A Long View From The Chair
Lawrence Cohen on his tenure as Director of ISAS

This year marks my fifth year as Director of the Institute for South Asia Studies and the last of my term. I will use this brief space to reflect both on our achievements and our challenges as an Institute and a community.

COUNTERING VIOLENCE

As I write in October of 2016, tensions between India and Pakistan have accelerated across the Line of Control in Kashmir following a summer of growing violence in the Indian state. What makes this episode unique is both how it plays out in new media—on social media and on 24/7 news channels that intensify and channel public outrage—and how it involves media as proxy battlefields: witness the banning of Indian films in Pakistan and of Pakistani actors in India.

In such a combative media climate, the work and the support of careful scholarly research, teaching, and public intellectual life is never more critical. But the changing structure of media, the climate of instant outrage, and the violence of state abuses and terror attacks presents troubling challenges.

Our Institute and the larger Berkeley community this summer lost an undergraduate, Tarishi Jain, interning at a bank in Dhaka, Bangladesh, to the violence of a terror attack at a popular restaurant. Tarishi, who was from India but attended high school in Bangladesh where her father was working, had, in her first year at Berkeley, become involved in a range of social entrepreneurship projects and in groups supporting the international student community at Cal. Her working within and across borders exemplifies the urgent need of the moment but also, tragically, the challenge of violence today.

All of us at the Institute for South Asia Studies and the Subir & Malini Chowdhury Center for Bangladesh Studies got to meet and work with Tarishi during our internship training program. We remain devastated by her death and our thoughts are with her family, teachers, and friends.

The summer’s sudden escalation of isolated violence in Bangladesh, from attacks on bloggers, to attacks on scholars and gay activists, and now to attacks on civilians in diplomatic enclaves, will for the near future not allow us to support what had been a powerful program of student internships in Bangladesh, following the model of our years of student internship programs in India, to improve the quality of state and private institutions addressing poverty.

The tragedy here is obviously that of a talented, committed, multi-faceted, and from all accounts, beloved student. And the accompanying loss is the ability to do what is urgent, to get students involved in thinking critically about and developing capacities to address questions of health, poverty and economics, of the varied effects and creative use of media, of security within and between states, and of violence by the state and others, across the lines that isolate us and our thinking. The need for both long-term, “slow” research and quick but studied responses to emergent situations like those of this summer and fall, and for training enabling both, here at Berkeley and abroad, thus remains urgent.

We have lost a precious member of our community, and we are so much the poorer because of it. Tarishi Jain, at the age of 18, was already living a life of meaning and purpose, of dedication to the greater good, to helping others, to making the world a better place. By every measure, here was a life worthy of joyous celebration and profound respect, a bright shining example of the hopes and dreams we have for young people in general and Berkeley students in particular. Today, our hearts are broken and we stand together in solidarity and support with Tarishi’s family and friends.

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In Memoriam

TARISHI SCHOLARSHIP AWARD

(13 November 1997 - 1 July 2016)

Tarishi’s parents, Tulika & Sanjiv Jain have established a UC Berkeley scholarship in honor of their daughter. It was announced by her father, Sanjiv Jain at a memorial that took place in Berkeley on September 29.

Tarishi loved Berkeley. It was her dream school. It is the place where she felt she could receive the kind of education that could help her make a change in her home region of South Asia.

As a family, we believed in Tarishi’s dream of having a global impact and we want to ensure that other students who want to make the same kind of change in the world will have the right resources to do so.

That’s why we are announcing the creation of Berkeley’s newest endowed scholarship, which will carry her name forward for the life of this university.

Every year, a student with aspirations of being a global change maker will receive the “Live Life Like Tarishi” Scholarship Award. It is our hope that these special students will carry the light forward on behalf of Tarishi and all those who have made a difference in our world.

We will gather again next year to honor Tarishi and the first recipient together. Tarishi is our light and we share this light with Berkeley and all the greatness it has to offer this world.

In Memoriam

(August 1998 - May 2016)

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A JOYFUL DIRECTORSHIP
Over the five years that I have been privileged to be ISAS Director, I have been blessed to get to know the extraordinary Berkeley South Asia faculty in a new way, as they again and again came together to plan research, training, and funding initiatives, to debate and collaborate and constructively disagree, to design amazing conferences and lecture series, and to bring the world’s best students and postdoctoral scholars from across the disciplines and professions together.

These activities and running of the Institute depend on a powerful administrative team, and I can say that my most joyous time at Berkeley, bar none, has been getting to know and work with my exceptional and talented colleagues here: Sanchita Saxena, the Executive Director of ISAS and the Inaugural Director of our path-breaking Subir and Malini Chowdhury Center for Bangladesh Studies; Puneeta Kala, both the Program Director and the Publications Director for ISAS, and the three dynamic persons who have each served in turn as the ISAS Program and Publications Assistant while I have been here: Behnaz Raufi, Manali Sheth, and Sridevi Prasad.

Perhaps the most important part of directing ISAS has been working with the diverse and talented community beyond the university supporting South Asia research and training. Berkeley has long been a center for the study of Sanskrit and ancient India, Hinduism and Buddhism, soon after as a laboratory for agrarian, social, and economic experiments in development, and by the 1950s and 60s, for the integrated study of political economy, history, and culture across South Asia. The rise of the Ghadar Party and California’s prominence in the anti-colonial struggle in India was bound up to a small but critical mass of Indian students training here and to the Punjabi and other South Asian communities of California. With the “turning east” of the late 1960s and 1970s within the American counter-culture, a new generation of students and community came to Berkeley and to the fields of Sanskrit and religious studies. But it was the emergence first of Silicon Valley and then of the new technological platforms it helped generate, along with the ending of exclusionary and racist immigration laws, that enabled a generation of Americans from South Asia to renew and remake the Bay Area and indeed radically to change the world as we know it. Under my predecessors Robert Goldman, Thomas Metcalf, and Rakia Ray, the South Asian communities of the Bay Area changed the scale and quality of scholarship and teaching at Berkeley through visionary gifts including the Sarah Kaihatu Chair in India Studies and the annual Sarah Kaihatu Lectures in Women and Leadership, the Tamil Community Chair in Tamil Studies, the Habib Lecture on Contemporary Pakistan, the annual Pirzada Lecture and award for Pakistani Studies, the Maharaj Kaul Lectures and Awards in Social Activism, the Dissertation and Paper Prizes in Sri Lankan Studies, and the critical Initiatives building endowments for language teaching in Tamil, Telugu, Punjabi, Bangla, and most recently Urdu.

ENHANCING THE INSTITUTE
Over the past five years, both community and federal support for South Asia at Berkeley has continued to grow. Let me mention a few of the many important new grants and donations that have been critical to this growth, but let me also thank the major community leaders and donors who have continued to support all of our ongoing initiatives.

What is new: first, Berkeley has been able to make history in creating the first major center for the study of Bangladesh not only in this country but this hemisphere, through the careful vision and generous giving of Subir and Malini Chowdhury through their Foundation. Subir Chowdhury began life in Chittagong, moved to India to study at IIT Kharagpur, become an engineer, and started a career leading him to the automobile industry in Detroit and increasingly to rethink the ways corporations, government agencies, and indeed any groups concerned with productive outcomes addressed quality, or failed to. The Subir and Malini Chowdhury Center for Bangladesh Studies was inaugurated with a major lecture by the pioneering Sir Fazle Abed, the founder of BRAC, and celebrated its first year with a second major lecture on Bangladesh by the famed economist Amartya Sen. It has extended the tireless work of Bangladeshi community leaders in the Bay Area who with Indian community leaders realized our dream for a permanent Bangla language program at Berkeley, and has inspired new commitments. Dr. Sanchita Saxena, who in addition to being our Executive Director is a political scientist studying textile and labor policy comparatively in Bangladesh and Sri Lanka (and Cambodia), has years of work in Dhaka and was chosen as the inaugural Director of the Chowdhury Center. The Center funds three major scholarships, supports research and teaching, and has already allowed us to bring together scholars from Bangladesh and the U.S. to discuss the future of secularism in Bangladesh, to rethink the history of public health programs in the country, to address ongoing reform and global dynamics in the textile industry, and to send four Berkeley faculty to lecture at BRAC University, through a collaboration with BRAC.

The coming of a new Center and the importance of this gift enabled us to make the case to the University that South Asia research should be housed in an Institute, and so the CSAS (our erstwhile Center for South Asia Studies) was allowed to mature into the ISAS. The example of the Chowdhury Center allowed us to imagine new and stand-alone Centers within the Institute. Given both community and faculty support we have been planning campaigns for two of several possible centers in the work: a think-tank style Center for the Study of Contemporary India addressing today’s issues in a timely, influential, and accessible way, and a Center for Hindu Studies bringing together the best new scholarship on both classical but also contemporary Hindu religious and ethical life. Once the team that led the Initiative for the Urdu language at Berkeley, Professor Munis Faruqui and Professor Saba Mahmood, successfully concluded

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 ISAS, 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.

Sridevi Prasad is the Program & Publications Assistant at the ISAS. Devi graduated from UC Berkeley in 2015 with a B.A in Molecular and Cell Biology and a double minor in South Asian Studies and Global Poverty and Practice. She is interested in politics in South Asia and the diaspora community as well as refugee health issues.

Perhaps the most important part of directing the Institute for South Asia Studies has been working with a diverse and talented community both within and beyond the campus.

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

ISAS Staff (from left) Sanchita Saxena, Puneeta Kala, Sridevi Prasad, & Lawrence Cohen

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that Initiative, they did not rest on their laurels but immediately began canvassing community leaders for an Initiative for the study of Pakistan at Berkeley. Their efforts had already brought the prestigious Habib Lectures to Berkeley, and a productive alliance with the inspirational leadership of the new Habib University in Karachi. The first major gift of the new Initiative was brilliantly formulated by Rafat Pirzada and Amna Jaffer were encouraged to commitments to both undergraduate and graduate programs across the board. This kind of support is critical for Berkeley's mission as a top research university, particularly as some of the major ways Americans have been able to study abroad, including the Fullbright-Hays Doctoral Dissertation Research Grants, are severely endangered in the current Congress.

Two recent gifts deserve special mention: in memory of my colleague the late Berkeley anthropologist and Himalayan Studies scholar Gerald Berreman, his widow the sociologist Keiko Yamanaka made a major gift to establish the Berreman-Yamanaka Fund for Himalayan Studies at Berkeley, currently stewarded by Professor Alexander von Rospat. The fund will enable support for research and students in Himalayan-focused research across the region, from Bhutan to India to Nepal to Pakistan, never more urgent.

Secondly, the Telugu Society of America (TELSA), a California-based non-profit organization dedicated to the promotion of development of Telugu people and their culture and material conditions, has through a generous contribution established an annual award in support of Telugu related studies on campus. Named the TELSA Sonja Skandakumar Award, the goal of the award is to promote quality interdisciplinary undergraduate or graduate research on topics pertaining to the Telugu people, their language, region, culture, political economy, rural and urban planning, and such.

BUILDING INCLUSIVE COMMUNITIES

As I noted at the outset, these are times of outrage. Two recent sets of events concern our mission as an Institute and concern me personally.

