

KHABAR

FALL 2017

A VIEW FROM THE CHAIR

In July this year – shortly after taking over as Director of the Institute for South Asia Studies – I was brought up short by unmistakably “desi” sounds as I was walking toward UC Berkeley’s landmark Sather Gate. It was an all-“desi” group; they were singing “Dil Se.” I stopped to listen. “Dil Se” gave way to a “Lagaan” medley, then “Ishq Bina”, and finally “Oru Maalai”. They sounded great, and they were a sight to behold – a group joyously raising their voices for anyone who cared to listen. It got me thinking about how much the South Asian experience in the United States has changed since my days in college in the late 1980s. At the time there was no such thing as an all-“desi” acapella group, let alone all the other ways in which desi-dom is celebrated on today’s campuses: packed introductory-level classes, more interest than ever in studying South Asia at the graduate level, Bollywood dance competitions, movie retrospectives of all sorts, national and language day celebrations, South Asian

fraternities, etc. Yes, things have certainly transformed a lot since my college years.

At Berkeley the signs of this coming out party are everywhere.



The Institute does a lot; much of what it does, it does really well. Justifiably, it has been rewarded over the years. But the Institute can yet grow so much more. High on that list must be the establishment of a Center focused on contemporary India — Munis D. Faruqui

To my mind, however, the Institute for South Asia Studies is Exhibit A. Over the past twenty-five years it has transformed itself from a Center into an Institute; it has more faculty (over 50) affiliated with it than ever; it manages endowments for Bangla, Tamil, Telugu, and Urdu language instruction; an administrative chair is associated with the Director’s position; it houses a Center devoted to Bangladesh Studies as well as initiatives focused on Himalayan Studies, the 21st Century Indian city, Pakistan, urban water and sanitation, and Urdu; it presents five endowed annual distinguished lectures every year; it offers various kinds of fieldwork grants to graduate students and administers both a national dissertation prize and an overseas Urdu language program; it hosts more than twenty five events every semester; it maintains an active publications office; and it has active collaborations not only with California- and US-based but also international universities. I could go on but I think you get the picture.

None of this would have been possible without the imagination and support of many constituencies, including students, faculty, staff, administrators and countless donors; steady and judicious leadership at the Institute, spanning decades; and a fundamental

The Institute's New Campaign

CENTER FOR RESEARCH ON CONTEMPORARY INDIA

With the support of the University and the Indo-American community, the goal of the Institute in the coming years is to create a research center dedicated to the study of Contemporary India and its future. Our hope is that this larger Center for Research on Contemporary India will have the potential to become an important force in the efforts to build and strengthen democracy, economic prosperity, environmental sustainability, & social equity in India and help create:

- Increased academic ties between U.S. and Indian scholars and research institutions.
- Increased understanding about the future of India through public programs.
- Further knowledge of critical issues facing India through research opportunities
- Training of the next generation of scholars and researchers on India

Support the Institute's
CENTER FOR CONTEMPORARY RESEARCH ON INDIA

southasia.berkeley.edu/
GIVE-BIG-SOUTH-ASIA

MUNIS D. FARUQUI

DIRECTOR, INSTITUTE FOR SOUTH ASIA STUDIES; SARAH KAILATH CHAIR OF INDIA STUDIES; ASSOCIATE PROFESSOR, SOUTH & SOUTH EAST ASIAN STUDIES

Dr. Faruqui is a historian of medieval India. As the new Director, Dr. Faruqui aims to strengthen UC Berkeley's commitment to offering instruction in the widest possible array of South Asian languages, to hire more faculty with South Asia-specific interests, and to work with communities in the Bay Area and beyond to support the study of South Asian religions and cultures, histories, and contemporary economic and political issues. Since his arrival in UC Berkeley in 2005, Dr. Faruqui has been extensively involved in the Institute's activities. He has served multiple stints on the Institute's Executive Committee and various grant-giving committees, and has actively participated in the Institute's programming activities. In particular, Dr. Faruqui has been instrumental in building two initiatives, the first focused on Urdu language teaching, the other on a critical study of Pakistan. At this moment, Dr. Faruqui is particularly interested in fulfilling the Institute's decades-old goal to set up a Center for Contemporary India.

all-round commitment to the idea that South Asia must have a central place at an institution such as ours, and one that former Chancellor Clark Kerr notably called a “multi-versity.”

This brings up an important point. The Institute does a lot; much of what it does, it does really well. Justifiably, it has been rewarded over the years. But there are important areas where the Institute can still grow. High on our list is the establishment of a named Center on Contemporary India as well as a Sheikh Mujibur Rahman Chair in Bangladesh Studies. Other longstanding priorities – such as creating endowed initiatives focused on the study of Hinduism, on the state of the environment (*cont'd on page 3*)

LAWRENCE STEPS DOWN AS CHAIR OF THE INSTITUTE

— his tenure as remembered by Faculty & Friends



Lawrence has been a kind and positive force as Director of ISAS, generous and supportive of the faculty, and with a gift to find the right words at the time of crisis, words that expressed the sentiments of our whole community in a way only he can do. Thank-you! — **Alex von Rospatt, South & Southeast Asia**

Lawrence's tenure as the leader of our Institute for South Asia Studies has been a period of great progress and development for the program of South Asian Studies on the Berkeley campus. It was under his leadership that the Center for South Asia Studies was upgraded to the status of an Institute and the Subir & Malini Chowdhury Center for Bangladesh Studies was inaugurated as one of its most vital elements. He has thus presided over one of the most crucial periods in the life of the unit and has raised its profile on campus, in the country and around the world. Under his leadership Berkeley has hosted dozens of extraordinary speakers from all over the world and has staged more exciting and illuminating events than I can possibly list here. What I will remember most about his turn in the Chair is his extraordinary and inimitable ability to introduce an amazing variety of scholarly and creative visitors to our campus, to lead vibrant discussions during the question and answer periods, and to host scholarly and social events. No one does this with as much grace and class as Lawrence. So we will all miss him at the helm of our hardy little band of South Asianists; but we send him off with our thanks and our blessings as he returns full time to his academic pursuits even as we look forward to the leadership of Munis bhai. Well done, Lawrence-ji! Sivas te panthanah santu. May the paths that lie ahead be auspicious for you. — **Bob Goldman, South & Southeast Asia**

Thank you, Lawrence, for your rapid and ready support for faculty concerns and endeavors in whatever department they might have emerged. That is an ever-more important aspect of the position, it seems, as the endeavors of the Institute diversify and expand. — **Bonnie C. Wade, Music (Emerita)**

Lawrence Cohen's tenure as Chair of ISAS bore the imprint of his intellectual persona: the convergence of a profound Area Studies knowledge of South Asia with an intellectual omnivorousness that is rare even at Berkeley. At every ISAS event that Lawrence hosted, we sensed a man who listened closely, asking dense - even impossible! - questions with an air of generosity that was at once disarming and exhilarating. Lawrence's leadership - gentle but tenacious - will be missed. — **Harsha Ram, Comparative Literature**

I have known Lawrence since around 1995-96 when I came to UC Berkeley as an Indo-American Community Chair in SSEAS. Lawrence, with Aditya Behl, had also arrived as new assistant professors. We hit it off very well. This spirit of camaraderie and dialogue continued and got picked up again when I arrived as visiting professor in religious studies/Indian philosophy. The last three years as visiting scholar with ISAS roughly coincided with Lawrence's tenureship as Director: so one can imagine how exciting and fecundating this period has been for me. Even though our respective terms are over at ISAS, our conversation will doubtless continue and deepen.

— **Purushottama Bilimoria, GTU**

As the Chair who preceded Lawrence, I stepped down with pleasure (and relief!), knowing that the then Center, now Institute, would be in the hands of an intellectual who cared both about the practices of knowledge formation in South Asia and about the everyday culture and politics of the nations that constitute it. I'd like to mention two particular qualities that Lawrence's directorship of the Institute really foregrounded. First, I will add my voice to everyone else who writes an appreciation of Lawrence and point to the delight of the Lawrence Cohen introductions to speakers at ISAS events. I want to note in particular, not just that these were carefully prepared prologues to talks, as opposed to synopses of curriculum vitae, but also that he paid the same attention to the work of the speaker regardless of whether she was a revered scholar or a PhD student. I think that this intellectual respect is vintage Lawrence, and a quality that is too rare in our hierarchical world. The second quality is his deep ethical concern with what the Institute stood for. Lawrence was the Director during one of the worst tragedies the Institute has faced — the death of our student Tarishi Jain during the attack in the café in the Gulshan neighborhood of Dhaka. The email Lawrence composed and sent out at the time was a beautiful example of what good leadership can do. It combined a eulogy to Tarishi, and an acknowledgment of the collective mourning for her loss, with a refusal to settle for easy explanations of this terrible event. Appealing to the best, as opposed to the worst, in us, Lawrence reminded us that as an academic institution at a historical moment such as this, our central challenge must be the search for better understanding of what he called "the specters of our times." — **Raka Ray, Sociology**

It seems like only yesterday that I had arrived in Berkeley straight from graduate school. And, almost immediately, I found a new intellectual home in the Institute for South Asia Studies (then still the CSAS) under the directorship of Lawrence Cohen. Under his guidance, Stephens Hall became, and continues to be, a principal anchor for faculty and students from various disciplines and areas of interest broadly invested in South Asia. From the CSAS to the ISAS, with multiple initiatives in diverse fields ranging from "art" to "water," the Institute for South Asia Studies has indeed come a long way under Lawrence's directorship. Always present and always generous, Lawrence made the Institute a second home — in the best sense of the word — for many of us. Friend, intellectual interlocutor, and mentor, I raise a toast to you, Lawrence. Salut! — **Sugata Ray, History of Art**

Although as a retiree I rarely come to campus these days, what I have heard and seen about Lawrence's achievements as Institute chair is exceptional and exciting. Most visibly of course, building on the work of his predecessor Raka Ray, Lawrence has transformed the old Center I knew as Chair over a decade ago into a full-fledged Institute, hosting subordinate centers for Pakistan and for Bangladesh. In so doing, with amazing energy and enthusiasm, he has nourished the development of fresh approaches to scholarship on South Asia, and dramatically enhanced Berkeley's leadership in the field. His successor will find a sturdy structure on which to build. — **Tom Metcalf, History (Emeritus)**

THE INSTITUTE FOR SOUTH ASIA STUDIES AT THE UNIVERSITY OF CALIFORNIA AT BERKELEY



(From left) Sanchita Saxena, Munis Faruqui, Puneeta Kala, & Adele Perera

ISAS STAFF

Sanchita Saxena is the Executive Director of the Institute and the Director of the Chowdhury Center for Bangladesh Studies under the ISAS. She received her Ph.D. in Political Science from UCLA in 2002. Prior to joining the Institute, Dr. Saxena was the Assistant Director of Economic Programs at the Asia Foundation. She was a Public Policy Fellow at the Woodrow Wilson International Center for Scholars in Washington D.C. in 2010 and 2014 and a Rockefeller Foundation Bellagio Resident in 2016. She is the author of *Made in Bangladesh, Cambodia, and Sri Lanka: The Labor Behind the Global Garments and Textiles Industries*.

Puneeta Kala is the Institute'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.

Adele Perera is the Program & Publications Assistant at the Institute. Adele graduated from UC Berkeley with a degree in Genetics and Plant Biology in 2014. She is excited to be joining the Institute and looks forward to learning more about diverse South Asian cultures. Adele is interested in the complexity of social justice and the variations within different South Asian regions and communities, and how different power structures change when viewed through Western and non-Western lenses.

New fund & lecture series in 2016

THE BHATTACHARYA INDIA FUND

The Institute is proud to announce the establishment of the Bhattacharya India Fund, a new program established by Kimi and Shankar Bhattacharya, both long time supporters of Bangla Studies at UC Berkeley as well as of the Institute. The fund provides financial support for two programs: the Bhattacharya Lectureship on the Future of India and the Bhattacharya Graduate Fellowship.

The Lectureship will enhance UC Berkeley's impressive strengths in contemporary South Asia Studies by making an impact on the way India is perceived and understood in the United States. This is a moment of profound importance in India as it stands at the cusp of two worlds – a democratic and modern world on the

one hand and a backward-looking, neo-traditional world on the other. The annual lectureship will create a forum where prominent figures both from the global academic community, as well as from the world beyond academia, including journalists, artists, leaders of civil society, and business leaders, will share their ideas about where India is going economically, socially and politically, with Berkeley and the larger community.

The competitive Fellowship will award graduate students grants of up to \$1000 for research travel to India and up to \$500 for domestic conference travel for presentations on topics related to contemporary India. Graduate students find awards such as these critical to furthering their research agenda, building key academic and professional networks, and securing larger funding opportunities.

(cont'd from page 1) in South Asia, on peace and security issues in the region, and the minority experience in South Asia, building endowments to protect preeminent language programs in Hindi and Punjabi, and finding a qualified occupant for our endowed Quaid-i-Azam Chair in Pakistan Studies – must be explored with renewed energy.

With and beyond the Humanities and the Social Sciences, the Institute must also better engage other units on campus including Business, Law, Public Policy, Education, Journalism, Environmental Design, and Public Health. It must also continue to forge closer ties with other South Asia centers with an eye to sharing the costs of bringing foreign-based academics, artists and filmmakers to the United States as well as funding critical institutions for faculty advancement such as the *South Asia Across the Disciplines* book series and establishing peer-reviewed journals in under-resourced fields. Finally, the Institute should improve on outreach efforts to Berkeley's undergraduate and graduate population. Some easy-to-implement ideas include hosting research-based student talks at the Institute, offering small grants to specific student-led initiatives, and creating a scholarship fund to bring remarkable South Asia-based students to study at Berkeley.

An ongoing challenge for us, and one that we have had to live with in recent years, is the continuing drop in funding from the federal government. Of perhaps greatest concern is the uncertainty around the federal government's funding for FLAS graduate fellowships, instruction in languages like Bangla, Punjabi, and Urdu, and the Institute's K-12 and other outreach programs. Other threats emanate from closer to home. They include California's diminishing financial commitment to the entire UC system as well as UC Berkeley's current budget deficit.

