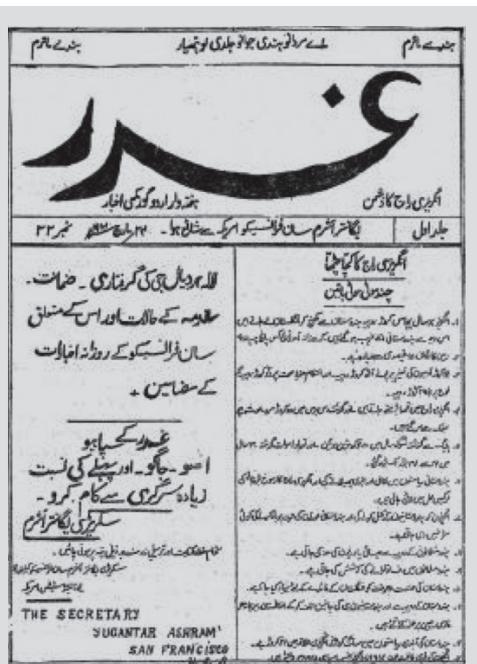
The need for *desi* activism hasn't ended. In fact, as we were leading BASS participants on the radical history walking tour, a student got an SMS, informing her of the bloodshed at the Oak Creek, Wisconsin gurdwara. We finished the tour, only to learn about the bloody aftermath of the latest in a long history of assaults on our community. We're not sharing dead histories; our past and present are intimately linked.

We last spoke just after you finished your Year of No Flying (India Abroad, November 12, 2010). Tell us about the other projects the two of you been involved in since then.

We spent 2009-2010 documenting the work of over 60 climate activists and researchers in a dozen countries around the world, while trying to get around the planet without flying. We then returned to our everyday work lives, while writing and lecturing about what we learned, helping launch an emerging US coalition working on the environmental/climate impacts of aviation, and organizing a national speaking tour on the topic.

The Berkeley South Asian Radical History Walking Tour is a kind of reaction to our Year of No Flying, when we discovered both the joys and environmental relevance of slow and local travel. We don't need to fly to the other side of the planet to find excitement. Some of the best stories and experiences are available on the streets we walk on every single day — you just have to know where to look.

The interview was first published in India Abroad, the oldest and most widely circulated Indian-American weekly newspaper. [www.indiaabroad-digital.com](http://www.indiaabroad-digital.com).



The cover of the Urdu edition of Ghadar, March 24, 1914. The weekly was a mouthpiece of the Ghadar Party



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A Guftugu on Dastangoi

Pakistan@Berkeley

New South Asia Publications



EDITOR: PUNEETA KALA

## CELEBRATING THE 100TH YEAR OF THE GHADAR MOVEMENT A SONG OF REVOLT

The Ghadar Party, initially the Pacific Coast Hindustan Association, was formed in 1913 in the United States under the leadership of Har Dayal, with Sohan Singh Bhakna as its president. The members of the party were Indian immigrants, largely from Punjab. Many of the revolutionary and leading activists of the Ghadar party were students at the University of California at Berkeley. Kartar Singh Sarabha (1896–1915) was one such luminary of this movement. He was among those who left the U.S. in 1914 to fight the British in India. During the struggle, he was arrested and executed for his role in the Ghadar Mutiny. He was 19 years old when he was killed. Bhagat Singh was one of the many who were inspired by Kartar Singh's dedication to the cause of freedom and justice. What follows is an original poem by him.

करतार सिंह सराभा  
 जो कोई पूछे कि कौन हो तुम

जो कोई पूछे कि कौन हो तुम  
 तो कह दो बागी है नाम अपना  
 जुल्म मिटाना हमारा पेशा  
 ग़दर का करना ये काम अपना  
 नमाज़-संध्या यही हमारी  
 और पाठ पूजा भी सच यही है  
 धर्म कर्म सच यही है प्यारों  
 वही खुदा और राम अपना

KARTAR SINGH SARABHA

IF THEY ASK YOU WHO YOU ARE

*if they ask you who you are  
 tell them that your name is Rebel  
 that your occupation is to wipe out tyranny  
 that your work is to create ghadar (tumult)  
 that this is your namaaz and your sandhya  
 that this is the way you worship  
 that this is your only true religion  
 that this is your khuda, that this is your Ram.*

Translated by Ali Mir  
 Co-author of *Anthems of Resistance: A Celebration of Progressive Urdu Poetry*