First, several students in our community with whom we work closely have initiated proceedings involving claims of sexual harassment by Berkeley faculty. And two faculty affiliated with ISAS have been subject to proceedings investigating whether or not their actions comprised sexual harassment. It is hard to underestimate how these events have torn at the relations of trust and collegiality at the core of the university and its mission. Despite with what I do want to believe are the best of intentions, the University’s formal apparatus for investigating such claims, honoring both the gravity of student (and staff) concerns and the full, fair, and equitable process for anyone so accused, has been slow, apparently subject more to media attention than consistently and expeditiously followed norms, and frustrating to all parties. This frustration appears to have led to the use of the media and to external lawsuits. Our immediate concern is the protection of everyone and involves the students and faculty, the communities we serve, deserves better. The university is a very complex institution, and the challenge may be less to point fingers given our varying diagnoses of past failures than, as best as we can, to fix things and fix them now.

The second set of events is ongoing, and involves many in our communities and among our faculty. How are the histories of our passions, both the most productive points and with the best of our passions, both the most productive points of our disagreements as well as that elusive common ground.

We need places like the ISAS to help us find, rigorously and with the best of our passions, both the most productive points of our disagreements as well as that elusive common ground.
Prof. Raka Ray opening the event with an introduction of the two speakers, Prof. Amartya Sen and Prof. Pranab Bardhan. (Photo, Prasenjit Sengupta)

Prof. Amartya Sen delivering the Subir & Malini Chowdhury Distinguished Lecture for 2016 (Photo, Prasenjit Sengupta)

Prof. Amartya Sen with Subir & Malini Chowdhury and their children, Anandi and Anish (Photo, Prasenjit Sengupta)

Pranab Bardhan: Amartyada, welcome back to Berkeley! I think you first came to Berkeley in 1964, the year of the Free Speech Movement. So, this has been a very long time that Berkeley has had the pleasure and honor of having you here. Before we start our conversation, I request you to first make some remarks on the Bangladesh Center that we have started.

Amartya Sen: Thank you very much. That is true. I did first come here in 64-65. So, yes, I do have fantastic warm memories of Berkeley from a long time ago. I have learnt so much from here, from the Free Speech Movement as well as also from my colleagues and the students here.

I’m glad that Pranab, you have asked me to make a few remarks. As it had occurred to me that a “Distinguished Lecture” ought to have some “lecture” in it—whether or not it is “distinguished.” So, I’ve prepared a short lecture.

It is very important to recognize the history of Bangladesh and its place in what we can call an undivided Bengal. Historically, the western part was quite important. But over time this has changed. People don’t often recognize that the Ganges River, as it comes down, splits into the Hooghly and what continues on as the Ganges. It then joins up with what Bengalus call, Padma, or Padma, as other South Asians might call it. Which then joins up with the Brahmaputra to become the grandest river in Asia. Most of the water, though, initially came down the Kolkata side—i.e. into the Hooghly. Around the 16th century, however, a gradual change in the water flow occurred that caused the more of the waters to flow eastwards and empty into the Padma (Padma), which then merged with the Brahmaputra, thus making it the mightiest of rivers in that region. Of course, this resulted in a lot of water disputes between the two neighbors, and they still remain, but we’ll talk about that later.

The 16th century is also time when the population movement towards the east became very strong. Where Subir is from, Chattogram, was very much an unpopulated area. Dhaka had some people. But the big movement of the population happened from the 16th century onwards. That’s when Bangladesh got people.

Bangladesh’s history, of course, is connected quite a lot with the history of the land itself. The origin of Bengali language goes back to about the 9th and 10th centuries. It has a connection to the population movement towards the east became very strong. Where Subir is from, Chattogram, was very much an unpopulated area. Dhaka had some people. But the big movement of the population happened from the 16th century onwards. That’s when Bangladesh got people.

Bangladesh’s history, of course, is connected quite a lot with the history of the land itself. The origin of Bengali language goes back to about the 9th and 10th centuries. It has a very strong Buddhist origin. Bangladesh and West Bengal, or undivided Bengal, was under Buddhist rule till about 150 years before the Muslim conquest of Bengal in the beginning of the 13th century. There is a very thin period, between the two, of Hindu rule when a not very valiant family, unfortunately called Sen, who had never been trained for fighting wars, came to rule Bengal.

It is important to recognize that the Hindu-Muslim divide became a much bigger thing under the British Empire. It was not so earlier and, in the context of Bengal, it was even less so. One can see this in all kinds of ways. For example, Clive, when he was marching his army to defeat Siraj ud Daulah, the Muslim king of Bengal, (in the Battle of Plassey of 1757 which led to the establishment of the British empire), wrote a letter to Siraj saying that “Look. I don’t intend to do any harm. This is of course a bit of lie considering that he was coming with his entire army to Murshidabad, and asked him to “consult with the people that you always rely on your closest friends.” We then get, as recounted by Clive, the names of five of Siraj’s closest friends of which there are four Hindus and one Muslim: Madan Lal, Mir Mardan, Mohan Lal, Jagat Seth, and Mir Jafar. So, it becomes quite clear that effectively there was not much of a division between the Hindus and the Muslims but rather that the Hindus were in good standings with the Muslim rulers and in positions of power.

This was a remarkable feature of that time. One of the results of this was that when the partition came, the landlords were mostly Hindus, and the peasants and the people over whom the landlords ruled, were mostly Muslim. Which is very peculiar bearing in mind that there had been a six or seven hundred year period of Muslim rule during which land ownership had not changed hands. In fact it was these uninterrupted land owners that came to be consolidated in the Permanent Settlement of Bengal by the East India Company in the 18th century.

Another one of the features that is not often recognized is that the great Epics, the Ramayana and the Mahabharata, were translated into Bengali in the 15th century on the initiative of the Muslim kings because they were very keen on these epics being available. In fact, one of the very early public sector projects at this time was to get Kashmir Das and Krittibas Ojha to do these translations. Bengal had a lot of intellectuals in Nalanda University, of which I used to be Chancellor till the Government of India thought better of it. The most famous teacher there was Silabhadra, whom the Chinese students, in particular Huin T’ang, treasured and adored. Silabhadra came from Bikrampur in Dhaka. So, here again is another very strong connection.

Then there was also the enormous amount of cultural back and forth, with exchanges in music and poetry and art and so on. When the modern period, as it were, begins in the latter half of the empire, and Rabindranath Tagore becomes a major figure. It is only one of his minor achievements that he was the first Nobel Laureate from Asia. I think that it would not have made a difference to his recognition in the world whether or not he got this prize or that.

The other major poet of that time was Kazi Nasrul Islam, who actually wrote more poems, in number, than Tagore did. He was a great devotee of Tagore. The only rude remark that I’ve ever heard Kazi Nasrul Islam make was when he was asked by someone as to why was it that his poetry was so easy to understand whereas Rabindranath’s wasn’t (cont’d on next page)
often so complicated. To which he made the only rude remark that I know of, when he said that, “I write poetry for people like you, whereas, Rabindranath writes for people like me.”

That, of course, was not fair. To be sure, he was the more radical of the two. Nazrul was very keen on popular movement. He was known as Bidrohi Kabi, a revolutionary or rebellious poet. He started in the 1920s; the great magazine called Langal (the Plough), which had to carry on its masthead, a poem from the 1st century writer, Chandidas: “Nete bange korbo amrai o sangee jay” (“Sabar upare manush satya, tahar upare noi, the highest truth is a human being, there is no truth higher than that”). As you can see, it is quite a strong statement, and if you are religious minded then you might be inclined to think of some other higher truth than that. The fact that this was repeated every week is a fact of some importance.

While there was a great deal of literary work going on, there was also in it a mixture of a certain amount of radicalism. When Chandidas wrote these lines almost five hundred years earlier, it must have been an extremely radical period. And this radicalism continued to this period too.

This radical thinking is a very big thing to bear in mind when you think of the partition of India. The movement in favor of partition never had a majority in India until 1944, one year before partition. Fazlul Haq, for example, a Muslim leader of the peasant fight, he was sometimes in coalition with the Muslim League and sometimes with the Hindu Mahasabha. And sometimes he made a compromise, like the Lahore Declaration. But he was also quite in his mind that the roots of Bengali culture had to be understood as a mixture of Hindu and Islam. Unfortunately, Fazlul Haq never had the tenacity of thought. Unlike Sheikh Mujibur, who never vacillated and thus became the big leader that he did, Fazlul Haq did change his views. His problem was that he wanted the Congress to agree to a land reform. And of course, the Congress which was very dominated by the upper classes, including the landlord classes, did not accept them or favor him. Which is what made Fazlul Haq move away (there is a good article by Sama Riyaz on this subject). He was known to my family and so I am partial to Fazlul Haq. On the other hand, I wouldn’t attribute to him the kind of solid leadership that Sheikh provided.

But if you think of how quickly the leadership came: in ’46 the Muslim League wins for the first time, then the partition happens in ’47, and by ’52 the National Language Movement for Bengali had already begun. There was hardly any time in between. The dialectics had changed. No longer was it just for a Muslim identity—and Bangladeshi Muslims are typically quite believing Muslims—but for an identity that could be separated from a secular politics. One of the points that Chandri and Rabindranath Tagore made, also very clear in the dialogue that was going on, was that those who were asking for Bengali identity were very importantly not denying their Muslim identity.

One of the things that I found very striking was when I’d gone to Bangladesh to get an honorary degree. It was to be at an official function and I had asked if it was going to be a religious or a secular one. My neighbor told me that it was going to be a secular one. So it began with two minutes of readings from the Koran. And two minutes of reading from the Bhagwada Gita, two minutes of reading from the Bible, and finally two minutes of readings from the Buddhist Sutras. Now, if you think about this, 92% of the Bangladeshis are Muslim and the remaining three of the minority lobby comprise eight percent, then one realizes quickly that it was really quite a remarkable way of asserting that recognition of secularity.

Now, of course, society has vacillated and made its way towards its Muslim roots and turned a bit Islamic in the 15th century. But Pakistan never quite recovered from that in the way that Bangladesh did. Of course there are problems. At the moment there is a very small minority of Islamists who are creating terror and that is a problem and really an important issue.

The fighting for independence that occurred in 1971, the Liberation Movement as they call it, had the feature of bringing women into the forefront. Not because they were the main fighters. But because the movement involved an enormous amount of acceptance of radicalism of which equality of women was a big factor. There are roots of it in Bengali culture but it became very important here.

I was very pleased when Raka said that I could be described as a feminist. I, in fact, claim that. I was one of the four original founders of a journal called Feminist Economics. It began when I was the President of the American Economic Association. And I actually made many contributions to it. I write a lot on feminist subjects and I sometimes get letters, and this is to continue Raka’s thought, which began by saying, “Dear Ms. Sen.” With a name beginning “a” and ending with “a,” that seems to be a telltale sign. My favorite is a letter that began by saying, “Dear Ms. Sen. They will never understand.” A famous saying of Bangladesh’s successes are very closely related to what’s happened to the situation of the Bangladeshi women.