Responding to these dangers will require careful stewardship of what the Institute has already painstakingly built alongside a redoubling of efforts to remind different constituencies of the vital role the Institute plays in the many

conversations unfolding about South Asia in California and beyond. The Institute has always been the place for South Asia-focused activities at UC Berkeley. The Institute intends for this to always be the case. In Fall 2017 alone, the Institute will host or co-host a wide range of talks and events including book or poetry readings by Salil Tripathi, Murzban Shroff, and Arundhati Subramaniam; conversations with Rahul Gandhi, Mallika Sarabhai and Robert Thurman; talks by David Gilmartin, Reetika Khera, Samira Sheikh, Solomon Darwin, Ejaz Hussain, Stephane Gros, Maya Tudor, Ornit Shani, Sharada Prasad and Isha Ray; film screenings and discussions with directors Harjant Gill and Iffat Fatima; and a number of other sponsored events including a symposium on Indian cinema, a South Asia film festival in San Francisco, and a student-initiated conference focused on India. The Institute will also welcome Nandini Sundar as a visiting scholar.

The Institute stands out on the UC Berkeley campus – to my mind – as a profound example of what a shared community of interests and goals can achieve. This sharing allows us to mostly celebrate together. However, on rare occasions it also means that we grieve together. This past year our community experienced some deep losses. We acknowledge with great sadness the unexpected demise of Kavita Datla, an Associate Professor at Mt. Holyoke College and a Ph.D. from UC Berkeley's History department, Isabelle Clark-Deces, a Professor at Princeton University and a Ph.D. from UC Berkeley's Anthropology department, Jeff Hadler, an Associate Professor in UC Berkeley's Department of South and Southeast Asian Studies, and American writer and professor emerita in UC Berkeley's Department of English, Bharati Mukherjee. Nor is that all. Tragically, we also lost an undergraduate to a terrorist attack in Dhaka in 2016: Tarishi Jain, a sophomore and the recipient of an internship grant from the Institute's Chowdhury Center. The Institute mourns their passing. We also acknowledge our good fortune to have benefited from closeness to such

About the Donors:

KIMI & SHANKAR BHATTACHARYA

Kimi and Shankar (MBA '75) Bhattacharya have been avid supporters of UC Berkeley and the Institute for South Asia Studies ever since they first met in Sproul Plaza in 1971.

Shankar was born in India and moved to the US after completing his undergrad in Engineering from IIT-Kharagpur.

Kimi was born in the

Fiji Islands where her grandparents had migrated to from India as indentured labor in the late 19th century. She came to the US as a young girl with her parents. She started her undergraduate studies at UC Berkeley but moved to San Francisco State to pursue a BA in Fine Arts. Shankar is a retired utility executive and Kimi is a retired school teacher and they are both long-time Oakland residents. ❖



We strongly believe that the U.S. & India, the world's oldest and largest operating democracies, have much to learn from each other. This is a small resource towards promoting that goal.

— Kimi & Shankar Bhattacharya

The Inaugural Bhattacharya Lectureship on the Future of India INDIA AT 70: A HISTORIAN'S REPORT CARD

The Institute was privileged to have Dr. Ramchandra Guha, the

noted Indian historian and author, as our inaugural speaker in the Bhattacharya Lectures on the Future of India.

Dr. Guha, who has written one of the definitive histories of the country's past 70 years, reflected on India's evolution since its independence (cont'd on page 4)



Ramachandra Guha

accomplished lives. Ultimately, it is worth recalling the community ethos that drives the Institute. No matter how active or faint one's participation, everyone is welcomed on their own terms. Returning to my "desi" acapella experience from last summer, I recall looking up at the words embossed on the Sather Gate shield, high above the singers' heads: "Fiat Lux" (let there be light). I can't help but recall them now as I embark on what for me is a new journey as Director of the Institute. For all the challenges ahead, I remain optimistic that through our shared efforts the Institute's place in an expanding South Asia-related firmament will only shine brighter in the coming years. ❖

(cont'd from page 3) in 1947 by assessing the nation on its progress on four fronts: political democracy, social justice, cultural pluralism, and economic betterment. While he hailed the progress that has been made on the political front from universal franchise to self-assertion by the weaker sections like the Dalits and women, he regretted the rise of authoritarian populism, the decline in the autonomy of public institutions, and the fact that the bureaucracy had allowed itself to become a hostage to its political masters.

Within the domain of cultural freedom, he lauded India's sustenance of linguistic pluralism, calling it perhaps independent India's greatest achievement. On religious freedoms, however, he felt that things had deteriorated and nationalism and patriotism had been made indistinguishable. He bemoaned the rise of Hindu fundamentalism across the country saying that it undermined the ideals with which the founding fathers of the constitution had hoped the people to live by. Equally scary, he said, was the rise of extremist thought that was suppressing the freedom of expression in arts, writings, filmmaking and other forms of art.

Referring to the country's economics, the acclaimed historian noted that while there had been a decline in poverty and destitution, on the negative side, however, there was also a trend of jobless growth and environment

New in 2017:

THE BHATTACHARYA GRADUATE FELLOWSHIP

The Institute for South Asia Studies is proud to announce the establishment of the Bhattacharya Graduate Fellowship which provides grants of \$1000 for research travel to South Asia and \$500 for domestic conference travel or in-country library research to UC Berkeley graduate students.

The 2017 Award Recipients:

RESEARCH TRAVEL

Bhumi Purohit (Political Science) for her project titled, *Information and Political Polarization: Can Policy Data Reduce Ethnically and Religiously Polarizing Rhetoric in Indian Political Campaigns?*

degradation within the country.

Dr. Guha ended his talk by saying, "while we Indians are more free today than when the British left our shores, we are less free than what the framers of our constitution hoped for or expected us to be," and that "much work lies ahead of us."

Dr. Ramachandra Guha is a historian and biographer based in Bangalore. He has taught at Yale and Stanford, held

Anirvan Chowdhury (Political Science) for *Consolidating power after hegemony decline: evidence from West Bengal, India.*

CONFERENCE TRAVEL

Lisa Brooks (South and Southeast Asian Studies) for *Fluid Bodies: Leeches in Classical Ayurvedic Medical Compendia and Practice*

Shakthi Nataraj (Anthropology) for *A Mother, a Man, and an Anthropologist*

William F. Stafford Jr. (Anthropology) for *Value and the Distribution of Proximity: The Autorickshaw Meter and Regimes of Location*

For application procedures & eligibility requirements please visit
SOUTHASIA.BERKELEY.EDU/BHATTACHARYA-INDIA-FUND

Deadline: MID APRIL

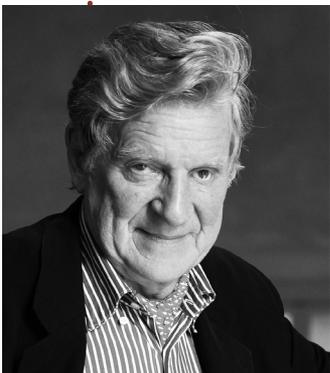
the Arné Naess Chair at the University of Oslo, and been the Indo-American Community Visiting Professor at the University of California at Berkeley. In the academic year 2011-2012 he served as the Philippe Roman Professor of History and International Affairs at the London School of Economics. ❖

Videorecording of lecture at southasia.berkeley.edu/ramachandra-guha

New Lecture Series in 2017

THE ISAS-VSB LECTURES ON RELIGION IN THE MODERN WORLD

The Institute for South Asia Studies (ISAS) and the Vedanta Society Berkeley (VSB) are proud to launch a new lecture series on religion in the modern world. This series seeks to invite distinguished scholars of world religions to campus with the aim of improving and diversifying conversations about



Prof. Robert Thurman

the role of religion and spirituality in modern societies.

Our inaugural lecture in this series will be delivered on October 18, 2017, by famed Tibetologist, Prof. Robert A. F. Thurman. Prof. Thurman is the Jey Tsong Khapa Professor of Indo-Tibetan Buddhist Studies at Columbia University and the President of the Tibet House U.S., and of the American Institute of Buddhist Studies. He is a recognized authority on religion and spirituality, Asian history, world philosophy, Buddhist science, Indo-Tibetan Buddhism, and H.H. Dalai Lama.

For more information please visit southasia.berkeley.edu/isas-usb-lectures

A Symposium for launching the Berreman-Yamanaka Fund and Himalayan Studies@Berkeley

CELEBRATING THE LIFE & LEGACY OF GERALD BERREMAN

On October 13, 2016,

the Institute organized a symposium under the stewardship of Prof. Alex von Rospatt to celebrate both the life and legacy of the late UC Berkeley Anthropologist, Prof. Gerald Berreman and to mark the launch of the newly established Berreman-Yamanaka fund in support of Himalayan Studies.

The half-day symposium began with talks by leading scholars of this region including Todd Lewis (*College of the Holy Cross*), Isabelle Clark-Deces (*Princeton University*), Vincanne Adams (*UCSF*), and Alex von Rospatt (*UC Berkeley*). The formal talks were followed by two special presentations. The first by Melissa Lewis on the vast digital archive that Prof. Berreman had amassed over the course of his anthropological excursions into the Garhwal hills of Northern India. And the second by his wife, Dr. Yamanaka, in which she shared the back stories and photos of Kalmu, a village boy who turned from a goat-herder to a miracle man with thousands of worshippers, and whose spectacular ascent Prof. Berreman had analysed.



Gerald Berreman with his wife, Keiko Yamanaka

The evening concluded with a reception that featured tributes to Prof. Berreman by friends and colleagues many of whom recalled with great fondness his sense of humor, love of travel, and his regular "breakfast club" meetings. ❖

Videos of the talks & tributes at southasia.berkeley.edu/berreman-legacy

New Fund in 2017

THE BERREMAN-YAMANAKA FELLOWSHIP FOR HIMALAYAN STUDIES

The Institute for South Asia Studies is proud to announce the establishment of the Berreman-Yamanaka Fund for Himalayan Studies at UC Berkeley. Established in memory of famed UC Berkeley Anthropologist, Prof. Gerald Berreman, by his wife, Dr. Keiko Yamanaka, and family, this endowment provides an annual award of up to \$1500 to UC Berkeley graduate students for research on topics related to Himalayan Studies across Bhutan, India, Nepal and Pakistan.

For application procedures & eligibility requirements please visit

SOUTHASIA.BERKELEY.EDU/HIMALAYAN_STUDIES_UCB

Deadline: MID APRIL

STUDENT FUNDING OPPORTUNITIES CONTD.

BERKELEY-AIPS URDU LANGUAGE PROGRAM IN PAKISTAN

A Pakistan-based program that provides Urdu language training to US-based students for fifteen-weeks for studying Urdu in an intensive Urdu language immersion program based at Lahore University of Management Sciences (LUMS) in Pakistan. The program covers all costs related to airfare, visa, LUMS admission, tuition, and hostel fees, as well as all excursions and activities that fall within the program. In addition, the program also provides a monthly maintenance allowance. -

The 2017 BULPIP Cohort

Ali Imam: B.A. in Economics and in

More information at SOUTHASIA.BERKELEY.EDU/BULPIP

Application Deadline: MID FEBRUARY

International Studies, University of Michigan

Gabriel Saheb: M.A. Candidate, South Asian Studies, SOAS University, London

Shelby House: B.A. in Middle Eastern & South Asian Studies and in Comparative Politics, Vanderbilt University

Areej Jahangir: Ph.D. Candidate in Science and Technology Studies, Rensselaer Polytechnic Institute

Veronica Canas: M.T.S. in Islamic Studies, Harvard Divinity School

Mariam Yousof: Ph.D. Candidate in Economics, UC Davis

THE SUBIR & MALINI CHOWDHURY CENTER FELLOWSHIPS, SCHOLARSHIPS, & INTERNSHIPS FOR BANGLADESH STUDIES

The Chowdhury Center provides three fellowships as well as all-expense paid, Bangladesh-related summer internship opportunities to Berkeley students.

The 2017 Fellowship Awardees

Samira Siddique: M.S. Candidate, Energy & Resource Group, was awarded the *Subir Chowdhury Fellowship on Quality of Life in Bangladesh* for her research on the social and economic effects of climate change, with a focus on current infrastructure and environmental health vulnerabilities.

Kashfia Nehrin, M.A. Candidate, Development Practice, was awarded the *Malini Chowdhury Fellowship on Bangladesh Studies* in support of her work on research-oriented social enterprises for bringing sustainable development to Bangladesh.

The 2017 Scholarship Awardee

Abhishek Dalal, B.A. Candidate, Public Health & South Asian Studies, was awarded the *Subir Chowdhury Undergraduate Scholarship*. The award supports his interest in medicine, health behavior, and health care administration.

The 2017 Internship Awardees

Spandana Singh worked as an intern for Bangladesh Legal Aid and Services Trust (BLAST) where she conducted legal research on international & comparative law in relation to strategic litigation cases and helped draft press releases

Prathyush Parasuraman worked as an intern for Bangladesh Legal Aid and Services Trust and helped them with their public interest litigation cases.

More information at

CHOWDHURYCENTER.BERKELEY.EDU/FUNDING

Deadline: END FEBRUARY

CHOWDHURYCENTER.BERKELEY.EDU/INTERNSHIP

Deadline: END APRIL

FLAS FELLOWSHIPS —funding for studying South Asian languages

Each year the Institute 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.

The 2017 Award Recipients:

ACADEMIC YEAR AWARD

HINDI: Tara Gonsalves (UC Berkeley), Sohini Pillai (UC Berkeley)

SANSKRIT: Max Brandstadt (UC Berkeley), Hannibal Taubes (UC Berkeley)

TAMIL: Ned Dostaler (UC Berkeley)

URDU: Rachael Hyland (UC Berkeley)

SUMMER AWARD

HINDI: Sarah Manchanda (UC Berkeley), Samuel Cushman (University of California-Santa Cruz)

MALAYALAM: Brent Otto (UC Berkeley), Lisa Brooks (UC Berkeley)

PUNJABI: Nick Randhawa (UC Berkeley), Rishi Khalsa (UC Berkeley)

SANSKRIT: Jessica Merritt (Indiana University-Bloomington)

TAMIL: Ned Dostaler (UC Berkeley), Keith Cantu (UC Santa Barbara)

More information at

SOUTHASIA.BERKELEY.EDU/FLAS-FELLOWSHIPS

Deadline: MID JANUARY

THE MAHARAJ KAUL MEMORIAL GRANT

Established in the memory of Maharaj Kaul, a UC Berkeley alum, tireless campaigner against injustice, and long-time supporter of ISAS's mission and activities, this grant provides support for awards of \$1000 toward research travel in South Asia and \$500 for domestic conference travel.