I want to end with a small story from my family which my grand-father, Kshiti Mohan Sen, a great Sanskrit scholar, used to tell us. He would recount that his elder brother, Pusadhi Mohan Sen, and this would be about 150 years ago, would often in the late evenings visit the local maulavi’s (the Muslim priest) house. And there they would both have a hookah (water pipe for tobacco)—something which many of the middle class Bengali families had. One particular evening while they were enjoying their hookah, a Brahmin priest—I think he was called Chakraborty—went passing by. So the maulavi asked Chakraborty, “Why don’t you come and join us?” To which, the maulavi said, “basically what you do is exploit illiterate Hindus by doing various religious things. And what I do is exploit religious Muslims by doing various religious things. And we are exactly in the same business.”

One more thing about Bengal’s history that I would like to mention is about the Bengali Sun, which is a calendar.

What is it? And where does it come from?

Oddly enough, the origin of it is Akbar’s Tarikh-e-Ilahi. Akbar, the emperor of India who was crowned in 1556, wanted to combine the religions and he did that with his Din-e-Ilahi. But he also wanted to combine the calendars. The common calendar would count time as per the solar system, like the Hindu sun calendar. But it would begin with the Hijri system or the Muslim (cont’d overleaf)
A Pakistan@Berkeley initiative

TRAINING A NEW GENERATION OF PAKISTANI FULLBRIGHTERS IN SOCIAL ENTREPRENEURSHIP

by Sridevi Prasad

In April 2016, the Institute for South Asia Studies at UC Berkeley was awarded a grant from the Institute of International Education and the Department of State’s Bureau of Educational and Cultural Affairs to host the 2016 Fullbright Pakistan Social Entrepreneurship and Re-entry Seminar. After months of organizing, the ISAS hosted 130 Pakistani students for a four-day seminar from April 27 – May 1. This seminar prepared the students for their return home and introduced them to the field of social enterprise.

Some of the Pakistani Fulbrighters were able to make a short visit to the Institute for South Asia Studies and the Cal campus social enterprises in Pakistan such as Bushra Rahim and Omar Adnan. These videos showed the potential that these Fulbright students have to make change in Pakistan.

Many of these 130 students had never met each other before. Coming from different institutions across the US and from a diverse range of disciplines, this was the first time that many of them were meeting their fellow Fulbrighters. Sanchita Saxena, Executive Director of the ISAS, broke the ice and had the students introduce themselves to someone new through a game. This allowed the students to break away from their discipline and meet others.

Following a successful opening dinner, the students were connected the next day via Skype to twelve 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 career and how they navigated their return to Pakistan. After the panel, the U.S. Educational Foundation in Pakistan showed videos of Fulbright alumni that had already started

The welcome dinner at the Oakland Marriott City Center began with remarks from Munis Faruqui, Professor in the Dept of SSEAS and Co-Chair of the Berkeley Pakistan Initiative. Welcoming the students to Berkeley, Professor Faruqui spoke about the history of the Berkeley Pakistan Initiative and introduced the next set of speakers. David Rane from the Department of State congratulated the students on the completion of their Fullbright program.

Ambassador Jalil Abbas Jilani, Ambassador to the U.S. from the Islamic Republic of Pakistan, reminded the students of the immense impact that they could make in Pakistan because of this program.

The evening keynote speaker was Amra Taren, the President of Organization of Pakistani Entrepreneurs (OPEN) Silicon Valley. Speaking from her own experience in entrepreneurship, Amra delivered an inspiring lecture and encouraged the students to use their passions and interests to contribute to Pakistan.

For more information about the Subir and Malini Choudhury Center for Bangladesh Studies, please visit: southasia.berkeley.edu/choudhury-center

Pakistan@Berkeley

Launched by the ISAS in the Fall of 2013, Pakistan@Berkeley is the only area studies initiative or program, in a major university in the US, that is focused entirely on Pakistan related research, teaching and programming. Our goal for this initiative is to broaden and deepen understanding of Pakistan through on-campus talks and conferences, promotes scholarly exchanges between UC Berkeley and educational institutions in Pakistan, raise funds for graduate fellowships (to train the next generation of scholars of Pakistan), and provide funding for Pakistan-specific courses at UC Berkeley. Currently, four programs anchor Pakistan studies at Berkeley: the Indo-Pak Room Chair in Pakistan Studies, the Mahomedali Habib Distinguished Lecture Series on Pakistan, the Syed Sharifuddin Pirzada Endowment on Pakistan, and the Berkeley APIPS Urdu Language Program in Pakistan. This year, we are proud to announce the addition of a new program to our Pakistan-related offerings: the Fulbright Pakistan Social Entrepreneurship and Re-entry Seminar.

In Spring 2016, the Institute was awarded $214,000 from the Institute of International Education to host a seminar on Social Entrepreneurship for Pakistani Fullbright students at the end of their Fullbright exchange experience in the US. The goal of the seminar was two-fold: a) to introduce them to key principles and debates in contemporary social entrepreneurship in Pakistan and the U.S. and thus help them both develop the current state of the art in the field and plan for the next phases of their careers, and b) to provide the students with the opportunity to reflect on their Fulbright years, develop a range of skills for analyzing and effecting social transformation, and learn methods to address both personal and professional challenges.

Included below is a report on the first seminar that was held last spring.
opportunities as one student successfully panoramic videos. It also provided the entrepreneurs on a range of topics students were able to hear from success Valley chapter of OPEN. At the forum, the annual forum held by the Silicon Fulbright students were invited to attend two iconic San Francisco restaurants, Hard innovation. The day then culminated in the power of film to market your social abusers and convicted criminals or using providing vocational training for substance enterprises worked on a diverse group of issues from working on affordable solar energy, cated in the Bay Area. These social enter various groups to visit social enterprises located in the Bay Area. These social enterprised worked on a diverse group of issues from working on affordable solar energy, providing vocational training for substance abusers and convicted criminals or using the power of film to market your social innovation. The day then culminated in a trip to Fisherman’s Wharf and dinner at two iconic San Francisco restaurants, Hard Rock Café and Bubba Gump.

On the final day of the seminar, the Fullbright students were invited to attend the annual forum held by the Silicon Valley chapter of OPEN. At the forum, students were able to hear from successful entrepreneurs on a range of topics from marketing to social innovation, and to panoramic videos. It also provided the students with unparalleled networking opportunities as one student successfully distributed over thirty business cards.

All students came together at the Oak- land Marriott for the final closing dinner. Welcoming the students and congratulating them on the completion of their Fullbright program was Lawrence Cohen, Director of the ISAS. The students then had a chance to reflect on the last few days and to share their hopes and ideas for the future. It was extremely inspiring to see that after a short four days the students came together to support each other in various ideas such as promoting higher education in Gilgit, providing deaf/ mute children with access to educational resources, making road signs accessible to the blind, rebranding Pakistan, and an app to provide health care access to remote areas of Pakistan. Led by Asim Fayaz, this session was truly amazing and a testament to how passionate and brilliant these students are. The final speech provided by Brooke Pearson from the Department of State allowed the students to reflect on how the Fullbright program means more than just an education but it is also a means to create social impact in the world. The night ended with two Fulbright students thanking the Institute of International Education for providing them with the opportunity to be in the program.

This seminar was an incredible op- portunity for the Institute for South Asia Studies to not only strengthen existing connections but to expand our network to incorporate a brilliant group of Pakistani students.

We look forward to the possibility of hosting other such orientations and to working with the Institute of International Education and Department of State’s Bureau of Educational & Cultural Affairs further. More about the symposium at southasia.berkeley.edu/fulbright-reentry-seminar-2016.
my first acquaintance with Berkeley was the summer of 1967. I was a graduate student in ethnomusicology at UCLA and came up to spend part of the summer working on my Master's thesis and also attending performances at the World Music Center funded by the Scrpps family. I made a tour of the Department of Music. I also, with typical graduate student naiveté, asked at the office if there were any teaching possibilities. None.

My next acquaintance with Berkeley was in the summer of 1969. I had finished my fieldwork for my dissertation and had begun writing. I was also looking toward the future and wrote to the chairman of the Department, at the time Larry Mox, to see if there might be any possibility in the future of hiring an ethnomusicologist. He wrote back to say that they had no plans, at present, to do so. I finished my dissertation and began teaching at Brown University, which for me was ideal.

In spring 1974, out of the blue, I received a letter from then Chair, Dan Heartz, who wrote that Berkeley was thinking of adding ethnomusicology to its curriculum and, if it did, would I be interested in applying. After some consideration I told Dan that I was very happy at Brown and not interested in a position at Berkeley. After all, UCLA and Berkeley were competitors and, in those days, no self-respecting UCLA-trained ethnomusicologist would even consider coming to conservative Berkeley!

In late fall 1974 I received a missive asking me to visit Berkeley and this time, since I was planning to be in San Francisco for the annual Society for Ethnomusicology conference, I said yes.

A month or so later a notice came out that Berkeley was, indeed, going to search for an ethnomusicologist. In addition to advertising the position the word was spread and I, along with many others, was asked to apply. After discussion with family and friends, all of whom thought I would be crazy not to at least pursue the possibility, I decided to apply. In late January 1975 I was called for an interview and in February arrived back at Berkeley for three days.

I was hosted and interrogated by representatives of the (then) Center for South and Southeast Asia Studies, the Center for Japanese Studies, by Alan Dundes for Folklore, and other faculty in disciplines with which an ethnomusicologist might interact. Among the South Asianists I remember most particularly the late Frits Staal, who was very interested in having an ethnomusicologist join the Berkeley faculty. After I was hired we intersected frequently about his interests in Vedic Chant and, particularly his film, Alfar of Fire. Professor Emeritus Jaimi has also been been supportive of my work for similar reasons.

I was enjoying myself and had no thoughts about actually coming to Berkeley if offered the job. On the last of the three days I was to give my talk in the department. I had been put up at the Durant Hotel and woke early. I decided to walk around the campus, which was relatively quiet with the exception of the birds happily singing. The sun was trying to peek through the fog-shrouded landscape. The campus was beautiful and, at that moment, I realized that I did want to be at Berkeley. I rushed into the music office that had just opened for the day and went to then manager, Hildegarde Klee, and asked for scissors, tape, and paper so that I could really polish my talk.

Well the rest, as they say, is history. I was offered the job, to begin in the 1975–76 academic year. From the moment I arrived at Berkeley I knew I had made the right choice to leave Brown for Berkeley. Although I was not only the only ethnomusicologist but also for fourteen years the only female ladder faculty on the Music faculty, everyone was hospitable, helpful, and congenial to me as with each other.

For the first 25 years on campus, I was primarily a specialist in Hindustani music and having a research unit like the Center was extremely important. Professor Emerita Joanna Williams fostered my project on music in Mughal paintings. In fact, through the years, having the support of the entire South Asia faculty has been immeasurably important for me and for my students. Beginning in the late 1970s and during the 1980s, most particularly, I was actively involved in administrative leadership in the Center, serving as Chair. I think that it was during my tenure that we began the annual South Asia Studies Conference.