The 2017 Award Recipients:

RESEARCH TRAVEL

Shaivya Mishra (Ph.D. Candidate, History): *"Revolutionary" Lives in Colonial India: Nationalism and Colonial Surveillance in the United Provinces, 1907-1944*

Vaishnavi Surendra (Ph.D. Candidate, Agricultural and Resource Economics): *Do village moneylenders in rural India adapt to a changing credit landscape?*

CONFERENCE TRAVEL

Mihiri Tillakaratne (Ethnic Studies): *"These Moves Are Memories": Embodied Memory, Sex, and Heteronationalism in Island of a Thousand Mirrors*

More information at

SOUTHASIA.BERKELEY.EDU/MAHARAJ-KAUL-GRANTS

Deadline: MID APRIL

HART FELLOWSHIPS FOR TAMIL STUDIES

Through the generous contribution of UC Berkeley Professors, George and Kausalya Hart, both cornerstones of Tamil Studies at UC Berkeley, the Institute is able to offer the following annual grants in support of Tamil studies.

- The **Hart Fellowship for Tamil Studies** which provides grants of up to \$2000 for research and \$500 for conference/library travel
- The **Bodha Pravaham Undergraduate Fellowship for Tamil Studies** supports two awards of grants of \$900 for research travel to South Asia for Cal under-grads.

The 2017 Hart Fellows

for Research **Kalyani Ramnath** (Ph.D. Candidate, History, Princeton University) for *Boats in a Storm: Law, Politics and Jurisdiction in Postwar South Asia*

for Conference **Sowparnika Balaswaminathan** (Ph.D. Candidate, Anthropology, UCSD) for *Vishwakarma's Children: Ethical Life and Proper Practice in an Artisan Community in South India* at the South Asia conference in Wisconsin-Madison, in 2017.

The 2017 Bodha Pravaham Fellows

Sailakshi Senthil Kumar (B.A. Candidate, Anthro & Public Health) for *Overcoming the Taboo in Tamil Communities about Sexual Health Education*

Depthisri Suresh (B.A. Candidate, MCB, UC Berkeley) for *The Identity of Modern Day Feminism in South India*

More information at

SOUTHASIA.BERKELEY.EDU/HART-FUND

Deadline: MID APRIL

MIRA NAIR BETWEEN WORLDS

In Spring 2016, the Institute was privileged to welcome acclaimed movie director Mira Nair to UC Berkeley to deliver the 5th Sarah Kailath Memorial lecture. The lecture was in the format of a conversation between Ms. Nair and Prof. Harsha Ram. Below is an edited excerpt of that riveting conversation that touched upon movies, musicals, and a life of "in-betweenness." Transcription provided by Sridevi Prasad.



Mira Nair with Prof. Harsha Ram

Harsha Ram: A question that struck me about your work is how consistently you return to the problem of class. You don't try to escape from class into gender or into ethnicity or race, but the fundamental question of human inequality seems to be haunting you from the moment you began making movies. One of the things that strikes me (I'm saying this as an Indian and as an American) is the way that all of us both in India and Oakland cope with life by desensitizing ourselves. There's a certain kind of numbness that becomes an operative or necessary condition for living life, particularly imagining it in Africa. How is it that you have overcome this kind of Indian numbness that I think many people in the audience would recognize as familiar? Why is it that you return to things that most Indians would take for granted the servants, the hierarchies, the street life, the squalor and so forth? This comes, as we move into Monsoon Wedding, that you very consciously chose to parallel love stories. On one hand, the story of Hemant and Adivi and on the other, the story of Alice and Dubey. So there is a sense that the poor matter to you. And I wonder what motivates you.

Mira Nair: I'm always energized and deeply inspired by those who are considered marginal to our societies. Ever since I was kid in India, I've lived cheek-by-jowl with the working-class. My mother tells a story of me going for a jog at 10 years old and coming back with a beggar because I was really interested in that beggar man's story. In India we grow up with our servants' children all

the time. Even as a child, I could eat whatever I wanted in my house and just cross the lane to my ayah's and see exactly how they lived. These things made a huge impression on me. My mother, who calls herself a professional beggar, by training is a social worker. She set up the first home for healthy children of leper parents in Orissa. Leprosy was a big problem in Orissa. She was the first example I had of taking action and not just sitting around looking at it. She was elegant and glamorous. She had a high society life - she was a bureaucrat's wife. She did all those things. But she also had this real calling to action which continues to this day. She's the chairperson of the Salaam Bombay Trust, the foundation, which is now 27 years old, that we set up after Salaam Bombay for street kids.

So, I had that example. I had people around me who told me it's possible to not just sit around thinking about this stuff but to engage with it. And, it was always a much more interesting life when looking at it from both sides.

Salaam Bombay for instance, came out of when I was making the documentary and was living with the strippers in their tenement in Chhatkopar. I did that for a whole month because I wanted to create trust and I really wanted to understand what their life was like. Because I actually lived with these women, Rekha and Rosie, I was sometimes considered a stripper by the tenement that I was living in. That was also very interesting and very important because then you really understand what it's like to face those double standards. The men who come to see you take your clothes off and the men who will spit on you when you come home. It was very palpable and visceral and for me it was very important to not just observe from an exalted place but to actually get in there. Because when you get in there, you understand that it's not so simple.

In a small film that many have not seen called *Children of Desire and Sex*, about women who go through amniocentesis to understand if it's a boy or a girl, and if it's a girl, they have the abortion. I wanted to investigate this. I stayed in a clinic in Bombay for several months. Meeting people who would come there. Asking them if I could follow them as they had the amnio and waited for the results. And asking what would they do. The person who let me do that was an anemic, weak woman who said "I just want a son." And her husband, contrary to the belief that men only want a boy said, "please don't go through with

this. You're weak and won't be able to sustain this." But she persisted. And as I was filming her and, fortunately or whatever, she had a boy. Her husband, the reality is, couldn't believe that she had put herself through that ordeal.

The reality of life is much more revealing and much more unexpected than what you think it might be. And that's what's very amazing about making cinema verite and engaging with life in that way. You never know what the story is going to be. And that's a very interesting lesson even as I make fiction films - the unpredictability of life, the contradictions, the complexities in many of these stories.

I made a film called *Laughing Club of India* about people who take laughing seriously. I followed people who came to this laughing club every morning to laugh in Bombay. And, I went home with each of the 18 people to ask about their lives. Each of them had come to needing laughter through an abject sense of loss: suicide of their son or the end of a 90 year old friendship. Different, different stories. But life always teaches you something that you have no expectation of.

In my work I like to remember that it is not two-plus-two. Nothing is two-plus-two. It is absolutely mysterious as to what makes something work. My background and growth has come from documentary, how life is lived and how it is unfolding. I try to bring that in to fiction so I can create and control narrative but keep the electricity of living in it.

HR: To bring together some of the threads of the wonderful answer you just gave, we started with class and then moved on to so many other things. You begin with this fact of everyday continued exposure to inequalities of gender or of class but you also embrace a kind of immersive relationship to your subject matter that allows you to both become part of your subject or, at the very least, erase yourself or at the very least be aware of yourself as someone who needs to be surprised or radically open.

I'm now transitioning because I wanted to talk a little about the one final kind of in-betweenness that we could all talk about before we open it up to audience. We've talked about in-betweenness of spaces, of places, continents, of gender, but we haven't talked about the in-betweenness of the artistic medium. That is the way in which you work between genres. And it struck me that up till now that you've done something that so many filmmakers do very well. Which is to adapt a book or text to the cinematic form. So we have a Thackeray, Jhumpa Lahiri, Mohsin Hamid, and a Vatsyayana for the *Kama Sutra*. With the play, it strikes me that we're dealing

THE SARAH KAILATH MEMORIAL LECTURE ON "WOMEN & LEADERSHIP"

The Sarah Kailath Memorial Lecture on "Women and Leadership," derives from the Sarah Kailath Chair in India Studies, a chair established by Thomas Kailath, and Vinita and Narendra Gupta in honor of Dr. Kailath's late wife, Sarah Kailath, a tireless worker for women's empowerment and education. Previous Sarah Kailath Lecturers have been Senator Kamala Harris, Rohini Nilekani, Ambassador Nirupama Rao, and, Sudha Murty.

More at southasia.berkeley.edu/sarah-kailath-chair-memorial-lecture

with two different kinds of transpositions. The movement from text to film is very different from the move from film to stage. So, I was wondering if we could do these stages one after another. What were the challenges involved with transforming or translating or adapting a novel to screen?

MN: Well, each one is different and each one comes from a different inspiration. Thackeray was offered by a Hollywood studio. The question I always ask myself, whenever I'm offered something that it isn't coming from within me, is if anyone else can do this film. And with that, I thought of what had not been ever done. It was always of a girl, in a colonial context, who went from rags to riches. But it had never been set in the context of how England was becoming rich at that time through the rape of the colonies. And it is that angle to *Vanity Fair*, which is laced throughout the book - that way that Thackeray looked at his own society in England, from the eyes of the outsider, and as understanding this pillaging as the basis of *Becky Sharp*. That angle, is what I really related to and it was what I was trying to definitely weave in. It was the only reason that I made *Vanity Fair*. In fact, our wonderful neighbor and great friend and lover of the film, Edward Said, used to talk to me about the book as I was adapting it.

People think that because I made the film, it was so lustrous and exotic. But that is all Thackeray. He has written it. It's just that people who chose to adapt it did it differently. I asked Julian Fellowes, (who wrote *Downton Abbey* and before that *Gosford Park*) to write the screenplay and help from the inside in interpreting *Vanity Fair*. Julian definitely is a toff himself - his wife is a lady-in-waiting if you can believe that.

The Namesake came out of a great sense of grief over losing my mother-in-law who died unexpectedly in NY and burying her in a country that was not her home. That was so shocking. It was my first experience of that kind of loss. It was in that mood of melancholy and mourning that I could not understand, that I read Jhumpa's book and felt a kind of solace that someone had understood the situation I was in. Because that story was based in Calcutta and in Cambridge, both homes of mine, I felt I had a way in. Because it was inspired

by my own family, I chose to look at the book not as how Jhumpa had written it - which was a third of parents, a third of their son, Gogol, and then Gogol's life as an American. I chose to make it about the parents. I knew that I would make it *Ashok and Ashima* and that Gogol would be a part of the story. It was really about the love story between the parents which is what inspired *The Namesake* and colored my making of it.

Mohsin's book, *The Reluctant Fundamentalist*, was born out of our family being invited to Pakistan in 2005. That was my first trip to Lahore. As an Indian, it's not so simple to go there. Even though my father who came from Lahore and only spoke Urdu and raised us in Orissa with ghazals, and Urdu, and with a Lahori tradition. When I first went to Lahore in 2005, it was like being in a scene of my father's family with uncles and aunts. It was unbelievably moving and deeply familiar and yet completely unknown. I thought to myself, is this the Pakistan that one reads about in the terrible newspapers? It had almost nothing to do with that. I was very inspired to make a story of contemporary Pakistan. And then I read Mohsin's book. I loved his first book, *Moth Smoke* and then fell in love with his second book. He's a wonderful person and a great thinker and a great writer. We met and he trusted me a lot because he loved my other films. He gave me his book to do with it what I would. But the book, *The Reluctant Fundamentalist*, as he wrote it is a monologue. It took me three years to adapt it with Mohsin's help. As we had to invent entirely the character of the American that Changez, the protagonist is. ❖

Videorecording of lecture at southasia.berkeley.edu/mira-nair

THE INSTITUTE FOR SOUTH ASIA STUDIES AT UC BERKELEY PRESENTS
THE 5TH SARAH KAILATH MEMORIAL LECTURE ON WOMEN & LEADERSHIP

FILM DIRECTOR
MIRA NAIR

BETWEEN WORLDS
A CONVERSATION WITH HARSHA RAM

ASSOCIATE PROFESSOR
SLAVIC LANGUAGES & LITERATURES
AND COMPARATIVE LITERATURE
UNIVERSITY OF CALIFORNIA, BERKELEY

SUNDAY, MAY 7, 2017 | 2:30 - 4:30 PM
CHEVRON AUDITORIUM, 1 HOUSE
2299 PIEDMONT AVENUE, BERKELEY, CA

Capturing Living Histories BRINGING SIKH STORIES FRONT AND CENTER

By Wendy Witherspoon

Jasleen Singh '17 believes in the power of stories. So much so that in the summer of 2013, after earning her bachelor's degree from UC Berkeley, she requested a deferment for her planned first year at Berkeley Law and embarked on a journey to interview more than 150 Sikh people in communities across the United States.



Jasleen Singh, Berkeley Law, Class of 2017. ISAS Work Study, 2016-17

Singh, who grew up in a Sikh household in Southern California, spun the interviews into a stage play called "Sikh Monologues." The show has been mounted five times in the past three years—in California, New York, and Washington, D.C.

Through 10 first-person stories, the play explores identity, judgment, discrimination, immigration, and domestic violence in Sikh-American communities.

"The concept of people talking for themselves is beautiful to me, and I was tired of media dictating everything my Sikh community stands for, believes in, and looks like," Singh says. "The media's pre-packaged 'Sikh story' is devoid of nuance and lived experience, so I created a platform to tell our own stories."

Singh's parents immigrated to the United States from India in the 1980s and settled in Santa Clarita, California. As a child, Singh attended Punjabi school on Sundays and felt connected to her identity as a Sikh, a faith founded in the 15th century in South Asia.

As an undergrad, Singh explored her interests in law, Sikh-American identity, and theater. She also interned for the Sikh American Legal Defense and Education Fund and participated in a campus production of "The Vagina Monologues." After her admission to Berkeley Law, she sought to explore these passions and began drafting a plan for her "Sikh Monologues" project.

Although that project kept her busy at Berkeley Law, Singh nevertheless produced a distinguished law school career. She served as a law clerk for both the Equal Justice Society and the U.S. Department of Justice's Civil Rights Division last year, and she also became involved with Berkeley Law's Women of Color Collective and the Coalition for Diversity.

Eyeing life after law school, Singh continues to explore ways to merge her interests. "I've started thinking about how I can incorporate artistic expression or theater as part of my social justice advocacy," she says.

After earning her JD, Singh will join the California Attorney General's Office as an Honors Program attorney.

"I'm glad that I chose law as my path," she says, "because I think a lot of lawyering is enabling people who are oppressed or marginalized in some way to make sure that their story is heard." ❖

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PAKISTAN@BERKELEY

—Pakistan@Berkeley is the only area studies initiative or program, at a major university in the US, that is focused entirely on Pakistan related research, teaching and programming. The goal for this initiative is to broaden and deepen the understanding of Pakistan through on-campus talks and conferences, promote scholarly exchanges between UC Berkeley and educational institutions in Pakistan, raise funds for graduate fellowships and thus train the next generation of scholars of Pakistan, and provide funding for Pakistan-specific courses at UC Berkeley. The three main highlights of Pakistan@Berkeley in 2016-17 were the Mahomedali Habib Distinguished Lecture on Pakistan, the Urdu language programs for Pakistani instructors and American students, and the Social Entrepreneurship and Re-entry Seminar for Pakistani Fulbright Fellows. Please find the three detailed below.