I served as Chair of the Music Department from 1983-1988 and just as I was relaxing into the luxury of being "just a professor," I was cajoled into the position of Dean of Undergraduate Services for the College of Letters and Science that I occupied from 1992–1998. Prior to 1994 the campus had two Provosts: One for the College of Letters and Science, to whom six Divisional Deans reported, and the other for the Professional Schools to whom each professional school Dean reported. Considerable revamping was going on and in 1994 those two Provostships were abolished in favor of an Executive Vice Chancellor and Provost. Each of the colleges and professional schools would henceforth be administered by Deans, all of whom formed a council of Deans over which the EVCP presided.

The change was not so great for the professional schools but the College of Letters and Science—the single biggest academic unit, the main undergraduate college and with the largest number of students.
graduated programs—was left without a presiding individual. It was decided that, from among us six Divisional Deans, there should be a Chair of the Deans, essentially a shadow Provost, selected. That turned out to be me, a position in which I served from 1994–1998. (The position later was renamed Executive Dean.) I had the responsibility for what felt like holding the College together, as the Divisional Deanships morphed into Deans with the sorts of responsibilities that independent professional school deans had had. In 1999 I assumed the position of Chair of the faculty group in Asian Studies in which capacity I enjoyed remaining until my retirement in 2016 because it kept me connected with Asia specialists literally all over the campus and attracted exceptional students for the B.A. and M.A. degree programs. I also served a second stint as Chair of Music from 2005–2009. In addition to my administrative posts at Berkeley I was extremely honored to serve as President of my scholarly society (Society of Ethnomusicology), 1999–2001. It sounds as if the only thing I did during my 40 years at Berkeley was administration. Please as I am with those accomplishments I am most proud of my teaching and, along with my ethno colleagues, introducing countless thousands of undergraduates to the variety of music cultures in the world, being an advisor for DeCal courses in several traditions, and generally counting myself lucky to teach some of the best and brightest students in the world. I am also proud of having built one of the oldest and most prestigious programs in ethnomusicology. When I started as a student in ethnomusicology the field was only 11 years old, the Society newsletter run off on a mimeograph machine, and the relatively few of us having little expectation of being other than “the lonely only” in music departments comprised almost exclusively of composers, musicologists, and performers of western art music. How the world of music studies has changed! Most departments of music in the country now count three, four, five, and in some instances more ethnomusicologists on their faculties and I am proud to say that many of the graduates of our stellar program occupy those positions. Berkeley PhDs in ethnomusicology are sought after and successful in their chosen careers. During most of my 40 years on the faculty I regularly taught a course on Music of India, but initially (until my colleague Ben Brinner joined the faculty) also Music of South and Southeast Asia. I was privileged to have several outstanding PhDs in Indian music who have gone on to teach at prestigious institutions such as Pittsburgh, MIT, and Minnesota. As part of my commitment to teaching I wrote a textbook—Music of India: the Classical traditions (Prentice-Hall, 1971) that is still in print in India. In addition, I authored Khyal: Creativity Within North India’s Classical Music (Cambridge University Press, 1984) and Imaging Sound: An Ethnomusicological Study of Music, Art, and Culture in Majhag India (University of Chicago Press, 1998), edited several volumes of essays and special issues of journals devoted to Indian Music, wrote the article on Indian Music in the Cambridge History of World Music (Cambridge University Press, 2013), and a few dozen other articles on Indian music. I am deeply indebted to the University of California Berkeley for the resources it affords for scholars that allow us to undertake the research and produce the scholarship that has made this institution of higher learning one of the world’s greatest. We benefit from visits to campus by many of the world’s most illustrious scholars, scientists, composers, and artists, offering all of us their insights due to endowments such as for Regent’s
The Subir & Malini Chowdhury Center Scholarships & Internships for Bangladesh Studies

The Subir and Malini Chowdhury Center for Bangladesh Studies at UC Berkeley provides scholarships as well as all-expenses paid, Bangladesh-based summer internship opportunities to all incoming and current Berkeley students.

The 2016 Award Recipients:

Sayah Bogor (MPH Candidate, Infectious Diseases) was awarded the Subir Chowdhury Fellowship on Quality of Life in Bangladesh for her project titled, “Clinical outcomes of urinary tract infection (UTI) in women who are treated with antibiotics at the ICDDR,B hospital clinic.”

Laura Boudreau (Ph.D Candidate, Business & Public Policy) was awarded the Malini Chowdhury Fellowship on Bangladesh Studies for her project titled, “Identifying how interventions in Bangladesh’s RMG sector can improve garment workers’ welfare and the welfare of their families.”

The 2016 Internship Recipients:

Tarishi Jain interned at Eastern Bank Limited, Dhaka and worked on a project on commerce growth in Bangladesh.

Amena Jannat interned with the Bangladesh Legal Aid and Services Trust, Dhaka and helped them with their ongoing public interest litigation cases.

Sheikh Waheed Baksh interned at various sites in Bangladesh and West Bengal with a locally-based UC Berkeley team led by Prof. Ashok Gadgil working on arsenic remediation in Bangladesh.

Sridevi Prasad interned at the School of Life Sciences, Independent University, Dhaka where she helped them in their project on assessing the quality control of pasteurized milk.

Berkeley-AIPS Urdu Language Program in Pakistan

Jointly administered by the America Institute of Pakistan Studies (AIPS) and the Berkeley Urdu Language Program in Pakistan (BULPIP) at ISAS in the UC Berkeley, this program provides intensive Urdu language training to US-based students for fifteen-weeks for studying Urdu 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 2016 BULPIP Cohort

Sohiba Baig: Ph.D Candidate in History, UC Los Angeles

Lusia Zaitseva: Ph.D Candidate in Comparative Literature, Harvard

Nicolle Hemenway: BA, South Asian Languages and Literatures, UC Berkeley

Tavleen Kaur: Ph.D Candidate in Visual Studies, UC Irvine

Madiha Haque: MA Candidate in Asian Studies, UT Austin

Alexis Saba: Ph.D Candidate in Educational Leadership and Policy Studies, Indiana

James Batchelder: MA Candidate in Conflict Resolution, Georgetown

Matthew Marcus: BA Candidate in Political Science, CLUNY, Hunter College

Foreign Languages & Area Studies (FLAS) fellowships

Each year ISAS provides U.S. Dept. of Ed. funded 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 2016 Award Recipients:

Academic Year Award

- for Bengali: Rachael Hyland (UC Berkeley)
- for Hindi: Katherine Harloe (UC Berkeley)
- for Persian: Nicole Ferreira (UC Berkeley)
- for Sanskrit: Max Brandstadt (UC Berkeley), Khenpo Yeshi (UC Berkeley)
- for Tamil: Sohini Pillai (UC Berkeley)

Summer Award

- for Assamese: Derrika Hunt (UC Berkeley)
- for Bengali: Rachael Hyland (UC Berkeley)
- for Hindi: Samuel Cushman (UC Santa Cruz), Ralph Steinhardt (UC Berkeley), Sarah Schar (UCB)
- for Sanskrit: Mauricio Najarro (UC Berkeley), Jolisa Wilfong (UC Berkeley)
- for Tamil: Helena Reddington (McGill)

The HART Fellowship for Tamil Studies

Established with a generous contribution from Professors George and Kausalya Hart, both cornerstones of Tamil Studies at UC Berkeley, this grant supports graduate student research on projects focusing on some aspect of Tamil studies. The fund provides for grants of up to $2000 for research travel and $500 for domestic conference travel or in-country library research.

The 2016 Award Recipients:

- Kaitlin Emmanuel (MA Student, South Asian Studies, Cornell University): Narratives of Modernism, Independence and Nationalism in 20th Century Sri Lanka
- Rebecca D. Whittington (Ph.D Candidate, South and Southeast Asian Studies, UC Berkeley): Tug-of-war: The play of dialect in modern Bengali and Tamil Literature.

The internship program has been suspended for 2016-17. We will not be offering any internships for the Summer of 2017.

For application procedures & eligibility requirements please visit

soutahasia.berkeley.edu/hart-fund

Deadline: Mid April

The S.S. Pirzada Dissertation Prize on Pakistan

The Syed Sharifuddin Pirzada Dissertation Prize on Pakistan honors the best doctoral dissertation on Pakistan (or the region that is now Pakistan) in the Humanities, Social Sciences, Visual & Fine Arts, Law, and Public Health as long as a) Pakistan forms at least 50% of the content, b) the dissertation is submitted at an accredited North American or European Union-based University, and c) the dissertation is filed between September 2, 2015, and September 1, 2016. The amount of the award is $2,500.

Details on the 2016 winner overleaf.

For application procedures & eligibility requirements please visit

soutahasia.berkeley.edu/pirzada-prize

Deadline: Early December

Foreign Languages & Area Studies (FLAS) fellowships —funding for studying South Asian languages—

Academic Year Award

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Details on the 2016 winner overleaf.

For application procedures & eligibility requirements please visit

soutahasia.berkeley.edu/pirzada-prize

Deadline: Early December
The 4th Sarah Kailath Memorial Lecture on Women & Leadership

Philanthropy: An Option or a Necessity by Sudha Murty

We were privileged to have Dr. Pratap Bhanu Mehta, the noted political scientist and President of the Center for Policy Research in New Delhi, in residence as the Indo-American Community Lecturer at the Institute for South Asia Studies in March 2016. In his lecture, which was delivered as the South Asia Studies in March 2016. In Delhi, in residence as the Indo-American the Center for Policy Research in New

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India’s Trapped Transitions by Pratap Bhanu Mehta

The 2016 Indo-American Community Lecture in India Studies

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The 5th Maharaj Kaul Memorial Lecture

IT'S ALL ABOUT LOVING YOUR NATION: SEDITION AND THE SURPLUS OF AFFECTION

The 5th Maharaj Kaul Memorial Lecture was delivered on March 16, 2016, by Lawrence Liang. Indian legal researcher and Co-founder of the Alternative Law Forum. Lawrence Liang is a legal researcher and lawyer based in the city of Bangalore, who is known for his legal campaigns on issues of public concern, who had by 2006 emerged as a spokesperson against the politics of "intellectual property." Liang's key areas of interest are law, popular culture and piracy. He has been working closely with Sarai, New Delhi on a joint research project Intellectual Property and the Knowledge/ Culture Commons. Liang is a "keen follower of the open source movement in software", and has been working on ways of translating the open source ideas into the cultural domain. Liang is author of "Sex, laws and Videotape: The Public is watching" and "Guide to open property." Liang's key areas of interest are law, popular culture and piracy. He has been working closely with Sarai, New Delhi on a joint research project Intellectual Property and the Knowledge/ Culture Commons. Liang is a "keen follower of the open source movement in software", and has been working on ways of translating the open source ideas into the cultural domain. Liang is author of "Sex, laws and Videotape: The Public is watching" and "Guide to open property.