The Fulbright Pakistan Social Entrepreneurship & Re-entry Seminar

HELPING PAVE THE WAY FOR SOCIAL ENTREPRENEURSHIP IN PAKISTAN

In April 2017, for the second year running, the Institute for South Asia Studies at UC Berkeley was awarded a grant from the Institute of International Education (IIE) and the Department of State's Bureau of Educational and Cultural

Affairs to host the Fulbright Pakistan Social Entrepreneurship and Re-entry Seminar, a seminar designed to prepare Pakistani Fulbright Fellowship awardees for their return home and to introduce them to the field of social enterprise. Organized at the Oakland Marriott Hotel,

Our community partners

OPEN, SILICON VALLEY

Founded in 2001 by a group of Pakistani American entrepreneurs and corporate executives, the Organization of Pakistani Entrepreneurs of North America (OPEN) is a not-for-profit dedicated to providing educational programs, career coaching, business mentoring and network opportunities for our members in the Bay Area. OPEN provides a gateway to rewarding connections and accessibility to influential members in our community.

between April 27 and May 1, 2017, this 4-day seminar welcomed 144 students representing a diverse range of disciplines at different academic institutions across the US to the Bay Area.

The opening session began with welcoming remarks by Prof. Munis Faruqui (co-Chair of the Berkeley Pakistan Initiative), Stephanie Reed (Fulbright Program Officer



Amra Tareen, founder of LittleCast and President of OPEN Silicon Valley, addressing the 2017 Pakistani Fulbrighters

at the U.S. Department of State), and Ambassador Abdul Jabbar Memon (Consulate General of Pakistan, Los Angeles). All three congratulated the students on the completion of their Fulbright programs and reminded the students of the immense impact that they could make in Pakistan because of this program. The keynote was delivered by Amra Tareen, founder of LittleCast and the President of Organization of Pakistani Entrepreneurs (OPEN) Silicon Valley. Speaking from her own experience in enterprise, Ms. Tareen delivered an inspiring lecture and encouraged the students

to use their passions and interests to contribute to Pakistan.

Following a successful opening dinner, the students were connected the next day via Skype to several Pakistani Fulbright alumni. This virtual alumni panel provided the students with an opportunity to hear how the alumni used their degrees to further their professional careers and how they navigated their return to Pakistan. Present for the session was Fulbright alumni and subsequent successful social entrepreneur, Dr. Bushra Rahim. Dr. Bushra Rahim spoke about her social enterprise, Development Agent for Change, which focuses on alleviating the state of education for girls in the Khyber Pakhtunkhwa region. The students then participated in a session on social enterprise. George Scharffenberger from UC Berkeley provided an introduction to the field of social enterprise, and Stuart James, Executive Director of the Center for Independent Living, spoke about his experiences working on disability rights from a social entrepreneur's perspective.

The post lunch sessions on the second day of the seminar took place in UC Berkeley. The first, "Map Vest: My Power, Your Power," which was led by Assistant Dean of the Goldman School of Public Policy, Sudha Shetty, showed the students how to leverage their existing skillsets for starting a social enterprise, fund-raising, or lobbying for legislation. It prepared the students to begin thinking about how they could all become social entrepreneurs by using their existing talents. The Re-entry Aspect of the program, following lunch, was planned in conjunction with Jason Patent and Lauren Moloney-Egnatios, both from the Center for Intercultural Leadership in UC Berkeley. The session provided students with strategies to integrate what they had learned in the US with their lives and future career decisions.

On the final day of the seminar, the Fulbrighters were invited to attend the annual forum held by the Silicon Valley chapter of OPEN. They were able to listen to successful entrepreneurs on topics ranging from Google's cloud managing and virtual gaming systems to combating Islamophobia and fake news. The forum provided the students with unparalleled networking opportunities. At the end of the day, all students came together at the Oakland Marriott for the final closing dinner. UC Berkeley alum and social entrepreneur, Asim Fayaz, led a debrief session for the students to reflect on their time at OPEN. Lawrence Cohen, Director of the Institute made the closing remarks.

This seminar was an incredible opportunity for the Institute to both strengthen existing connections as well as expand its network to incorporate a brilliant group of Pakistani students. We look forward to hosting this seminar again in 2018 and to working with the IIE and Department of State's Bureau of Educational & Cultural Affairs. ♦

The 2016 Mahomedali Habib Lecture on Pakistan

THE INDUS CIVILIZATION: CHANGING PERSPECTIVES ON REGIONAL ORIGINS, DIVERSE CHARACTER AND COMPLEX LEGACY

The 4th Annual Mahomedali Habib Distinguished Lecture on Pakistan was delivered on Nov, 6, 2016 by Prof. J. Mark Kenoyer, Professor of Anthropology at the University of Wisconsin, Madison and one of the world's leading authorities on the ancient Indus Valley civilization.

Using his decades-long experience of



Prof. Kenoyer (on right of Mahomedali Habib's portrait) with (from left) the CEO of Habib University Foundation, Wasif Rizvi, wife of the Chairman-House of Habib, Munizeh Habib, Chairman Rafiq Habib, Dr. Max Bruce, Prof. Bob Goldman, & Prof. Munis Faruqui

carrying out excavations and research on the Indus civilisation, Prof. Kenoyer presented a fascinating overview of the major cities of the Indus civilization in Pakistan and India, along with a discussion of smaller settlements. His talk touched upon several recent discoveries that highlight the role different regions of northwestern South Asia have played in the formation of this early urban society. He ended his talk by describing recent excavations in Oman that evidence how far reaching the impact of the Indus Civilization on later cultures was and continues to be up to the present. Richly illustrated with interesting facts, images and reflections gathered during 50 years of field work that few archaeologists have had with Indus materials and sites, Prof. Kenoyer's talk was attended by standing-room only audience.

Prof. Kenoyer completed his doctorate at UC Berkeley in 1983. After which he joined the faculty at the University of Wisconsin, Madison. He has worked on excavations and ethnoarchaeological studies in both Pakistan and India since 1974. His work has been featured in the National Geographic Magazine and Scientific American and on the website www.harappa.com. ♦

More on the series and videos of this and past lectures at southasia.berkeley.edu/mahomedali-habib-lecture-series

THE MAHOMEDALI HABIB DISTINGUISHED LECTURE ON PAKISTAN

The Mahomedali Habib Distinguished Lecture on Pakistan is named in honor of Mahomedali Habib, the 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 is aimed at improving and diversifying conversations about Pakistan in the United States as well as creating opportunities for US and Pakistan-based scholars to dialogue.

A Pakistan@Berkeley Initiative:

BULPIP-AIPS URDU LANGUAGE PROGRAM

TRAINING URDU LANGUAGE TEACHERS FROM PAKISTAN

By Behnaz Raufi

The Berkeley-AIPS Urdu Teacher Training Program completed its third year of supporting Pakistan-based Urdu lecturers to receive training in teaching Urdu. Funded by the U.S. Dept. of State, this program aims to foster cooperation between academic institutions in the U.S. and Pakistan as well as develop Urdu as a Second Language teaching capacities in Pakistan. Since the program's inception it has funded and successfully trained seven Urdu instructors from Pakistan.

In the spring of 2017, the program sponsored Sidra Afzal to participate in a three-month-long training program at the University of Washington, Seattle. Ms. Afzal teaches Urdu at the International Islamic University in Islamabad and Government College for Women in Rawalpindi. At the University of Washington, Ms. Afzal was hosted by the South Asia Center and trained by Mr. Jameel Ahmad, a Senior Urdu lecturer in the Department of Asian Languages and Literature. Also in Spring 2017, the program sponsored Faiza Saleem to be trained at the University of Texas, Austin. Ms. Saleem is completing her Ph.D. in linguistics from Bahauddin Zakariya University in Multan and has been serving as an Urdu instructor for the Berkeley-AIPS Urdu Language Program in Pakistan since its inception in 2014. Ms. Saleem was hosted by the South Asia Institute and trained by Dr. Akbar Hyder, Associate Professor in the Department of Asian Studies.

In Summer 2017, the program sponsored Bilal Tanweer, an Assistant Professor in the Dept. of Humanities & Social Sciences at the Lahore University of Management Sciences. Mr.



From L: Salman Hyder, Bilal Tanweer, Syed Akbar Hyder, Jameel Ahmed, Syed Babar Ali, and Max Bruce

Tanweer spent five-weeks attending the Summer 2017 SASLI Urdu program at the University of Wisconsin-Madison. Following his stint in Madison, he attended a two-day workshop at the University of Washington where he received further training in curriculum design and development. ❖

The Berkeley-AIPS Urdu Teacher Training Program will send out a fresh call for its 2018 Summer Program before the end of 2017.

For more information about the program, please contact Ms. Behnaz Raufi (behnazraufi@berkeley.edu) or visit: southasia.berkeley.edu/BULPIP

Run in conjunction with the American Institute of Pakistan Studies (AIPS), this intensive Urdu language training program awards fellowships to up to ten US-based graduate students per year to spend fifteen weeks in the fall semester undertaking intensive Urdu language training at the Lahore University of Management Sciences in Pakistan. Every year, the program also trains a small number of Pakistan-based Urdu teachers in contemporary second-language teaching pedagogy through internship appointments spanning two to four months at US-based universities.

BULPIP-AIPS URDU LANGUAGE LEARNING FOR STUDENTS

In the Fall of 2016, the BULPIP-AIPS Urdu Language Program hosted its third batch of students in Lahore. A cohort of eight, these students came from a variety of departments and programs (History, Comparative Literature, Visual Studies, Asian Studies, Conflict Resolution, and Education Policy Studies) and institutions (Indiana University, City University of New York, Georgetown, UT-Austin, UC Berkeley, UC Irvine, Harvard, and UCLA).

The students spent approximately fifteen weeks on the campus of the Lahore University of Management Sciences undergoing intensive Urdu

language training under the tutelage of the program's highly regarded Urdu teachers—Faiza Saleem (who has taught in

the program since its inception in the Fall of 2014) and Umar Anjum (who has been with the program since the Fall of 2015). Gwen Kirk returned as the Program Manager and also lecturer in Urdu linguistics and Urdu poetry (Kirk received her doctorate in Anthropology from the University of Texas-Austin in October 2016).

Although students and program personnel alike had to take basic security precautions, none missed any opportunity to explore Lahore, meet residents of the city, and pursue their own research. By all accounts, the program highlights were the week-long road trip to Rohtas Fort, Islamabad, Taxila, the Katas Raj Temple, the Khewra Salt Mines, Golra Sharif, and Murree in November and the weekly Friday speaker series (which hosted, philosopher and singer Dr. Muhammad Jawaad, artist

Salima Hashmi, calligrapher Abdul Basit, and traditional Punjabi wrestlers, among others).



The BULPIP-AIPS 2016 Cohort

Reflecting back on their experience, individual students noted: "BULPIP was a transformative educational experience"; "compared to other Urdu

language programs BULPIP was extremely well organized and effective"; "my Urdu has gone from average to really good; I really feel well equipped to undertake primary research work now"; the Urdu teachers were "the best language teachers I have ever had (and

I have over twelve years of language training under my belt)"; "LUMS was a really safe and welcoming space"; "Lahore



The students at Faiz Ghar



The group at Lahore Fort

is an amazing city that I can now imagine visiting and re-visiting over the years to come"; and, "the BULPIP program is a must-attend for anyone interested in Urdu, Pakistan, the Muslim experience in South Asia." ❖

OTHER PAKISTAN-RELATED PROGRAM UPDATES

THE QAUID-I AZAM CHAIR IN PAKISTAN STUDIES

The Institute in collaboration with the Government of Pakistan established the Quaid-i Azam Chair of Pakistan Studies at UC Berkeley in 1999. The goal of this chair is to encourage increased knowledge of Pakistan in the United States and to help forge better ties between American academics and their counterparts in Pakistan. Funds for the scholar's salary and other expenses are provided by the Pakistan government. The Chair is currently unoccupied. We hope that it will soon be filled with a reputed scholar from Pakistan.

THE S. S. PIRZADA ENDOWMENT ON PAKISTAN

The Syed Sharifuddin Pirzada Endowment, established by Rafat Pirzada and Amna Jaffer, and named after Rafat's father, Syed Sharifuddin Pirzada, supports the S.S. Pirzada Dissertation Prize on Pakistan (an annual dissertation prize for the best work in the humanities, social sciences, law, or public health on Pakistan), and the S.S. Pirzada Lecture (an annual lectureship that spotlights the winner of the prize). The dissertation prize was not awarded this year. Consequently, the lecture was also not held.

BERKELEY IN SOUTH ASIA

—the social impact of UCB scholarship

Innovating for Social Change

SMART VILLAGE: BERKELEY-HAAS TRANSFORMS INDIA'S POOR VILLAGES THROUGH OPEN INNOVATION INITIATIVES

—A project aimed at empowering and connecting villages in South India. Led by Prof. Solomon Darwin & his team at the Garwood Center for Corporate Innovation

Sometimes, it really does take a village! For the past year and a half, the government of Andhra Pradesh, India, has commissioned Berkeley-Haas to develop a scalable prototype for a smart village. The goal: to provide poor villages in India with technology and offer residents commercial and educational opportunities to help them compete in the global digital economy to overcome poverty. The project is led by Prof. Solomon Darwin, executive director of the Garwood Center for Corporate Innovation at Haas.



Solomon Darwin

The prototype concept was put into practice in the agricultural village of Mori, located along India's southeastern coast. The village's

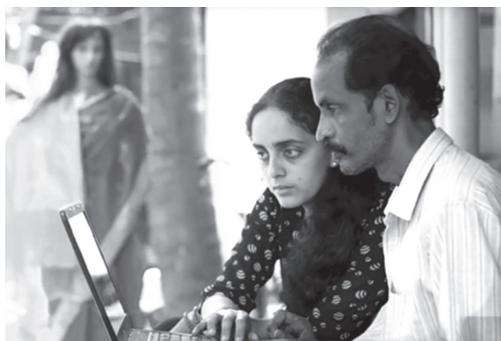
approximately 7,000 residents received connectivity and high-speed infrastructure provided by government authorities and the nearly two dozen major Silicon Valley Firms that participated in the Scalable Smart Village Initiative with the Garwood Center.