LAWRENCE LIAANG

The 2nd Syed Sharifuddin Pirzada Dissertation Prize on Pakistan

RELOCATING THE CENTERS OF SHI'I ISLAM: RELIGIOUS AUTHORITY, SECTARIANISM, AND THE LIMITS OF THE TRANSNATIONAL IN COLONIAL INDIA AND PAKISTAN

The Pirzada Dissertation Prize Committee congratulates Dr. Simon W. Fuchs (Junior Research Fellow in Islamic Studies at Gonville and Caius College, University of Cambridge) on receiving the second S.S. Pirzada Dissertation Prize in Pakistan Studies. Dr. Fuchs's dissertation—Relocating the Centers of Shi'i Islam: Religious Authority, Sectarianism, and the Limits of the Transnational in Colonial India and Pakistan—was completed at Princeton University under the supervision of Prof. Muhammad Qasim Zaman. The award ceremony was held on April 9, 2016, at UC-Berkeley.

In his dissertation, Dr. Fuchs rethinks the common center-periphery perspective that frames the Middle East as the seat of authoritative religious reasoning vis-à-vis a marginal South Asian Islam. Drawing on 15 months of archival research and interviews conducted in Pakistan, India, Iran, Iraq, and the UK, Dr. Fuchs demonstrates how Shia and Sunni religious scholars in colonial India and Pakistan have negotiated their intellectual identities in relation to eminent Muslim jurists residing in the Arab lands and Iran. This dissertation's greatest strength lies in its ability to show how local South Asian scholars occupy a creative and at times disruptive role as brokers, translators, and self-confident pioneers of modern and contemporary Islamic thought.

The prize committee was: Manan Ahmed (Columbia University), Munis Faruqui (UC, Berkeley), Faarooq Hamid (UC, Irvine), and Saba Mahmood (UC, Berkeley).

Lawrence Liang

The Mahomedali Habib Distinguished Lecture on Pakistan

THE PAKISTAN PARADOX

One of the world’s foremost experts on South Asia, political scientist, Christophe Jaffrelot delivered the 3rd Annual Mahomedali Habib Distinguished Lecture on Pakistan on Nov. 15, 2015. The event was moderated by UC Berkeley anthropologist, Dr. Saba Mahmood.

In his talk Dr. Jaffrelot offered a compelling assessment of Pakistan by essentially mapping out the creation of the Pakistani state by the elite Urdu-speak- ing Muslims through its history of external and internal conflicts that range from struggles with its neighbors to organized separatist movements. He detailed the authoritarian rule of the military establishment and the fragility of the rule of law as evidenced through the country’s volatile political history and described an overarching discourse of “Islam” against the language of cultural diversity that has led up to its present troubled state. Ending on a hopeful note on Pakistan’s future, he suggested that the resilience of the country and its people, the resolve of the judiciary and hints of reform in the army may open up new possibilities.

Christophe Jaffrelot (bottom right) with the CEO of Habib University Foundation, Wasif Rizvi (top left), wife of the Chairman of the House of Habib, Munizeh Habib, and Prof. Laurence Cohen (top right).

India Institute, and Research Director at the Centre National de la Recherche Scientifique. He also teaches South Asian politics and history at Sciences Po (Paris) and is an Overseas Fellow at the Carnegie Endowment for International Peace.

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

The 2015 Pirzada Prize winner, Dr. Simon Wolfgang Fuchs with Rafat Pirzada and Prof. Munis Faruqui.

1971 was especially appreciated and recognized with an “Honorable Mention” for the Pirzada Dissertation Prize.

The Syed Sharifuddin Pirzada Distinguished Lecture on Pakistan

The S. S. Pirzada Distinguished Lecture on Pakistan is delivered by the winner of the S.S. Pirzada Dissertation Prize on Pakistan, a prize that honors the best doctoral dissertation relevant to the study of Pakistan or the region that is now Pakistan in the humanities, social sciences, education, or law. Endowed by a very generous bequest from Rafat Pirzada and his wife Amna Jaffer, the lecture and prize are named after Rafat Pirzada’s father, Syed Sharifuddin Pirzada who is an elder statesman of Pakistan, a leading historian of the Pakistan movement, and a pre-eminent lawyer widely regarded as one of Pakistan’s leading constitutional experts.

Videocasts of the lecture at southasia.berkeley.edu/pirzada-award-ceremony-lecture-2016. For more information about the Pirzada Dissertation Prize, please visit southasia.berkeley.edu/pirzada-prize.

Christophe Jaffrelot (bottom right) with the CEO of Habib University Foundation, Wasif Rizvi (top left), wife of the Chairman of the House of Habib, Munizeh Habib, and Prof. Laurence Cohen (top right)

The 2015 Pirzada Prize winner, Dr. Simon Wolfgang Fuchs with Rafat Pirzada and Prof. Munis Faruqui.
Robert Goldman awarded the Excellence in Teaching Award for 2016 by the Phi Beta Kappa Northern California Association

Professor of Sanskrit, Prof. Robert Goldman has been awarded the Excellence in Teaching Award for 2016 by the Phi Beta Kappa Northern California Association (ΦBKNC). In nominating Prof. Goldman, ΦBKNC said the following, “his passion for the subject, skillful teaching, and the course’s interesting content was enough to get me excited every morning to wake up and go to class. Very few classes at Berkeley had that effect on me, and ‘this man took a fairly dry subject (ancient literature/world religion) and made it really interesting. He was a huge help to the Berkeley Student Journal of Asian Studies, a student-run academic journal that I led for the past two years. Over just three years, he reviewed and edited that I led for the past two years. Over 126 issues of the Encyclopedia of Islam. 3 Prof. Asad was also the recipient of the Mellon Project grant for Sunni Sectarianism in South Asia and was elected the Chaire Socable at the Ecole des Hautes Etudes en Sciences Sociales, Paris.”

Sayeef Salahuddin wins Presidential Early Career Award

Prof. Sayeef Salahuddin, Associate Professor of EECS, along with two other UC faculty, was awarded the Presidential Early Career Award for Scientists and Engineers, the highest honor bestowed by the U.S. government on science and engineering professionals in the early stages of their independent research careers. Awardees are selected for their pursuit of innovative research at the frontiers of science and technology and their commitment to community service as demonstrated through scientific leadership, public education or community outreach. Prof. Salahuddin, who develops nano-scale electronic and spintronic devices for low power logic and memory applications and heads the Laboratory for Emerging and Exploratory Devices, received his award through the National Science Foundation.

Sanchita Saxena selected as a Rockefeller Foundation Bellagio Center Resident for Summer 2016

Sanchita Saxena, Executive Director, Institute for South Asia Studies and Director, Subir and Malini Chowdhury Center for Bangladesh Studies, won a Rockefeller Foundation Bellagio Center residency during the Summer of 2016 to work on her book project focused on critiquing Western interventions following the Rana Plaza tragedy of April 2013, to date, the deadliest disaster in the history of the garment industry worldwide. Dr. Saxena spent three-weeks at the Bellagio Center working on a proposal bringing together several scholars from a variety of fields (Social Sciences, Business, Public Policy, Public Health) to contribute to an edited volume engaged in proposing a way forward in the industry post-Rana Plaza.

Inderjit Kaur (Ph.D. Candidate, Music) will be teaching Music of India, an undergraduate course at UC Berkeley, that will focus on the classical and light-classical forms, primarily of North India and help build an understanding of this music in its social, cultural and historical contexts. She will be aided in her teaching by Smt. Sujata Ghanekar, a disciple of Begum Parveen Sultana as well as an accomplished musician from the Bay Area.

Preetha Mani (Ph.D. South & Southeast Asian Studies) is an Assistant Professor of South Asian Literatures in the Department of African, Middle Eastern, and South Asian Languages and Literatures and Member of the Core Faculty in Comparative Literature at Rutgers University, New Brunswick. Her recent publications include an article in Comparative Studies of South Asia, Africa, and the Middle East and a translation in SAGAR: A South Asia Research Journal. Currently, she is also an ACLS fellow completing her book manuscript, provisionally titled The Idea of Indian Literature: Hindi and Tamil Short Story Writing in Colonial and Postcolonial India. Through a Rutgers... 

Dr. Bharathy Sankara Rajulu awarded a 2016 Walt Disney Motif Award for her work in Tamil Language Studies

Dr. S. Bharathy, our Lecturer in Tamil Studies, was awarded a Walt Disney Motif Award for 2016. The award honors those who have made significant contributions in the areas of “social services, education, or humanitarian services” and have created, managed or supported “sustainable programs that have significantly contributed to children’s opportunities to Be Safe, To Learn or To Grow.” Prof. Bharathy was recognized with the following citation, “You have created a career that became a platform of education, empowerment and engagement to many. In addition to your work with UC Berkeley, your hands-on support and work with the American Institute for India Studies’ Tamil Program in Madurai have left a long lasting impact. Finally, your ability to connect with the community and engage the issues with service and professional connections are just awesome!”

Sayeef Salahuddin

Robert Goldman

Vasundhara Srinate Drennan (Ph.D. Candidate, Political Science) ISAS ViewPoint contributor and Chief Coordinator of Research for The Hindu Centre for Politics and Public Policy.

The Gathering of Intentions: A History of a Tibetan Tantra

Jacob Dalton (Author)

This book reads a single Tibetan Buddhist ritual system through the movements of Tibetan history, revealing the social and material dimensions of an ostensibly timeless tradition. The book offers new insight into the origins of Tibetan Buddhism, the formation of its canons, the emergence of new lineages and ceremonies, and modern efforts to revitalize the religion by returning to its mythic origins. The ritual system explored here is based on the Gathering of Intentions Sutra, the fundamental “root tantra” of the Anuyoga class of teachings belonging to the Nyingma school of Tibetan Buddhism. Proceeding chronologically from the 9th century to the present, each chapter features a Tibetan author negotiating a perceived gap between the original root text and the lived religious or political concerns of his day. Rather than overlook practice in favor of philosophical concerns, this book prioritizes Tibetan Buddhism’s ritual systems for a richer portrait of the tradition.

About the Author:

Jacob Dalton is Professor of Tibetan Buddhism, South and Southeast Asian Studies, UC Berkeley

New South Asia Faculty

Gregory Maxwell Bruce joined the UC faculty in Fall 2016 as Lecturer in Urdu language and literature in the Dept. of South & Southeast Asian Studies. Prof. Bruce holds a Ph.D. in Asian Cultures and Languages from the University of Texas at Austin, where he taught Urdu-medium courses on literature, Islamic mysticism, and South Asian culture in the Hindi-Urdu Flagship Program. His research interests lie at the intersection of literary aesthetics, intellectual history, and postcolonial studies. Dr. Bruce writes ghazal poetry in Urdu and Persian, and has performed at mushairas and other literary events in the United States and India.

Asma Kazmi joined the UC Berkeley faculty in Fall 2016 as Assistant Professor of Art in the Department of Art Practice. She comes to us from CalArts, where she served as permanent faculty and co-chair of the Art Program. Her work deeply engages critical and performance theories, especially as they pertain to Islam and South Asia and she creates transdisciplinary, performative, relational works where people, media, and objects come together. She is the recipient of many awards and her work has been exhibited in many notable galleries across the US and in Pakistan. Her work is online at asmakazmi.com.