Now fully connected, Mori has also moved to cashless transactions and is the first Indian village to ever have access to healthcare in the cloud. Mori craftsmen can now take pictures on their smartphones and display their products online, allowing customers to directly buy the merchandise. This bypasses the antiquated system where brokers took most of the profits.

"So instead of selling a handmade sari for \$1, they are now able to sell it for \$100," says Prof. Darwin.

Similarly, Mori's shrimp farmers are using the Internet to handle everything from seed supply to the sale of stock, helping them increase profits. Sensors also let the farmers measure pH and temperature levels so they can treat the water in a timely fashion and protect the shrimp.

Prof. Darwin says the success in Mori is a direct result of Open Innovation, based on the work of Haas' Henry Chesbrough, faculty director of the Garwood Center. The Mori Smart Village Initiative



The Smart Village accelerator offers training and loans to budding entrepreneurs, such as weaver Narasimha Murthy (right), who can now sell his saris online. Smart Village Fellow Shreya Evani (left) trains him.

Engineering for Social Change

PROVIDING SAFE DRINKING WATER IN SOUTH ASIA

—An arsenic remediation project led by Prof. Ashok Gadgil & the Gadgil Lab Team

Close to 100 million people in Bangladesh and India drink water contaminated with toxic levels of naturally occurring arsenic. Many household and community scale treatment methods have been tried, but often quickly fail because they're not maintained, repaired, accepted, or affordable. Thus "the largest mass poisoning of a human population in history" persists, now three decades after discovery.

A research team led by Prof. Ashok Gadgil at Lawrence Berkeley National Laboratory, and Civil and Environmental Engineering Department of University of California Berkeley, has developed and patented ElectroChemical Arsenic Remediation (ECAR) technology to meet international drinking water quality standards for arsenic while supporting a sustainable and scalable business model. They first verified ECAR performance using "worstcase" synthetic groundwater and real groundwater from Bangladesh, India, and Cambodia. Then field trials of a ECAR 600L pilot plant were conducted successfully in a multi-month operation at Dhapdhapi High School, a rural school near Kolkata, India, over 2012-2014. In the field trials, the research team demonstrated that ECAR produced treated water with an arsenic concentration less than 5 parts per billion (ppb) consistently, which is well below the WHO standard of 10 ppb.

An ECAR 2000L pilot plant, with a throughput capacity of 10,000 liters per

business case was published by California Management Review and distributed by Harvard Business Review. The project was also featured at the UN in March.

Mori's transformation has ignited a surge of interest from other villages. In Phase II, 456 were chosen by the Chief Minister to become Smart Villages.

Prof. Darwin says the scalability of the idea leaves him excited for the future of his native country.

"This is going to empower people and change their lives," says Prof. Darwin, who lived in Mori until age 16, when his family left for the U.S. "I didn't have clothes

until I was 10," he says. "The school where I studied had a dirt floor and we had to write in the sand." The Mori of his childhood no longer exists. "The village has been transformed," he says. ❖

Reprinted with permission from Berkeley Haas News. More at corporateinnovation.berkeley.edu/smart-village-research/

day, was commissioned at the same school in August 2015, and since July 2015, water testing reports from third party national labs in India show that ECAR treated water is in compliance with Indian drinking water standards in all respects. Since April 2016, the 2000L plant has been operating 5 hours per day, 5 days each week, and since September 19, 2016, the plant has provided arsenic-safe water to the school community of nearly 3,000 people free of cost.

On January 30, 2017, the operation of the plant was handed over to the Indian industrial partner, Livpure, who has been operating the plant since that date, and continues to provide free access to arsenic-

safe water for the school per their agreement with the school. On September 15, 2017, Livpure started commercial sale of arsenic-safe water to the community near the school, utilizing excess capacity of the plant after

(cont'd on next page)



ECAR pilot plant, Dhapdhapi High School, Kolkata



A student fills her bottle with safe drinking water produced using ECAR technology

Educating for Social Change

CAL STUDENTS TEACH DATA SCIENCE IN INDIA

—An initiative designed by Cal undergrads Sathvik Nair and Pancham Yadav, who were inspired by the growth of the data science program and the incredible educational resources available at UC, Berkeley, to spread awareness about data science among students in India.

Founded in May 2017 by a small team of UC Berkeley undergrads led by Sathvik Nair and Pancham Yadav, Data Science India (DSI) is a project designed to spread awareness about Data Science among students in India.

Data Science is the fastest growing industry in the tech sector right now and data scientist jobs are predicted to have the best growth potential over the next few years.

The Indian educational system however, offers very little in terms of structured content on Data Sciences and Indian students have extremely limited access to



Sathvik Nair

(cont'd on next page)

(cont'd from previous page) fully meeting the use by the school's students, teachers and staff. The water is being sold to the community at a price of 6 rupees (about 1 cent US) per 10 Liters to the households, for pick up at the school. ❖

Read more about Prof. Gadgil and the work of the Gadgil Lab Team at gadgillab.berkeley.edu/research/water/arsenic_removal

(cont'd from previous page) resources such as courses and online tutorials for both understanding data as well as appreciating the power of data science. It was to bridge this very knowledge gap that Sathvik and Panoram founded DSI.

To this end, DSI has designed a curriculum to educate high school students with the fundamental concepts of data science, from introductory Python programming and statistical knowledge to running analyses on real-world datasets covering issues relevant to South Asia. DSI has also created a forum that allows students to interact with data scientists from tech companies in India and learn from industry leaders who are invited to share insights about the field and their work, thus providing students with concrete understandings of the importance and versatility of data science. DSI's goal is to make this curriculum accessible to everyone. Their hope is to encourage students to pursue data science in both academia and industry and thus build a local community of Data Science experts.

In the short time since its establishment, the team has expanded beyond UC Berkeley to include 80 students from institutions around the world, including MIT, Tufts, UCLA, Swarthmore, RISD, and IIT Delhi. Working in various roles, their responsibilities range from developing the curriculum and devising strategies for expansion, to contacting schools and teaching on the ground.



Panoram Yadav

In the summer of 2017, the first batch of DSI's college and high school volunteer instructors completed their first round of teaching the curriculum to more than 400 students in more than 10 schools across the four major Indian

cities of Delhi, Gurgaon, Bangalore, and Chennai.

The wonderful response received from the students and the teachers that DSI has worked with so far has fueled the organization's efforts to continue to improve its mission of educational empowerment through data science throughout the school year and beyond.

Sathvik Nair is a second year undergraduate from San Jose, California, studying computer science and cognitive science. Panoram Yadav is a second year undergraduate from Gurgaon, Haryana, studying computer science and cognitive science. ❖

Read more about DSI at their website on www.datascienceforindia.com

NOTES FROM THE FIELD

BACK TO SOUTH ASIA—a summer exploring safe water access in non-household settings in Nepal

Yoshika Crider is a Ph.D. student in the Energy & Resources Group. She uses methods from engineering and public health to study water access and health. In particular, she is interested in implications for gender equity and improvements in maternal, neonatal, and child health. Her previous work has included developing and adapting low-cost chlorination technologies for in-line water treatment at community water collection points in Dhaka, Bangladesh. Currently, she is exploring evidence-based ways to provide access to safe water, sanitation, and hygiene in non-household settings, particularly schools and healthcare facilities, as countries plan ways to meet the 2030 Sustainable Development Goals for universal access to water and sanitation.

HOW DID YOU SPEND YOUR SUMMER?

I spent most of the summer conducting exploratory work in Kathmandu, Nepal, with a short trip to Dhaka, Bangladesh, as well. In order to ask useful research questions, I think it takes some time to explore and understand the basics of a place. For, example, who has water access? Where does it come from? How much does it cost? What concerns do residents have? In my pre-Berkeley life, I spent enough time in Dhaka that I know the answers to these questions there. However, Kathmandu is a new place for me, and there are so many different features to safe water access there. My trip to Dhaka was for the wrap-up workshop for the project that I was on before I came to Berkeley. It was so wonderful to see the whole team again, and to finally see the answer to a research question we started wondering about years ago!

WHAT DRIVES YOUR RESEARCH? AND WHY NEPAL?

Water is such a fundamental part of sustaining life, and it's a human right. You can study it from an engineering perspective, from a health perspective, but it's also part of culture and religion – just central in so many ways. So, I love learning about it. My hope is that my dissertation research can include work in both Dhaka and Kathmandu, which are only a short flight apart, yet have vastly different water access situations. The residents of Dhaka have access to the city's piped water system and generally have sufficient quantities of water, although that will be affected by climate change. Scarcity in Kathmandu means residents use multiple sources, including piped, well, tanker, and jar water for their needs. Low-income residents of Kathmandu seem to be using far less water than suggested by international standards for access. In the very near future, Kathmandu's piped water will begin to come from a new source, but it's no guarantee of improved water access.

WHAT HAS BEEN THE MOST FASCINATING PART OF WORKING IN NEPAL?

Perhaps the most fascinating thing to learn about in Kathmandu has been the community-based management of water. In one low-income community, an older woman told my translator and me about how, years ago, she and community members advocated for and convinced the water management company to give them affordable water access. Now she treats the water on her own and manages payment collection for her community's water tank. I also met another researcher who was looking at the ancient water networks in the old parts of the city. There's a lot of meaning tied to the old water points there, and that needs to be taken into account in proposing any changes to water access in these communities.

WHY ARE YOU INTERESTED IN STUDYING WATER ACCESS IN NON-HOUSEHOLD SETTINGS?

While much of the academic work on safe water access has focused on the household, there is a lot of work to be done in non-household settings. For example, it is not at all guaranteed that a patient at a hospital or students at a school will have access to safe water at those facilities. At one small health clinic I visited, there was a tabletop filter for delivered drinking water, but no running water in the washroom. These are settings where people may be exposed to disease-causing pathogens, but also settings that provide an opportunity to positively reinforce safe water messages that have long been promoted at the home. Ultimately, the goal is universal access to safe water, in all settings, and I hope my research contributes in some small way to progress towards this.

WHAT ARE YOUR GOALS FOR THE FUTURE?

I still have a few more years in my PhD, but I really enjoy the process of research and have found that the teaching I've been able to do is very rewarding. People tell me a career in academia seems like a natural fit for that! I do hope my research contributes to answering meaningful and policy-relevant questions. One thing that traveling gives me is a grounded connection to the places where these answers truly matter, so it's important to me that I have useful answers. ❖



Yoshika's field assistant, Sunita, grabs a water sample from a community water manager.



A quick stop at a scenic point in Kirtipur, Kathmandu District, Nepal.

In Memoriam

JEFFREY A. HADLER

ASSOCIATE PROFESSOR OF SOUTH & SOUTHEAST ASIAN STUDIES, UC BERKELEY (1968 – 2017)

by

Jake Dalton & Munis Faruqui



Jeffrey A. Hadler

Jeffrey Alan Hadler, Associate Professor and former Chair of the Department of South and Southeast Asian Studies and the Center of South-east Asia Studies at the University of California, Berkeley, passed away on Wednesday, January 11, 2017, after a brief battle with cancer. His passing deprived the campus of a prize-winning scholar of Southeast Asian studies, an exceptionally devoted undergraduate teacher and graduate supervisor, and a dear friend and mentor to many Cal faculty and staff.

Born in Boston on March 27, 1968, Jeff grew up in Chapel Hill, North Carolina. Following his graduation from Chapel Hill High School, he received his B.A. from Yale University (1990). There he worked with Professor James Scott and designed his own major, combining literary studies, anthropology, and political science. After Yale, Jeff completed his M.A. (1994) and Ph.D. (2000) at Cornell University. Professor Takashi Shiraishi and Professor Benedict Anderson supervised his dissertation, which focused on the Minangkabau community of West Sumatra. After graduating from Cornell, Jeff was a Fulbright Senior Scholar at the State Islamic University Syarif Hidayatullah in Jakarta, Indonesia (2000-01). In 2001, he moved to Berkeley as a tenure-track assistant professor. He was promoted to associate professor with tenure in 2009.

Jeff rapidly made a name for himself in the field of Southeast Asian Studies. Between 1998 and 2014, he published on a wide variety of

subjects, including Indonesia during the Soeharto years, the place of the Nineteenth Century religious cleric Tuanku Imam Bondjol in contemporary Indonesia, and overlaps between anti-Semitism and anti-Chinese sentiments in colonial and post-colonial Indonesia. In 2008, he published a much admired book, *Muslims and Matriarchs: Cultural Resilience in Indonesia through Jihad and Colonialism* (Cornell University Press). In 2010, an Indonesian translation came out, and in 2011 the Association of Asian Studies awarded the book the Harry Benda Prize in Southeast Asian studies. At the time of his death Jeff was working on a potentially groundbreaking study, located at the interstices of history, art history, and literary studies, on the famous Indonesian philosopher and painter Nashar.

Jeff's intellectual commitment to Southeast Asia was deep and capacious. Nowhere was this more apparent than in his service to the field. In addition to serving as a founding board member of the American Institute for Indonesian Studies (from 2011 until his death), he served as a member of the Southeast Asia Council of the Association of Asian Studies (2009-2012), the Executive Committee of the Southeast Asia Microform Project (2011-2014), and the Fellowship Selection Committee of the Charlotte W. Newcombe Doctoral Dissertation Fellowship (from 2009 until his death). At Berkeley, Jeff was a committed institution builder. As well as having given extraordinary service to the Department of South and Southeast Asian Studies and the Center for Southeast Asian Studies, he served on the Graduate Council's Fellowships and Graduate Scholarship Committee (from 2012 until his death) and the Academic Senate's Committee on Research (2010-2012).

In a department with a record of teaching excellence, Jeff was one of the most effective and most popular teachers. He taught courses on insular Southeast Asia, Islam in Southeast Asia, culture and art in Indonesia, and Indonesian history. As an undergraduate teacher, Jeff was known for great storytelling skills and devotion to his students. For graduate students,

he was a particularly perceptive and steadfast advisor who never refused reading and commenting on multiple drafts of research papers, dissertation chapters, postdoctoral applications, job letters, and job talks.

Along with Jeff's generosity of spirit, he could be counted on for a consistent stream of self-deprecating wit.

Walking in the corridors of Dwinelle and across campus, he was a memorable sight in his colorful shirts (mostly all made from the traditional Javanese fabric known as lurik, usually worn by laborers and villagers) and toe-less sandals, with that distinct ambling gait.

In administrative affairs, Jeff had an unmatched moral compass. He devoted many hours in the last years of his life to combatting sexual harassment at UC Berkeley. He was also a talented wordsmith, with a gift for both the spoken and written word, as readers of the deeply moving blog he wrote in his final weeks will attest. Jeff's writing conveyed his indomitable sense of humor and zest for living. Of the slow response to sexual harassment at Cal, he said: "I'm tired of being told to keep my mouth shut and let the wheels of justice turn, because they're turning pretty slowly." And then of his own impending death he wrote: "Whistling past the grave's the only way to go."