Sonia Katyal is Professor of Law at UC Berkeley Boalt School of Law. Her scholarly work focuses on intellectual property, art law and new media, civil rights, and property theory. She is the co-author of Property Outlaws (Yale University Press, 2010), which studies the intersection between civil disobedience and innovation in property and intellectual property frameworks. She has won several awards for her work, including an honorable mention in the American Association of Law Schools Scholarly Papers Competition, a Yale Cybercrime Award, and a Dukeminier Award from the Williams Project at UCLA.

Poulomi Saha is Assistant Professor of English and teaches courses in postcolonial studies, gender and sexuality theory, and ethnic American literature. Her research and teaching agenda spans eastward and forward from the late 19th century decline of British colonial rule in the Indian Ocean through to the Pacific and the rise of American global power and domestic race relations in the 20th century. Prof. Saha is interested in developing an expansive view of empire and of what constitutes Anglophone literature. Her work has been published in differences and The Journal of Modern Literature.

New South Asia Publications

Notable Publications by select CAL alumni:

• Between Love and Freedom: The Revolutionary in the Hindi Novel. (New Delhi, Routledge, 2014)
  Nikhil Quinn (Assistant Professor, Department of Philosophy and Humanities, Manipal University)

  Janet Gyatso (Hershey Professor of Buddhist Studies, Harvard Divinity School)

  Sonal Khurana (Associate Professor of Art History, University of Washington)

• Women and Girls in the Hindi Public Sphere: Periodical Literature in Colonial North India. (Oxford University Press: New Delhi, 2012)
  Shobna Nijhawan (Associate Professor in Hindi, Department of Languages, Literatures & Linguistics, York University)

(cont’d on next page)
The Rama Epic: Hero, Heroin, Ally, Foe

Robert P. Goldman and Sally J. Sutherland Goldman (Edited by Forrest McGill)

A collection by the Asian Art Museum, San Francisco of works depicting the ancient Rama Epic. The Rama Epic—recounting the struggle of Prince Rama to defeat a demonic king, rescue his abducted wife, and reestablish order in the world—has been a subject for visual and performing arts, literature, and religious thought in the Indian subcontinent and Southeast Asia for many centuries. A huge number of artworks relating to the Rama legends have been made over the course of 1500 years in a dozen countries. This book illustrates some of the most important episodes involving the four primary characters: the hero, Rama; the heroine, Sita; the ally, Rama’s faithful monkey lieutenant Hanuman; and the foe, the ten-headed demon king Ravana.

About the Authors:

Robert P. Goldman is Professor of Sanskrit and the Catherine and William L. Magis Professor of Education at the University of California, San Francisco. Ananya Roy is Professor of Urban Planning & Social Welfare and Director of the Institute on Inequality and Democracy, UCLA.

Genevieve Negrón-Gonzales is Assistant Professor of Education at the University of San Francisco.

Kweku Opoku-Agyemang is a Post-Doctoral Research Fellow at the Center for Effective Global Action, UC Berkeley.

Clare Talwalker is Lecturer, International & Area Studies, and Vice Chair, Global Poverty & Practice, UC Berkeley.

Encountering Poverty: Thinking and Acting in an Unequal World

Ananya Roy, Genevieve Negrón-Gonzales, Kweku Opoku-Agyemang, Clare Talwalker. (Eds)

Encountering Poverty challenges mainstream frameworks of global poverty by going beyond the claims that poverty is a problem that can be solved through economic resources or technological interventions. By focusing on the power and privilege that underpin persistent impoverishment and using tools of critical analysis and pedagogy, the authors explore the opportunities for and limits of poverty action in the current moment.

About the Editors:

Ananya Roy is Professor of Urban Planning & Social Welfare and Director of the Institute on Inequality and Democracy, UCLA.

Genevieve Negrón-Gonzales is Assistant Professor of Education at the University of San Francisco.

Kweku Opoku-Agyemang is a Post-Doctoral Research Fellow at the Center for Effective Global Action, UC Berkeley.

Clare Talwalker is Lecturer, International & Area Studies, and Vice Chair, Global Poverty & Practice, UC Berkeley.

The Naisadhiyacarita and Literary Community in South Asia (Columbia University Press, 2014) Deven M. Patel (Assistant Professor of Sanskrit languages and the literatures of South Asia, University of Pennsylvania)

I Too Have Some Dreams: N. M. Rashed and Modernism in Urdu Poetry (University of California Press, 2014)

A. Sean Pue (Associate Professor of Hindi Language and South Asian Literature and Culture, Michigan State University)

Building Golden India: How to unleash India's vast potential and transform its higher education system. Now. (ONS Group Press, Fremont, 2015) Shail Kumar (Former Senior Director, External Relations, College of Letters & Science, UC Berkeley)

ANOTHER MUSIC FOR POVERTY ALLEVIATION

by Clare Talwalker

The On the Same Page book selection for 2015-16 was Katherine Boo’s, Behind the Beautiful Forevers: Life, Death, & Hope in a Mumbai Undercity. This is a comment that Prof. Clare Talwalker, lecturer in International and Area Studies and Vice Chair of the campus’ Global Poverty and Practice Minor, wrote as a response to the author’s book as well as campus visit.

The celebrated author Katherine Boo was in town talking about her book Behind the Beautiful Forevers. It is a remarkable book based on her months and years spent watching and talking to people in a Mumbai self-built settlement and hunting up official records for background. Her book tells a tale that grips you in its plot and draws you to its characters. You learn about how people live in this particular poor nook of the city, cope with a callous market-society and feel their despair and hopelessness.

Boo’s book is a bestseller. Many people (many English-speaking metropolitan people) are reading it, including all incoming students here at Cal, through the campus’s On the Same Page program. To me, this is really exciting because I believe, with Bornstein, that books like Boo’s can do change the way we think about poverty, about what can alleviate it, and what “we” should do about it. Boo’s book is shifting the discourse about poverty and inequality for students at Cal and for her readers everywhere.

At campus events – her keynote at the First Congregational Church; the roundtable in Sutardja Dai Hall – I’ve heard Boo say more than once that the point is not to hatch great plans for poor people; the point is to understand the conditions of their lives and to support their particular survival strategies. And her story takes us precisely there. Because she is so skillful in her storytelling, because her story is so gripping and poignant, we become wild fans of her protagonists.

(Cont’d overleaf)
A 2015 Tata Social Intern on his summer experience in India

The Tata Social Internship Provides Professional & Personal Growth by Gurchit Chatha

As a political science student at U.C. Berkeley, I’m very passionate about social action. My experiences over the last few years working as a legislative intern with the United States House of Representatives, and with Bay Area based non-profits and national civil rights groups, have solidified my belief that education serves as the backbone of society.

So when I learned that the Tata Social Internship program offered a position that involved studying the educational development of students in India, I jumped at the opportunity to apply. I saw it as not only a chance to further my professional skills in policy, research and administration but also grow on a deeper level, through the experience of exploring the land my parents chose to leave behind in the name of opportunity.

The Tata Social Internship is a unique program that allows students from the U.S. to spend their summer break in India working with Tata companies on various sustainability projects. Through the program, I was provided housing in Jamshedpur and was tasked with assessing performance trends among students who attended K through 12 schools participating in the Tata Educational Excellence Program, a program launched in 2003 to improve the quality of education in communities where Tata companies have a presence.

Before participating in the internship, I had always found the business practice of corporate social responsibility to be fascinating, but it was through my work in Jamshedpur that I found a greater understanding of what it truly means for a company to be committed to serving its community.

Through my interactions with students, and my meetings with professionals and school principals, I saw firsthand how the Tata Group’s CSR efforts are benefitting the needs of the community. It was very clear that investing in programs like TEEP is very important to the company.

When I left my home in Sylmar, Cali., in June to embark on this summer adventure, I was very excited about the learning experience that awaited me. But reversely, I was also looking forward to the contributions I would make to my assigned project.

Above all, I found that the greatest thing I was able to bring to my project was my international perspective. Since day one, I tried to bring that to every area of my work, and it proved to be particularly valuable for the survey research aspect of my project, which involved collecting over 6,000 responses from various schools.

My time in India was not all work and no play. During the trip, I made travel a top priority. On weekends, I spent time in Mumbai, Kolkata and Varanasi, and also arranged to visit the Taj Mahal, Jaipur, Amritsar and Dharamshala.

I made new friends while playing basketball at the sports complex in Jamshedpur, and together we ventured to explore new foods and films.

Living and working in a vastly different environment was tough, for it was difficult adapting 20 years of habits I built in the U.S. to fit cultural expectations in India. That said, I applied to the internship program looking for an opportunity to grow both professionally and as an individual, and I believe the experience gave me just that.

My work in international development equipped me with the experience to pursue a degree in international human rights law after I graduate from U.C. Berkeley. Additionally, immersing myself in business, community and society in India helped me develop a deeper understanding of the country’s cultural diversity.

I think that the prospect of being abroad offers a great chance to cultivate both a new outlook on problems living in an overall broader perspective on life, and I would recommend that other students take advantage of international internship opportunities like the Tata Social Internship Program.

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Qurchit Chatha (left) plays percussion instruments with students from the “School of Hope,” an educational facility for mentally challenged children in Jamshedpur that is supported by Tata Steel. (photo courtesy of Julia DePaul)
Panelists Pratap Bhanu Mehta, Venk Shukla, and Dean Shankar Sastry at the opening panel of the conference.

The great poet-playwright Kalidasa put it so beautifully in his most famous drama, Shakuntala.

“When seeing beautiful sights and hearing sweet sounds even a happy man is filled with a sense of longing. Surely he must be unconsciously recalling loving relationships from previous lives deeply fixed in their hearts.”

And maybe this is not far from the truth, for who really knows what determines a person’s tastes, desires and choices? But, let me confine this brief atma-katha. Life, as the Beatles sang, can be a long and winding road or even, as the Grateful Dead would put it, a long, strange trip and my circuitous journey took a sharp turn in 1961 when I was an enthusiastic young pre-medical student majoring in Chemistry at Columbia College. One of the great things about being an undergraduate at Columbia is the College’s insistence on a truly “liberal education” for all its students, who are thus required to take a series of courses on the history of western civilization, philosophy, literature etc. which constituted then heavily Eurocentric “core curriculum.”

In my sophomore year, a change was introduced to the rather rigid course requirements, which allowed sophomores to substitute for a previously required course on the history of western science a two-semester sequence, which, in those old, pre-Saidian days, was innocently called “Oriental Civilization”. In this course one covered a history of the great civilizations of India, China and Japan from the earliest surviving records down to the present day. This course, taught by outstanding senior scholars in the three areas, was an extraordinary eye opener to American students like me who, educated in our public schools, had had virtually no exposure to any of the history or rich cultural traditions of Asia.

I found the amazing cultures, societies and civilizations of China and Japan to be absolutely fascinating. But, as for the segment on India, it was the most completely entranced by its philosophy, its religious traditions, its literature, its arts… in short, everything. I asked my teachers to suggest further courses and they directed me to Columbia’s extensive curriculum in Indian history, music, art and so on. But when I asked how I could get to learn about the culture in a truly profound way they said, “You should take Sanskrit.”