Jeff is survived by his wife Kumi and their daughters, Maia and Noe. He also leaves behind his parents, Nortin and Carol Hadler, of Chapel Hill, North Carolina, and his sister Elana Perl and her family of Washington, D.C. ❖

THE HADLER FUND

An endowed fund in Prof. Hadler's memory has recently been established to support graduate student research work on Indonesia and/or the Islands of Southeast Asia.

To contribute, either make a check out to the UC Berkeley Foundation with "Hadler Memorial" in the memo line or give online at give.berkeley.edu/hadler

For more information regarding this fund please contact Prof. Jake Dalton (jakedalton@berkeley.edu) or Prof. Munis Faruqui (faruqui@berkeley.edu)

SOUTH ASIAN STUDIES SUFFER A TERRIBLE BLOW WITH THE UNTIMELY PASSING OF TWO LEADING SCHOLARS WITH DEEP CONNECTIONS WITH UC BERKELEY

Noted scholar of the Tamil experience in South India and Sri Lanka and a Professor in the Department of Anthropology at Princeton University, **ISABELLE CLARK-DECÈS**



Isabelle Clark-Decès
Ph.D in Anthropology,
UC Berkeley

died from a fall on June 29, in the village of Mussoorie in northern India. Isabelle earned her B.A. and Ph.D., both in Anthropology, from UC Berkeley. Clark-Decès is survived by a daughter, Penelope Nabokov, of Berkeley; two brothers, Pierre Taboulet and Philippe Taboulet, of France; and longtime partner Frederick Smith.

On July 22, **KAVITA DATLA**, a widely respected scholar of Urdu language politics, British colonialism, and the princely state of Hyderabad, passed away after a long fight with cancer. An

Associate Professor in the Department of History at Mount Holyoke College, Kavita completed her Ph.D at UC Berkeley under the supervision of Prof. Thomas Metcalf. Kavita is survived by her parents, Sita and Raju, and brothers, Vishnu and Bobby.

All of us at the Institute extend our love and condolences to the family, students, and many dear friends of Isabelle and Kavita. ❖



Kavita Datla
Ph.D in History
UC Berkeley

In Memoriam

AUTHOR, FORMER CAMPUS PROFESSOR BHARATI MUKHERJEE DIES AT 76

by Sydney Fix
Staff Writer for The Daily Cal

Bharati Mukherjee, acclaimed writer and UC Berkeley professor emerita of English, died Jan. 28 at 76 from complications related to rheumatoid arthritis and cardiomyopathy.

Born in Kolkata, India, Mukherjee came to the U.S. in the 1960s and became famous for her groundbreaking honest depictions of India and the immigrant experience in her many novels, short stories and essays. Some of her works include the novels *Jasmine* and *The Middleman and Other Stories*, for which Mukherjee won the National Book Critics Circle Award in 1988.

"India suffered so much exoticism, and if you didn't play the exotic game in the publishing world, you were sort of blockaded," said Clark Blaise, Mukherjee's husband. "She was the one who made India a familiar place, and she was the one who made America look like an odd place."

Blaise, who is also a writer, said he first met Mukherjee in 1962 during graduate school in the Iowa Writers' Workshop at the University of Iowa. Blaise recalled Mukherjee's bravery, single-mindedness and honesty as the

qualities he most admired in her.

Amitabha Basu, a lecturer in the campus South and Southeast Asian Studies department, saw her as a pioneer in the field because of her exposure to both Indian and American life.

"She was at one point unparalleled because (her writing) stemmed from her direct experience," Basu said. "The whole picture she conveyed to me was (an) amalgamation of East and West."

As one of the few American writers depicting India in the 60s and 70s, Mukherjee faced pushback from an agent who said stories about India would not appeal to an American audience.

"She changed everything," Blaise said of Mukherjee's impact on American literature, which Blaise said is now dominated by immigrant narratives.

In addition to her time as a UC Berkeley professor, Mukherjee taught at various other institutions throughout her life, including McGill University, Columbia University and Queens College. She came to UC Berkeley in 1989, where she taught creative writing in the English department before retiring in 2013.

According to Blaise, Mukherjee took great pride in her teaching and left a profound impact on her students

throughout her time as a professor.

"From all reports the students loved her back," said Charles Altieri, a campus English professor, in an email. "Hard not to do because of her intricate and capacious sense of irony combined with gentle tenderness toward the whole process of discovering the world as source of delight."

Blaise emphasized that Mukherjee greatly influenced her students' writing, some of whom later went on to become published authors. Since Mukher-



Bharati Mukherjee

The Institute mourns the passing of Prof. Bharati Mukherjee, Prof. Emerita in the Dept. of English. Prof. Mukherjee, whose many works examined the Indian American immigrant experience, was one of the pathbreaking Indian American writers in the US who paved the way for many others.

jee's passing, Blaise said he has received hundreds of letters from her former students, including many who attended UC Berkeley.

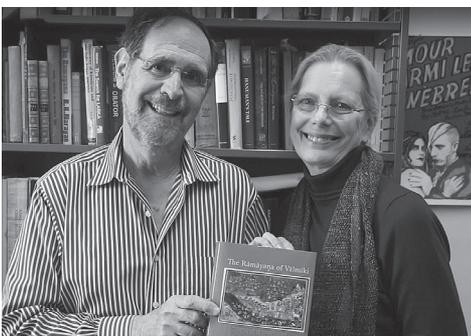
"I'm sure she would have liked to see Berkeley again," Blaise said. "She held Berkeley in very high esteem." ♦

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RAMAYANA TRANSLATION PROJECT TURNS ITS LAST PAGE, AFTER FOUR DECADES OF RESEARCH

By Kathleen Maclay,
UC Berkeley Media relations

Robert Goldman was a graduate student spending several years in India in the late 1960s, when, just



Robert and Sally Goldman led the 40-year project to translate the Sanskrit epic poem Valmiki Ramayana to modern English.

for fun, he and a friend read the epic Sanskrit poem, the *Valmiki Ramayana*. Goldman was captivated by the adventures of the Hindu god Vishnu, who comes to earth on a divine mission in the form of the human hero, Rama.

"Think the *Iliad* and the *Odyssey* and the Bible in one package, and you might get a sense of it," says Goldman, recalling the Ramayana's simultaneously literary and religious stories of love and war, sex and violence,

and mundane daily struggles sprinkled with multi-headed monsters and an army of shape-shifting monkeys.

During his original reading of the *Valmiki Ramayana*, he wished for a more readable English translation of the nearly 3,000-year-old classic, with its 24,000 verses constituting some 50,000 lines mostly in a 32-syllable meter. It seemed a worthy idea, considering that the legend, translated and transformed from Sanskrit into all Indian and Southeast Asian languages, sheds light on an ancient world and still influences Indian art, religion, politics and life today.

THE TRANSLATION SAGA: Shortly after joining the UC Berkeley faculty in 1971 as an assistant professor of Sanskrit, Goldman says he assembled a group of scholars, divvying up the seven books of the Ramayana among them. The Valmiki Ramayana Translation Project was off and running.

In addition to translating the story, Goldman also was determined to produce an exhaustive annotation of the *Ramayana* for scholars of the text that serves as a foundation for Hinduism and provided core primers for Buddhist, Islamic, Jaina and other South and Southeast Asian cultures.

Of course, there were complications.

WHAT'S MOST CORRECT? The Ramayana originated from an oral tradition. For more than 1,000 years of the story's telling, there were no surviving manuscripts, notes Goldman, and when the epic was written, it was copied in different scripts.

Some controversial segments were even excised from regional variants of the epic. Eventually a critical edition of the original poem Ramayana was produced in the 1960s and '70s by the



This illustration in a 17th-C copy of the Ramayana, part of a British Library collection, shows a scene in which the birds fall out of the sky in flight, while Rama & Lakshmana and the other monkeys look on from the right. (Image courtesy of Wikimedia Commons.)

Oriental Institute of Baroda, India, from dozens of manuscripts collected from across the Indian subcontinent. Older translations into European languages generally were laden with awkward "thees" and "thous," says Goldman. They were, of course, also not based on the critically reconstructed text.

"We argued about it, we fought about it, we disagreed," says Goldman, explaining that he and fellow scholars eventually would agree on the interpretation that sounds "most correct" in English.

AN EPIC DREAM: In November 2016, Princeton University Press published *(cont'd on next page)*

SELECT ISAS EVENTS 2016 - 2017

September 2, 2016

Yogis in Full Color: An Illustrated Persian Field Guide to Indian Religions
Carl W. Ernst, Professor in Religion,
University of North Carolina



Water & Sanitation in Urban India

NC Narayanan,
IIT-Mumbai

Video: southasia.berkeley.edu/nc-narayanan

September 8, 2016

Rise of Neo-Buddhist Visual Culture
Y.S. Alone, Professor in Visual Studies,
JNU

September 29, 2016

Mirrors and Windows: On A. K. Ramanujan's Poetics:
Guillermo Rodríguez, Director,
Casa de la India,
Spain

October 10, 2016

For the Love of a Man
Joyjeet Pal, Asst. Professor of Information,
University of Michigan, Ann Arbor

October 18, 2016

Bangladesh: A Political History since Independence
Ali Riaz, Professor of Politics & Government,
Illinois State University



The Chaos of Empire: The British Empire & the Conquest of India

Jon Wilson,
King's College
London

Video: southasia.berkeley.edu/jon-wilson

October 20, 2016

What the Fields Remember: On the Nellie massacres
Subasri Krishnan,
Director

October 25, 2016

What does it Mean to be a Man? Masculinity in Bangladesh
Saad Khan,
Research Associate, Public Health, BRAC

October 27, 2016

Wedding Videos and the City: Neighborhood, Kinship and Community in the Aftermath of the Gujarat Earthquake
Farhana Ibrahim, Assc. Professor, Humanities and Social Sciences, IIT Delhi



Yakshagana: Sita Apaharan

Anantha Padmanabha Phatak & Kidiyuru Ganesh

Video: southasia.berkeley.edu/yakshagana-2016

October 28, 2016

The Dargah Culture in Ajmer Sharif: An Antidote to Hindu-Muslim Conflicts?:
Christophe Jaffrelot, Director, CERI-Sciences Po

November 4, 2016

Trafficked
Siddharth Kara, Lecturer, Blum Center for Developing Economies, UC Berkeley

November 29, 2016

Journalism, Corporate Loot, State Repression and Maoism: Reporting from the Bastar region of Chhattisgarh
Kamal Shukla, Editor of Bhumkaal Samachar, Bastar; Malini Subramaniam, Journalist

January 24, 2017

Towards a Romantic Anthropology: River Life and Climate Change in Bangladesh
Naveeda Khan, Associate Professor of Anthropology, Johns Hopkins University

February 14, 2017

Ambivalent Kinship and the Production of Wellbeing: the Social Dynamics of Health Among Women in Indian Slums
Claire Snell-Rood, Asst. Professor, School of Public Health, UC Berkeley



The Social Imaginaries of Democracy: Scandal, Competition & Cooperation

Mukulika Banerjee, LSE

Video: southasia.berkeley.edu/mukulika-banerjee

February 22, 2017

Unseen City: Travelling Psychoanalysis and the Urban Poor
Ankhi Mukherjee, Professor of English and World Literatures, University of Oxford

February 23, 2017

Pakistan: Civil-Military Relations in a Changing Domestic, Regional and Global Environment
Ayesha Siddiqi, Independent political and defence analyst

February 28, 2017

The Second Liberation: Spectacular Capital and the Making of the Aam Aadmi
Ravinder Kaur, Assc. Professor, Cross-Cultural and Regional Studies, Copenhagen University

March 10, 2017

The Place of Pleasure: Music in Mughal Thought and Society, 1593-1707
Katherine Butler Schofield, Senior Lecturer in Music, King's College London

March 14, 2017

Women, Crime, and Retribution: An Ancient Indian Perspective
Rita Chattopadhyay, Professor of Sanskrit, Jadavpur University, Kolkata

April 6, 2017

Urban Theory goes South: On the Historicity of Space and Urban Imagination in South Asia
Thomas Blom Hansen, Professor in South Asian Studies and in Anthropology, Stanford University

April 8, 2017

Yeh Shaam Mastani
The 12th Annual Urdu Culture Show

April 10, 2017

Asamapta (Incomplete)
Suman Mukhopadhyay, Director

April 13, 2017

Sacred Singing
Parvathy Baul, Baul folk singer, musician and storyteller from Bengal

April 14-15, 2017

Offense! The Public Life of Injury in South Asia: The 6th South Asia by the Bay Graduate Student Conference

April 18, 2017

Kahat Kabira: Singing Religious Poetry in North India
Prahlad Singh Tipaniya

April 25, 2017

Singing Resistance: Oral Narratives of the Lambada Bhats of Southern India
Raju Nayak, ISAS Visiting Scholar, 2016

April 27, 2017

Spiritual Seekers, Pilgrims and Psychonauts: Travelers to India and the Transformation of Religion in the long 1960s
Isabel Richter, Professor of Applied Sciences, University of Bremen

April 28, 2017

The Prakrit Romance
Andrew Ollett, Junior Fellow, Society of Fellows, Harvard University

May 8, 2017

South Asian Regionalism under the Modi Government
Kanak Mani Dixit, Author, Journalist, Civil Rights Activist

July 8, 2017

Picturing Music: Ragamala Painting
Robert Del Bontà guest curator, Berkeley Art Museum & Pacific Film Archive

(cont'd from previous page) the project's seventh – and final – volume, *Ramayana of Valmiki: An Epic of Ancient India, Volume VII, the Uttarakanda*. It spelled the end of the project led by Goldman and a consortium of Sanskrit scholars from around the world.



With publication of its final product, the *Ramayana Translation Project* is shelved.

What an ending.

The final book opens with a description of a demonic race and the violent career of Rama's evil foe, Ravana. It recounts Rama's dispatch of wartime allies and his short-lived romantic reunion with now-pregnant wife Sita, the incarnation of the goddess Lakshmi, who he then banishes due to scandal about her captivity by the lustful Ravana. As king, Rama continues to demonstrate the benefits of righteous

rule and the perils for monarchs who don't fill their subjects' needs, according to Princeton's summary.

EPILOGUE: The translation concludes by extolling the rewards awaiting all who read, recite or hear the *Ramayana*.