And so I did, for Columbia was and remains one of the very few American universities to offer instruction in this amazing language. Once I was exposed to the complexity, expressiveness and beauty of the devanātri. “The language of the gods” and the vast and varied body of texts in a wide spectrum of fields of knowledge and literary genres written in the language I was, as they say, hooked. I changed my major to “Oriental Studies” (i.e. Sanskrit) and, after graduation, did my graduate studies at the University of Pennsylvania completing my doctoral dissertation on the Mahabharata after two years of intensive studies with learned Shastris in India, mainly in Pune, a city with a storied history of Sanskrit scholarship. My dear mother was, it is true, perhaps a bit disappointed that I did not go on in medicine, but she at least had the pleasure of introducing me to her friends as Dr. Goldman. She never needed to specify exactly what kind of doctor I was.

In India I read and spoke Sanskrit with traditionally trained Sanskrit scholars virtually every day in all kinds of texts but especially steeped myself in the great Sanskrit epic poems, the Ramayana and the Mahabharata. My fascination with these great works and the culture of which they are so seminal a part was so great that it led me to devote the greater portion of my career to the translation and annotation of the original Ramayana composed by the poet-sec Valmiki. After some forty years and seven large volumes, I am happy to say that the work done in collaboration with other Sanskrit scholars is now complete.

After teaching for a year at the University of Rochester (New York) I came to Berkeley where, apart from my many visits and long stays in India I have been happily teaching Sanskrit and Indian literature to generations of graduate and undergraduate students. For my part I think I could not have made a better choice of career.

An earlier version of this article appeared on the blog “IndiaSpora” on May 6, 2014.

A UC Berkeley Conference
India under Modi: A look back on 2-years of BJP rule

A UC Berkeley Conference
India under Modi: A look back on 2-years of BJP rule

It has been two years since Indian national elections created a mandate for the Bharatiya Janata Party under Prime Minister Narendra Modi. Over these two years, many commentators, Indian and international, have attempted to understand the transformations of India under the Modi government, but seldom in a context enabling serious reflection across political and ideological lines.

To mark the two year anniversary of the Modi government and to assess its impact and the challenges ahead, the University of California at Berkeley, through its Institutes for South Asia Studies and International Studies, organized an international symposium titled, India under Modi: Assessment & Impact, that was held on March 11-12, 2016 in Berkeley, CA. The symposium brought together many influential political, business, policy, scientific, and academic leaders to debate six key areas of governance under the Modi government: business and industry, culture and education, digital government and service provision, health and poverty, law and minority rights, and media and its future.

While the overall feel of Modi’s two-year run thus far was mixed, the general consensus from the panelists was that two years is not long enough to get a good enough assessment of the results.

Video recordings of the presentations as well as a conference report are available at southasia.berkeley.edu/india-under-modi
NOTES FROM THE FIELD

LABOUR, THE METROLOGICAL OBJECT, AND TOPOLOGIES OF THE PUBLIC:
A STUDY OF AUTORICKSHAW METERS IN NEW DELHI

William F. Stafford, Jr. is a Ph.D candidate in the Department of Anthropology. William’s research focuses on the autorickshaw meter in New Delhi, as a way to engage with classical questions concerning the relationship between measurement, quantification and delimitations of domains of labour. His prior work has focused on forced and bonded labour, the jurisprudence and metrology of the minimum wage and the poverty line in India, and conceptualisations of caste and labour. William’s general interests concern the analytics of labour and the reconfiguration of what are often taken as its axiomatic aspects. Before joining Berkeley, he studied Sociology at Jawaharlal Nehru University and the Delhi School of Economics.

WHAT IS YOUR AREA OF RESEARCH?

I have been studying issues of labour, regulation, informality, service and publics by studying the meters of autorickshaws in New Delhi. I began with a focus on two aspects: 1) the relationship between price and units of measurement which the meter fixes and brings into relation in transactions, where the meter itself is an expression of the fixing of these relationships by the government through its setting of fare schedules, and all the processes and relations this setting of fares might involve; and 2) the meter as the symbolic marker of questions of the articulation of the nature of parties to an agreement to provide a service and the regulation of questions concerning transgressions of that agreement, including the invocation of figures such as agreement itself, public service, livelihood, and so on.

WHY AUTORICKSHAWS?

Autorickshaws in India are present in many of its cities, and though they operate under different codes, with different reputations, they remain a widely circulating figure of the urban, part of the public service and livelihood infrastructure of many cities. In Delhi specifically, auto-rickshaws are often reviled by passengers, the media, the courts and politicians for the non-use of their meters and haggling over fares. In the space created between the command of the meter and its absence, failure or refusal, the difference in rates articulates across a variety of registers – accusations of illegal operation, and of cheating, and negotiations for an accounting of variables other than distance, such as time, direction of movement, nature of the destination, and the meandering or congested nature of routes. Even when the meter is used, difference in rates often returns in the form of vague suspicions of meter tampering arising from a perceived difference between fares for customary or repeated journeys, and negotiations on a supplementary “meter plus” amount.

HOW WILL STUDYING AUTORICKSHAW METERS HELP EXPAND NOTIONS ABOUT LABOUR OR POLITICAL ECONOMY?

I believe there is a general possibility of revising certain more or less axiomatic concepts used in the study of labour and political economy – such as contract, workplace, labour process, possession, equivalence, and others – without necessarily linking such a reworking to questions of particular historical or structural moments or geographical, cultural, temporal or other contexts. Rather, the aim is to think about the association of labour as a concept with other concepts such as equality, or with passages and impasses of equality.

CAN YOU GIVE A CONCRETE EXAMPLE OF WHAT YOU MEAN BY THIS?

In more immediate terms, the meters have been fitted with GPS receivers since 2012, and a public technical and institutional framework is largely in place, while also still developing, to handle and process these signals for tracking and surveillance of these vehicles, as well as their use as a platform for the development of new services targeting users, such as remote hailing. Such efforts are also seen in the development of commercial services, largely organised around ride-hailing apps, which use GPS receivers in smartphones rather than the meters, and in turn transform the apps into meters of sorts in that the measurement of distance is based on these GPS capacities, and the fares are calculated through the app.

This has raised a number of issues concerning the regulation of these new modes of engaging commercial transport specifically concerning the centrality of the meter, how measurements are to be certified as accurate, and how to link prices to measurement systems which run up against the nature of the ‘device’, raising general but also very specific questions concerning the regulation of commerce in general.

Such questions also require careful thought on how to articulate notions such as space, boundaries, segmentation, and proximity which pushes us back to questions of labour in terms of, for example, asking how we specify the relationship between work and non-work, what specific types of activities can count as the latter, how the latter can be used to stand for and perhaps conceal the former, whether such a distinction captures anything of analytical value, and so on.

TELL US ONE INTERESTING THING ABOUT STUDYING AUTORICKSHAW METERS!

One thing I have found most interesting is tracing the chains of certification of the meters themselves, which includes the testing and sealing of the meters, as well as the testing and certification of all the devices which are used to test the meters, and the variety of venues and ways in which all of these can be constructed and tested. The devices used to test the meters are themselves tested by certified labs, and the labs are certified by institutions whose apex is the national custodian of primary measurements, which are the most precise and internationally standard specifications of units of measure such as the metre, kilogram, second, and so on. Also, the meters are tested for a number of different functions - their measurement of distance, calculation of fare, the performance of the GPS receiver, ability to transmit data, material toughness, and so on - where these different functions are tested by a number of different entities in a number of different venues, and where what these entities and venues may and may not address is also subject to interpretation and reorganisation.
Whose Country Is It? Indian Courts and the LGBT Community

Shakthi Nataraj is a Ph.D student in the Department of Anthropology at UC Berkeley. Her research focuses on how narratives circulate amongst LGBT rights activists in Tamil Nadu. Traces of pre-colonial and colonial periods are reanimated in the present. She was one of the three recipients of the Philip Brett LGBT Studies Fellowship launched in 2009 to honour Philip Brett, a pioneer of lesbian and gay musicology, who taught at Berkeley from 1966 to 1991.

What do you work on?

My research examines narratives of sexual identity as they circulate amongst LGBT activists of various political, sexual and gender orientations in Tamil Nadu. I am especially interested in how activists express diverse political visions and projects, by patching together tropes from pre-colonial and colonial periods with more recent discourses. Methodologically, I use a framework from linguistic anthropology to follow the production and circulation of texts (both written and spoken) across different time periods, examining how they are ‘brought to life’ in very different ways, depending on context. For example, my MA Thesis examines the circulation of an early colonial narrative that hijras “kidnap children.” In the 19th century, this narrative was embedded in Criminal Tribes legislation. I argued that this narrative arose almost a century earlier, in the context of early colonial disputes about inheritance practices and family structures. Accusing certain communities of “kidnapping,” allowed the East India Company to seize their land, deprive them of political legitimacy, and normalise a certain image of the heterosexual nuclear family. This structure of “Criminal Tribes” was reified over the century that followed, and both anthropology and colonial policing played an important role in this process. In the past decade this narrative has proliferated in Chennai and Bangalore, with transgender women being accused of “kidnapping,” this time couched in the supposedly progressive language of public health and human rights. What do we make of this repetition of a colonial trope by “modern” human rights activists and anthropologists? How do different players in this field fit themselves into it, politically and historically? Those would be my questions.

How did you get interested in this topic?

I grew up in and around LGBT activists in Chennai, because my mother was a prominent HIV/AIDS and sexual rights activist that set up one of the earliest NGOs dealing with these issues. I never expected that one day it would become the subject of my research. Traveling to Chicago for my undergraduate degree, I majored in Interdisciplinary Studies. After four years, I returned to India hoping to find a community and a meaningful political and personal connection to my hometown. After a year or so of dabbling in the “development” sector, I found my passion working with LGBT activists in Chennai, and worked in the field for two years. I eventually stumbled upon a topic I found fascinating enough to preoccupy for the long years that a PhD would take! Since my project is based in Chennai, it allows me to travel back and forth and to pursue advocacy work in Chennai alongside my research.

What are the rights of LGBT people in India?

Section 377, which criminalises “carnal intercourse against the order of nature” continues to be upheld by our courts, despite a long legal battle over the past 15 years. Although this law technically might target any sexual act not leading to reproduction, including oral sex and masturbation for example, historically it has targeted transgender women and those suspected of anal sex. Its existence in the legal books makes queer people continually vulnerable to blackmail, police harassment and exploitation, while generally reinforcing an atmosphere of fear and shame. Somewhat paradoxically, in the past decade, transgender rights have made some major strides, with particular success in Tamil Nadu. Thanks to the pioneering efforts of transgender activists, Tamil Nadu instituted a Transgender Welfare Board and subsidised sex change surgery as early as 2008. This paved the way for later generations of activists to advocate for greater benefits and rights. In 2014, the Supreme Court issued a landmark judgment affirming transgender rights and upholding a very broad definition of “transgender,” including trans men and gender-fluid persons. This judgment also upheld the right of each person to define their own identity, without their surgical status, or legal authorities deciding it for them. Although this judgment has largely not been implemented, with the courts stalling on the issue by saying that the definition of transgender is “unclear,” it has still given activists scope to advocate for more rights around key issues. It has to be said that sex workers, both trans and female, continue to face horrible police harassment. The Immoral Trafficking Prevention Act permits a lot of this harassment, and in Tamil Nadu, the lesser-known Goondas Act permits police to detain anybody “suspected of immoral activities” for up to a year without trial. This was recently expanded to include Section 377, placing transgender women at greater risk. Ultimately, as with most issues, the degree of a persons vulnerability is determined by a lot of variables like class, caste, education level and other forms of structural privilege. It can’t be assumed that there is one homogenous block of “LGBT people” in India; rather it is a diverse group of people that come together with very diverse motives, united by the need to politically mobilise under this specific banner.