"One, of course, has mixed feelings about the end of what has been a roughly 40-year-long project," says Goldman. "It's been a lot of hard work, but was also a labor of love and we will miss working on it together."

"Every time we looked at a verse, we made a discovery," recalls Goldman.

Funding for the Translation Project came from the National Endowment for the Humanities, UC Berkeley research grants, Princeton University Press, the American Institute of Indian Studies, Guggenheim Memorial Foundation and the Mellon Foundation.

"As for what's next, well we have already agreed to do a new translation of an ancient Sanskrit drama that offers a unique spin on the Rama story," says Goldman, noting the work will be part of the Murty Classical Library of India series published by Harvard University Press. ❖

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The 2017 Chowdhury Center Distinguished Lecture



Sara Hossain,
Lawyer, Supreme Court of Bangladesh

Video: southasia.berkeley.edu/sara-hossain

Performing Partition: On "Aur Kitne Tukde"



Kirti Jain,
Director & Theatre historian

Video: southasia.berkeley.edu/kirti-jain

EMPOWERING INDIAN COMMUNITIES

by *Gopika Mavalankar, a 2017 Tata Intern, on her experience in India*

As the daughter of Indian immigrants, I have always wanted to give back to the country that has shaped my identity. Growing up with Indian parents, I was taught that the Tata Group – one of the largest business groups in India and a world-renowned company – is a champion for Indian communities and development.

I was excited to learn that Tata Sons shared my passion for giving back to India and did just that through its partnership with U.C. Davis and its annual Tata Social Internship program. My excitement only furthered when my application was accepted and I was given the chance to

TATA SOCIAL INTERNSHIP PROGRAM IN INDIA

The Tata Social Internship Program in India is a Tata-funded program. Established in 2008, it offers UC Berkeley, UC Santa Cruz, and UC Davis students the opportunity to participate in development, social enterprise, environment focused projects for eight weeks every summer in India.

The 2017 Tata Interns

- **Katie Jocelyn:** Tata Medical Center
- **Marylin Longley:** Tata Medical Center
- **Angelica Zocchi:** Sir Dorabji Tata Trust
- **Margaux Payton:** Taj Hotels Resorts and Palaces
- **Mei Lin Jackson:** Tata Steel
- **Gopika Mavalankar:** Tata Steel

For application procedures & eligibility requirements please visit

SOUTHASIA.BERKELEY.EDU/TATA

Deadline: **MID FEBRUARY**

take part in the Tata Social Internship program myself.

Throughout June and July, I worked in Orissa with the Thousand Schools Project, an initiative led by Tata Steel to improve the quality of education in government-run schools. During this time, my primary role was to study the effects of the Learning Enrichment Programs, which offer innovative teaching methods for children who are behind in school. I traveled to remote tribal villages where I interviewed students, LEP teachers, headmasters and community members. I asked them specific questions about the challenges they face, the best teaching practices and how Tata Steel can contribute to their efforts. I loved interacting with the local community on a daily basis and seeing the positive impact of Tata's continued efforts in the region.

Initially, I planned on only focusing on educational practices, but I quickly learned that the basic needs of the people must be met first. For example, many of the students have attendance problems, but that's because they have to take care of their younger siblings.

In addition to education initiatives, reproductive health awareness programs, as well as better access to contraception, should be made readily available. I also realized that food security, sanitation and health needs must be addressed in these communities in order for educational programs to succeed.

The LEP program has had some amazing success. Many of the children could not read, write or even speak Oriya, the state's official language. Some failed their initial comprehension tests, but now, many of them have scored high marks in these subjects. The LEP teachers are all extremely dedicated to their students, and have received innovative training from Tata Steel's initiative. All of the teachers go above and beyond to retain their students; many of them visit the students' homes to convince their parents to send them to school or have meetings with local community members. Through the Teaching Learning Methods, the students are able to utilize hands-on techniques to improve their language, math and English

skills. One of the most popular TLMs is the Oriya Story Cards, which encourage the kids to creatively write, read and share their own stories. The LEPs address many of the fundamental disparities these children have, and work innovatively to improve their basic literacy.

Tata Steel has chosen to empower Indian communities, and I believe this should be exemplary to other privately held companies across the world. This opportunity has made me proud to work for a group that promotes the welfare of



Gopika Mavalankar (right) poses with a group of students from the Learning Enrichment after they designed a solution to take care of their school's garden in Orissa, India, with the help of Tata Steel

the local people and employees in communities where they operate.

I am grateful that the Tata Social Internship has a lasting impact on the continued development of India. While I know my two-month long summer work may only result in a short-term impact, I hope the research I presented can contribute to the long-term solutions for the Thousand Schools Project and its LEPs long after I return to U.C. Davis.

Through both my previous internship at the White House and this summer's Tata Social Internship, the biggest thing I learned is that it is crucial to listen to the local people's needs. Tata does just that. India is such a beautiful, diverse country, and I'm thankful to have received the opportunity to participate in such a meaningful experience. ❖

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Showcasing the work of Cal undergraduates working on South Asia

YOUNG SCHOLARS RESEARCH SYMPOSIUM

by *Sridevi Prasad*

On May 2nd, 2017, the Institute hosted its 2nd annual Young Scholars Research Symposium, a symposium aimed at showcasing undergraduate South Asia-related research at UC Berkeley. The students selected for the symposium worked on a diverse range of topics on South Asia. Ariana Pemberton, a senior at Berkeley studying History of Art, traveled to Kashmir in summer 2016 to study the Martand Sun Temple. Ariana argued that the Martand sun temple, the project of Kashmir's Karkota dynasty ruler, Lalitaditya, was used to shape a political identity of himself as a Chakravartin, a universal political and religious leader. Sanchit Shorewala, a graduating senior majoring in Economics and Statistics, analyzed colonial peasant revolts to determine how it affected the outcomes of present-day agrarian reforms.

Sanchit argued that the revolts and the development of a "class-conscious" peasantry was crucial for the success of the Communist-led reforms in Kerala and West Bengal in improving the rural land structure from 1950-1980. Rebecca Dharmapalan, a junior Sociology student, presented a film thesis that examined the themes of immigration, migration, civil war, genocide and freedom's effects on self-identity. Using her four South Asian grandparents as the focal point of her student, Rebecca sought to understand how their stories of struggle allowed them to simultaneously assimilate, hold onto their culture, and to define themselves through their migrations. The next presenter, Zhuo Shi, a graduating senior double majoring in Molecular and Cell Biology and Economics, presented a paper analyzing how the Patent Amendment Act of 2005 affected domestic companies and multinational subsidiaries in India. Examining the outcomes of net sales, net profits, and R&D expenditures, Zhuo ultimately identified that the Patent Act did not differentially affect domestic companies compared to



From left: *Sridevi Prasad, Lei Dingkun, Zhuo Shi, Prof. Bob Goldman, Sanchit Shorewala, Rebecca Dharmapalan, Ariana Pemberton, Dr. Sanchita Saxena, Prof. Gerard Roland, and Vaishnavi Surendra*

multinational subsidiaries. Our final presenter was Lei Dingkun, the Institute's Visiting Scholar for 2016-2017. Dingkun presented a literature review of the challenges of SEZ development in India and the methodologies that he was planning on pursuing as he began his PhD dissertation research. The Institute for South Asia Studies looks forward to continuing to host symposiums that showcase excellent South Asia Related undergraduate research work at UC Berkeley. ❖

NEW SOUTH ASIA FACULTY



Sharad Chari returns to his alma mater UC Berkeley, where he did his B.A., M.A., and Ph.D., as an Associate Professor in the Department

of Geography. An ethnographer who uses tools from geography, social anthropology and history, his research has ranged from work politics and trajectories of capital, to state racism and the biopolitics of segregation. He has been a Postdoctoral Fellow at the Michigan Society of Fellows at the University of Michigan and has taught in the Departments of Anthropology and History at the University of Michigan and the University of the Witwatersrand, the School of Development Studies at the University of KwaZulu-Natal, the Department of Geography and Environment at the London School of Economics, and NYU's Metropolitan Studies program in London. More on Prof. Chari at geography.berkeley.edu/people/regular-faculty/sharad-chari/



Atreyee Gupta joins the UC Berkeley History of Art Department as an Assistant Professor of Global Modern Art and Modern and

Contemporary South & Southeast Asian Art. Dr. Gupta's area of specialization is global modernisms and contemporary art, with a special emphasis on South and Southeast Asia and its diaspora. Her research and teaching interests cluster around visual and intellectual histories of 20th-century art; the intersections between the Cold War, the Non-Aligned Movement, and art after 1945; new media and experimental cinema; and the question of the global more broadly. Before coming to Berkeley, Atreyee Gupta was the Jane Emison Assistant Curator of South and Southeast Asian Art at the Minneapolis Institute of Art. Read more about Prof. Atreyee at her faculty page arthistory.berkeley.edu/person/3562698-atreyee-gupta



Claire Snell-Rood is an Assistant Professor in Health and Social Behavior in the School of Public Health. Her research explores the social

dimensions of health among women living in poverty, which she has examined in urban India as well as rural Appalachia. Her book describing her ethnographic research in India, *No one will let her live: Women's struggle for wellbeing in a Delhi slum*, is published with the University of California Press and received an honorable mention for the Eileen Basker Memorial Prize for a significant contribution to anthropological scholarship on gender and health. Her current research focuses on the social and cultural factors that contribute to women's mental health and mental health disparities in the rural U.S., with the goal of translating this awareness into culturally tailored interventions to improve mental health. More on her at sph.berkeley.edu/claire-snell-rood-phd

NEW VISITING FACULTY

THE INDIA REPORTING PROJECT

Geeta Anand, former New York Times South Asia correspondent will teach a course on reporting on India at School of Journalism

From New Delhi to Mumbai, down to Kerala, over to Bihar and even venturing into Kashmir, students from the University of California, Berkeley Graduate School of Journalism have



Former Deputy Prime Minister L.K. Advani with students from the inaugural 2003 India reporting class.

crisscrossed India in pursuit of stories.

In an effort to better train young journalists to cover a complex country like India, the Graduate School of Journalism and the Chatterjee Charitable Foundation came together to establish the India Reporting Project, which was launched in 2003 with a small group of UC Berkeley journalism graduate students.

Since then, India's middle class has grown rapidly, and Bangalore now has more IT professionals than Silicon Valley. India's highly educated workforce is entering the global market, and the country is quickly becoming a major economic power. But it is also true that a majority of Indians still depend on agriculture to make a living, lack access to safe drinking water and cannot access basic health care. More people in India subscribe to a cell

phone service than have access to a proper toilet, an oft quoted fact that illustrates the tension between a country moving forward and those being left behind.

The rapidly changing tide in India demands journalists who understand and are familiar with the diverse country. It was to this end that the Graduate School of Journalism launched the India Reporting Project and the Nirupama Chatterjee Teaching Fellowship in 2003.

The school offers the fellowship every Spring to an Indian editor or reporter, who will come to Berkeley for a semester and teach a course preparing our journalism graduate students for a hands-on reporting trip to India. Over the past decade, the school has invited renowned journalists from India to guide our students through a course focused on reading and reporting about India, culminating in a reporting trip at the end of the semester.

Past fellows have included: Raj Kamal Jha, managing editor at The Indian Express; Olga Tellis, an editor at The Asian Age; Parvathi Menon, Bangalore bureau chief for The Hindu; Siddharth Varadarajan, editor of The Hindu; P. Sainath, rural affairs editor for The Hindu; Nupur Basu, reporter and documentary filmmaker; Samar Halarnkar, editor-at-large for the Hindustan Times; and Kalpana Sharma, columnist and former deputy editor of The Hindu

The fellowship is named in honor of Nirupama Chatterjee, who lived through India's independence in 1947 and the opening of India's economy in the early 1990s. Despite her reverence for tradition, Mrs. Chatterjee was a modern, forward-looking woman. She insisted that her three daughters have as much access to education as her three sons, and when several of her children immigrated to the United States, she was able to bridge the two cultures. Until her death in 1998, she remained open to a new world and excited by its possibili-

ties. This fellowship honors her spirit.

In Spring 2018, Geeta Anand, the former South Asia correspondent for The New York Times, will be the Nirupama Chatterjee Teaching Fellow for 2018.

She is based in Mumbai, India and has written extensively about everything from the sudden government decision to render most of the cash in circulation worthless, and introducing readers to colorful characters like the truant officer who went after teachers who skip school.

Ms. Anand was previously a correspondent for 17 years at The Wall Street Journal, where she was part of a team that won the 2003 Pulitzer Prize in explanatory journalism for a series of articles on corporate scandals. In addition to the Pulitzer, she won a Gerald Loeb award in 2006 for reporting on the causes and consequences of the high price of medicine. In 2013, she was recognized by the International Consortium of Investigative Journalists for her work on drug-resistant tuberculosis. She is the author of *The Cure: How a Father Raised \$100 Million — and Bucked the Medical Establishment — in a Quest to Save His Children* (2006). The book was made into "Extraordinary Measures," a movie starring Harrison Ford.

Anand holds a B.A. from Dartmouth College. She began her journalism career at the Cape Cod News, a free weekly newspaper in Massachusetts, and later made the leap to The Boston Globe as a political reporter following city and state politics. ❖



Geeta Anand

The fellowships are open to top Indian editors and reporters. For more information please contact Prof. Lydia Chavez: lcha@berkeley.edu

FACULTY & GRADUATE STUDENT NEWS

Laura E Boudreau (Ph.D. Candidate, Business and Public Policy) presented a paper titled, *Seeds of Change in the Garments Industry*, at a conference organized by the International Growth Centre, Innovations in Poverty Action, and the BRAC Institute of Governance & Development at BRAC University in July 2017.

Kashi Gomez (Ph.D., Candidate, South and Southeast Asian Studies) was awarded the Ludo and Rosane Rocher Research Fellowship in Sanskrit Studies by the American Institute of Indian Studies to carry out her project, *The*

Exhibition at the Bernice L. Brown Gallery, Doe Library, UC Berkeley October 6, 2017–March 1, 2018

LOVE ACROSS THE GLOBAL SOUTH: POPULAR CINEMA CULTURES OF INDIA AND SENEGAL

Love across the Global South explores interconnections between South Asian and African popular cultures through film posters, footage, and memorabilia. Focusing on the circulation of Bombay cinema, South Asia's largest film industry, in Senegal, West Africa, the exhibition foregrounds the

role of transnational film cultures and fan clubs in shaping affinities across the Global South. Highlighting archival material held by UC Berkeley—including a collection of twentieth-century popular film magazines and films housed at

the Media Resources Center—the exhibition harnesses library holdings to nuance campus debates on race, globalization, and visual representation while experimenting with new curatorial practices that emphasize Afro-Asian connections in an expanded Indian Ocean imaginary. The exhibition is curated by **Sugata Ray** (Asst. Professor, History of Art), **Ivy Mills** (Lecturer, History of Art), **Liladhar Pendse** (Librarian, Central Asian and Eastern European Studies), and **Adnan Malik** (Curator, Asian Collections, South/Southeast Asia Library). The Mellon Curatorial Preparedness Initiative funded Curatorial Assistantships for History of Art Department graduate students **Shivani Sud** and **Randip Bakshi**.



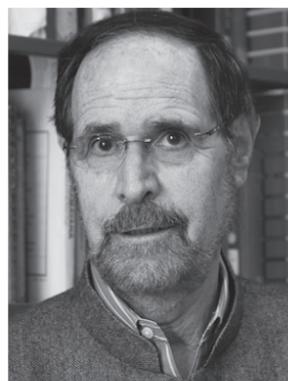
One side of an original program for the 1950 film Mangala, the first Bollywood film screened in Senegal

Lady Dindima: Gender, Family Networks and the Transmission of Sanskrit.

Christopher Hyun (Ph.D. Energy and Resources Group) had a paper on the water valvemen of Bangalore titled, *Frontline worker compliance with transparency reforms: Barriers posed by family and financial responsibilities*, (co-

ROBERT GOLDMAN WINS WORLD SANSKRIT AWARD FOR 2017

Renowned Sanskrit scholar Robert P. Goldman has been honored with the World Sanskrit Award for 2017 by the Indian Council on Cultural Relations (ICCR) for his work on Sanskrit language and literature and for the completion — under his direction — of the seven-



Robert Goldman

volume, 5,000-page translation and annotation of the monumental Sanskrit epic poem the Ramayana of Valmiki. The award was initiated in 2015, when it was announced by India's external affairs minister during her inaugural address at the 16th World Sanskrit Conference. It carries a prize of \$20,000. The ICCR plans an award ceremony in November in New Delhi.

A previous Berkeley News story chronicling Prof. Goldman's work on the Ramayana may be read at www.bit.ly/Berkeley-Ramayana-Translation-Project

authored with Alison E. Post and Isha Ray) published in the journal *Governance* in February 2017.

Shakthi Nataraj (Ph.D.

Candidate, Anthropology) received an Outstanding Graduate Student Instructor award from Graduate Division; the Jonathan T. Yeh Award for Student Scholarship in Asian American Folklore awarded by the American Folklore Society; and the John L. Simpson Research Fellowship in International and Comparative Research from the Institute for International Studies. In Fall 2017 she has a forthcoming article in *South Asian History and Culture*.

Luther Obrock, (Ph.D., South & Southeast Asian Studies) who completed his Ph.D. under Professor Robert Goldman in 2015, has joined the Department of Historical Studies, University of Toronto as the Assistant Professor in South Asian Religions.

Abhijeet Paul (Ph.D. South and Southeast Asian Studies & Lecturer,

3 WIN THE FULBRIGHT-NEHRU STUDENT RESEARCH FELLOWSHIP FOR 2017-18

Three doctoral candidates working on South Asia were awarded the prestigious Fulbright-Nehru Student Research Fellowship for 2017-18.

Nicole Ferreira for her project titled, *Becoming Afghan in Medieval India: History and Memory in Afghan Identity, c. 1450–1650*.

Priya Kothari for her project titled, *A Palimpsest of Performance: The Reception of the Bhagavata in the Vallabha Sampradaya*.

Kristina Rogahn for her project titled, *Writing the Life of Literature: Biographical Criticism & Historiography in Tamil South India*.

SSEAS) has an essay titled, "Gift of the grain: Beyond Biopolitics?" forthcoming in, *Social Theory and Asian Dialogues: Cultivating Planetary Conversations*, ed. Ananta Giri (Palgrave Macmillan)

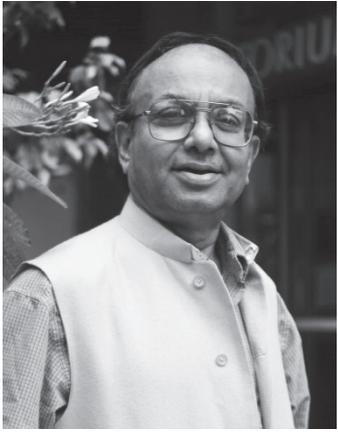
Isha Ray (Associate Professor, Energy and Resources Group) had two papers published. The first, co-authored with NC Narayanan, Govind Gopakumar, and Poonam Argade, and titled, *Towards sustainable urban sanitation: A capacity-building approach to wastewater mapping for small towns in India*, was published in the *Journal of Water, Sanitation and Hygiene for Development*. This is the first paper to come from the Obama-Singh Initiative Award of 2014 that allowed a Cal team led by Isha Ray and Kara Nelson to collaborate with IIT-B's Centre for Technology Alternatives for Rural Areas on a 3-year project titled, "Sustainable Indian Water Infrastructure Project: A Systems Approach." Prof. Ray's second paper, co-authored with C. Sharada Prasad, and titled, *It Has To Be Done Only At Night*, is forthcoming in the *Economic & Political Weekly*.

Elizabeth Thelen (Ph.D. Candidate, History) received a Charlotte W. Newcombe Doctoral Dissertation Fellowship to fund the completion of her dissertation during the 2017-18 AY. She also received a 2017 scholarship award from the Northern California Association of Phi Beta Kappa.

Alexander von Rospatt (Professor of Buddhist and South Asian Studies) delivered the keynote lecture, *Painting the Mythological History of Nepal: The Wall Paintings of the Tantric Shrine of Santipur at Svayambhu, and Their Origins, History and Fate*, at the Annual Kathmandu Conference on Nepal and the Himalaya, in Kathmandu in July 2017. The conference was cohosted by the American and the British Associations for Nepalese/Himalayan Studies.

SPECIAL SECTION

MUSINGS ON A PROFESSIONAL LIFE



Pranab Bardhan

I grew up on the mean streets of Calcutta, spending much of my boyhood and youth in a cramped rented house on a narrow bye-lane of North Calcutta, with no running water or flush toilet, and all the rooms packed with refugee relatives from East Bengal, recently displaced by the violent Partition of India. My father, as an educator, was not very poor by Indian standards, but he had to support most of those relatives; he had no savings as whatever was left of his income he spent on good food and books. Very early in my childhood he instilled in me an appetite for both, and the habit of rational, irreverent thinking and a deep sense of irony.

A large part of my childhood years was also spent at my maternal uncle's house in Santiniketan, a small town 100 miles north of Calcutta. This town was famous in India for having the residential educational institution established by Rabindranath Tagore. I did not go to primary school either there or in Calcutta, as my father chose to teach me himself. But Santiniketan's wide open fields and ravines gave me a great deal of freedom to wander about, exploring nature, playing, plucking fruits and catching fish with children from extremely poor families from the neighbouring village, who also did not go to school.

Even though my family was not exactly poor, I became exposed to extreme poverty all around, in some of my destitute relatives, in the children with whom I played either in the narrow bye-lane in Calcutta (some of their mothers were prostitutes in a nearby street) or those from the village adjacent to Santiniketan (most of their parents worked as rickshaw-pullers or maids). I suppose this early exposure provided the background of my lifelong attempts to understand the economics, the sociology and the culture of poverty. I also saw from close quarters how

degrading poverty can be, and how valiant the fight against it often is.

My neighbourhood in Calcutta also had one of the best high schools, the premier college of the whole city, and one of the largest book districts anywhere, and I made good use of all of them. Life in college and in the nearby coffee house widely opened my horizons, as I was swept by the intellectual currents and cross-currents that contained in them, for all their pretensions, an implicit but exhilarating invitation to be part of a global village of thinking people. At the same time I shared with some friends the passion to read, write and participate in the rich and vibrant tradition of Bengali literature. In the early days of college I was, however, most attracted to the discipline of history, and to the Marxist way of finding coherent patterns in a jumble of events, although I was repelled by what I read about the brutalities of Stalinist Russia and the



Presidency College, where Prof. Bardhan spent four years as an undergraduate student.

dogmatism I saw in the Marxists around me. I gravitated to economics as I wanted to understand better the economic interpretation of history.

Economics gave me a deeper understanding of the incentive mechanisms that provide the micro-foundations of stable social institutions. I was simultaneously put off by the various failures of (and the injustices flowing from) the market mechanism and fascinated by its superb ability to coordinate resource allocation and to discipline inefficiencies. The search for social organizing principles that can combine the coordinating and disciplining functions of the market with the objectives of social justice and political accountability

pervades through much of my work in economics—from my dabbling in models of 'market socialism' (in a world where central authorities are limited by a severe lack of lo-

PRANAB BARDHAN

is Professor Emeritus of Economics at UC Berkeley where he has been since 1977, following teaching appointments at MIT and the Delhi School of Economics. He was the chief editor of the *Journal of Development Economics* for 1985-2003. He was the co-chair of the MacArthur Foundation-funded network on the effects of inequality on economic performance from 1996-2007. He held the Distinguished Fulbright Siena Chair at the University of Siena, Italy in 2008-9. He was the BP Centennial Professor at London School of Economics for 2010 and 2011. He is the author of 12 books and more than 150 journal articles, and the editor of 12 other books. He has done theoretical and field studies' research on rural institutions in poor countries, on political economy of development policies, and on international trade. A part of his work is in the interdisciplinary area of economics, political science, and social anthropology. His current research involves theoretical and empirical work on decentralized governance, and the political economy of development in China and India.

cal or private information) to my more recent work on decentralized governance at the local level.

Around 1980 I joined an informal international group of democratic, egalitarian scholars (philosophers, economists, sociologists and historians) who have continued to study 'analytical Marxism', convinced that Marx asked important questions (even though his answers were often wrong) but one needs analytical methods to properly study them.

Economics showed me the value of precision in social thinking even though I was not happy with its limitations of much-too-narrow specialization (and the impatient tendency to dismiss imprecise but important ideas). During my days of working on a Ph.D. dissertation (at Cambridge University in UK) and then moving to Cambridge, Massachusetts, teaching and researching at MIT, I was devoted more to the cause of precision,

working largely on mathematical models of economic growth and international trade. While in this period I published a large number of technical articles in all the top journals of economics, a

dissatisfaction was gnawing at me that all this had very little to do with an analysis of the realities of poverty.

I left MIT after less than three



The 'analytical Marxism' group that Prof. Bardhan joined in the 80's. They still meet once every year.

years of teaching, as I wanted to go back to India. I accepted a position at Delhi, first at the Indian Statistical Institute and then at Delhi School of Economics. This gave me the opportunity to immerse myself in Indian statistical data. Research with detailed survey data soon made me aware that the standard large-scale surveys often do not ask questions about important aspects of institutional arrangements (particularly pertaining to agrarian relations involving land, labour and credit).

This started me on a new venture, in collaboration with Ashok Rudra, to collect and analyze village field data on agrarian relations, that are intensive enough to give insights about production relations at the micro economic-anthropological level and yet in a large enough sample to generate statistically representative estimates for whole regions. In forging the methods for such surveys I also started pondering about the strengths and weaknesses of the different methodological approaches of economists and social anthropologists, which was the origin of two interdisciplinary conferences I helped organize (and edit the subsequent volumes) on *Conversations between Economists and Anthropologists* (1989, 2007).

The statistical analysis of the agrarian relations also gave me ideas about building theoretical models to understand the microeconomic basis of many (persistent) institutions of poor agrarian economies. I started doing this at a time when development economics was preoccupied with macro issues like the structural transformation of the whole economy or problems of its aggregate interaction with more developed economies. After I moved to a professorship at Berkeley,

on the basis of my accumulated theoretical and empirical work on rural institutions I wrote a book, *Land, Labour, and*

Rural Poverty (1984) and edited a volume on *The Economic Theory of Agrarian Institutions* (1989); several years later I was pleased to observe the definitive turn of economics in general to seriously tackle institutional issues. From Berkeley I served as the chief editor of the *Journal of Development Economics* (the premier journal for development economists)

for 18 years and tried to help the journal reflect some of the major changes that were taking shape in the discipline.

One macro political issue that interested

me right from the beginning of my research career is the inability of a heterogeneous and unequal society like India to easily resolve collective action problems. The invitation to give a set of endowed memorial lectures at All Souls College, Oxford gave me the opportunity to speculate on India's long-standing economic problem of public under-investment in long-term projects of building physical infrastructure, explaining it in terms of a collective action problem, and also to speculate, even more wildly, that the same social heterogeneity which may be

behind India's investment problem is also what made democracy survive in India, against considerable odds, as a device for transactional



Prof. Bardhan with his wife, Kalpana, during a lecture tour in Taiwan

negotiations among disparate non-trusting groups. These lectures came out in a short book titled *The Political Economy of Development in India* (1984),

which attracted some attention from political scientists, but very little among my economist colleagues.

I then applied the same idea of difficulty of collective action flowing from social heterogeneity to the sphere of community management of local environmental resources (like forests, fisheries, irrigation water) on which the livelihoods of rural people crucially depend. I worked on theoretical implications of economic inequality on collective action and empirically tested hypotheses on the impact of inequality in land distribution on farmers' cooperation on matters like water allocation.

Over the years as I became more convinced of the 'failures' of the centralized state, I also explored the factors that contribute to governance failures at the local level, whether in community management of the local commons or in the delivery of social services by locally elected govern-

ments. In collaboration with Dilip Mookherjee, I carried out several theoretical exercises on the advantages and disadvantages of decentralization, along with repeated

field surveys in West Bengal villages on the impact of elected village councils on land reforms and anti-poverty programmes. These projects were part of a research network of international scholars around the theme of inequality, funded for over a decade by the MacArthur Foundation and co-directed by myself.

My abiding interest in the complexities of political economy has kept me skeptical of easy ideological solutions and yet appreciative of the constant human striving for social-institutional improvement. As Antonio Gramsci said, the challenge for us is not to have illusions, and yet not to be disillusioned. ❖



Prof. Bardhan at Tiananmen Square in Beijing during the demonstrations in 1989



Prof. Bardhan with Dr. Manmohan Singh, the former Prime Minister of India. Photo taken during a conference at Nehru Museum in Delhi in 2010



Prof. Bardhan with his son, Titash, in Goa



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What's Inside

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Berkeley in South Asia



In Memoriam
 Bharati Mukherjee, Jeff Hadler

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EDITOR: PUNEETA KALA

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