Has this experience changed your attitude towards research?

This experience has absolutely changed my attitude towards research. When I began, I considered my advocacy/activist interests and my PhD research work to be two completely separate tracks. Although the program gave me a way to move between the two, I was unable to find a way that my theoretical work spoke to any practical political concerns in Chennai. My childhood experiences with the HIV activist world in Chennai, seemed like a third track, making research even more fraught. Indeed I had been warned by mentors, since my undergraduate days, that mixing personal life and research could compromise the theoretical rigour of the work, and give me too many “blind spots” where I could not see things that a person more removed might be able to see. Of course, this is a fraught issue in anthropology more generally, and all anthropologists struggle with weaving together their personal life, ethnography, and theory. Mixing these worlds seemed especially dangerous to me because the connections extended into my immediate family. Over the course of my year of fieldwork, I was challenged to find a bridge between these worlds. I was doing documentation and report-writing for organisations, and living at home with my family and friends, while also trying to conduct ethnography and write anthropology. I ultimately chose to really embrace the “blind spots” that resulted from my immersion in these worlds, rather than fear them. I purposely avoided interviewing a few close friends in Chennai, as well as my mother (1) in an attempt to maintain this separation. But overall, I surrendered to the fact that each was bound to impact the other, and that made my research much more rewarding. I feel much more confident now, and less self-conscious, about bringing together my scholarly community in Berkeley with other facets of my life, and vice versa. ❖
IN MEMORIAM

LESSONS LEARNED:

SUSANNE AND LLOYD RUDOLPH

By Daisy Rockwell

Former ISAS Vice-Chair and student of both Lloyd & Susanne Rudolph

Professors Susanne and Lloyd Rudolph, University of Chicago, professors, brilliant political economists of South Asia, outstanding mentors and wonderful friends, both passed away this winter. Susanne, on December 23rd, 2015, Lloyd on January 16, 2016. Below, I reflect on all the life lessons they taught me over the past 27 years.

LIFE LESSONS

1 Fall of 1995: Susanne and Lloyd take me on a hike to see the mouth of the Ganges at Gangotri. As we pass the tree line, I crumple with altitude sickness. Susanne and Lloyd both feel fine. They are in their sixties. We are in our twenties. As I clutch my stomach and lurch along, Susanne and Lloyd are spry and invigorated. Lloyd has just learned that another University of Chicago economist has been awarded the Nobel Prize. This one for his theory of rational expectations. Lloyd proceeds to attempt to apply this theory to our hiking behavior.

2 My second year of graduate school, 1992: Susanne hires me to be a student worker in their office. Lloyd and Susanne have an office suite: twin offices with a common area where the student workers sit. The job involves a huge amount of filing. My predecessor has left suddenly due to mental illness, and so the training is spotty. Every morning Lloyd and Susanne wake up very early and read all their newspapers. Lloyd cuts out all the articles that are pertinent to his own interests or those of virtually anyone he knows. He writes in loopy letters with a fountain pen on post-it notes instructions to us: “One to Deb Harold, one to Dick Taub, one to Brian Greenberg.” We must photocopy these and send them off to the appropriate parties. Often the original is to be filed. Sometimes we find our own names on the recipient list. Then we dutifully make a photocopy for ourselves and file it in our backpacks.

3 The late 1950’s: Susanne and Lloyd first travel to India. Of course the best way to do this is to acquire a Land Rover in England and drive there. Most of the places they drive through are now war-torn, but that doesn’t mean it was easy then either. They tell of meeting tales of fording rivers in the car and all manner of hardships. Somehow or other, they end up in Jaipur, staying with the Maharaja. Perhaps the palace was already a hotel, but they immediately become fast friends with the princely set. There are photographs of hunting expeditions and glamorous parties. These interactions form the basis of their book Essays on Rajputana and they become India scholars. Their last major work, Reversing the Gaze, builds on a lifetime of goodwill and intimacy with the history and politics of the princely states.

4 Fall, 1998: I first meet Susanne in a required social sciences course at the University of Chicago, known informally as ‘Self, Torture and Anxiety’. She is teaching the unit on ‘Self’. Authors to be read: Max Weber, Adam Smith, Karl Marx. What I remember from the course: Susanne introducing herself on the first day, and explaining that she spends every fourth year with her husband and co-author in India, doing research. She is wearing a light blue khadi vest, or so I remember.

Cornflower blue was always her favorite color.

I am a Classics major. I think: this woman has a better life path than I do. I go to my adviser and drop Latin and add Hindi. Political economy is something I’m still trying to understand.

LESSONS LEARNED:

1 When Susanne and Lloyd give talks, Lloyd is famous for going off on tangents of which he loses control. Susanne is famous for cutting the tangents short and summarizing what Lloyd just said, while he regains his composure. When they write, it’s the other way round. Lloyd’s ink pen loops all over Susanne’s text, cutting, expanding, copy-editing and critiquing. They do know how to write and speak without one another: Lloyd has a lesser-known specialization in the American presidency. Susanne is also a scholar of Max Weber. But they are at their happiest and most productive when they work together.

2 Summers are spent in their house in Vermont. As when they go to India every fourth year, they ship all the books and papers they will need for their work in large crates. They also ship their cat (but not to India). While they are gone, we continue to work in the office. Whole mornings can be spent pursuing instructions such as these: “LIR needs Sovereignty in China. Pale green cover. By Smith or Jones.”

Share knowledge. Do not exploit your female workers. If you speak in tangents, find a faster partner. Reversing is also true. Always edit with care. Bring your work on holiday, as well as your cat.

Lloyd & Susanne with Mohan Singh Kanola, 1971

Lloyd & Susanne with Prime Minister Indira Gandhi at O’Hare Airport in 1966. Presented by the artist, Daisy Rockwell to Susanne on the occasion of her 80th birthday. Acrylic on wooden panel. 14” x 14”
but now that’s too much for him. You

foot of their lawn every day at dawn,

ago he still swam in Silver Lake at the

gets tired a good deal. Until a few years

Lloyd has been ill as well. He says he

use a walker now, and

Prepare for surprises. Don’t

Be self-reliant. Carry a map.

750-900 rupees.

To Kashmiri Gate. Hire a one-way taxi

and Susanne’s instructions. Go
to Landour Bazaar. This should cost you

the guest house, we take a map (to

we finally have the courage to leave

through, and we end up sleeping on

hotel reservations and finding a taxi

of the conversation and wanders off.

and they seem quite amazed at all the

working. This is a new world for them,

and she makes a quiche.

I've ever heard either of them mention

affects the memory. This is the first time

return to Vermont without her? Lloyd

wondered, and how could Lloyd bear to

much longer could they do this, we

ill, they'd flown from California to Ver

mont, to be at their lake house. How

ences, awards ceremonies and important

inner workings of Indian parliament,

contribute much to discussions of the

9

Christmas Eve, 2015: I’m in the

kitchen, preparing eggnog with

bourbon and nutmeg (without bourbon

for the child). I receive a text from a

friend who has heard that Susanne has

passed away. Though the news comes as

no surprise, I feel the tears coming, and

a sense of helplessness. What would

Susanne do, I asked myself. She’d pour

the drinks with a steady hand. She’d
carry on. Instead, I go upstairs and sob.
The scene repeats itself: each time I

think of her, I become tearful, and ask

myself how she’d behave in my place.

Susanne would be stoic. She’d think of

6

Fall, 1989: I’m in India for the first
time on a new study abroad program

organized by Susanne. Me and one

other student. Susanne isn’t actually

there, nor is anyone else there to greet

us, save a driver from the American

Institute for Indian Studies (AIIS). In a

scenario that’s guaranteed to horrify any

modern-day study abroad coordinator,

we are put in charge of making our own

hotel reservations and finding a taxi to

take us up to Mussoorie where we will

study Hindi. The hotel thing falls

through, and we end up sleeping up

the sofas at AIIS, after which we are

dispatched to an unknown guest house

by an irate Pradeep Mehendratta. When

we finally have the courage to leave

the guest house, we take a map (to

try to determine where we are in New

Delhi) and Susanne’s instructions. Go
to Kashimi Gate. Hire a one-way taxi
to Landour Bazaar. This should cost you

750-900 rupees.

Be self-reliant. Carry a map.

Prepare for surprises. Don’t

forget your instructions.

7

2015, Summer: We visit Susanne

and Lloyd at their house in Vermont.

Susanne is using a walker now, and

Lloyd has been ill as well. He says he
gets tired a good deal. Until a few years
ago he still swam in Silver Lake at the
foot of their lawn every day at dawn,

but now that’s too much for him. You

cut out more and more as you get

older. He says, regretfully. He misses
playing squash and going on long hikes.

Susanne is sometimes present and

sometimes not. She engages with bits

of the conversation and wanders off

with them. Lloyd seems anxious. What

if he becomes too ill to care for her?
The strain on him is already great.

He still reminds her of what we’re
talking about, in the most respectful
tone.

All their lives they’ve lived in

many places at once. Summers in

Vermont, fourth

years in India:
winter in Jaipur, fall and spring in Mus

soorie. Then there were always

theirs, a circle of well-wishers and

important meetings. They were always in

motion. Even then, when they were both

quite ill, they’d flown from California to Ver

mont, to be at their lake house. How

much longer could they do this, we

wondered, and how could Lloyd bear

to return to Vermont without her? Lloyd

explains to my daughter that Susanne

is suffering from Parkinson’s, a disease

that affects the memory. This is the first

time I’ve ever heard either of them mention

her illness, even though it has been evi

dent for many years. In the evening we

watch Mansfield Park. Lloyd no longer
drinks a French-press full of coffee after

dinner, and no one has any cognac.

Do what you love. Respect

those you love. Make every

journey matter. DWELL.on

NEGATIVE THOUGHTS.

8

Thanksgiving, circa 1994: We are

amazed to be invited to dinner at the

Rudolphs’. There are other graduate

students and also assorted faculty

members. As always at their house, we

start off with sherry, cheeses and stoned

wheat thins. By dinner, the graduate

students, us included, are all quite

drunk. At dinner there is more to drink. Lloyd

and Susanne drink more than us and don’t seem

in the least affected.

The conversation is

high-powered and

intellectual. We are

very quiet. We can’t

contribute much to discussions of the

inner workings of Indian parliament,

the results of the latest census and

controversies surrounding the Mandal

Commission. After dinner, there is
cognac and strong coffee. The graduate

students can barely stand. The

Norwegian Rational Choice theorist

is only getting started. He is explaining

something theoretical that we are in no

position to understand. “Take jazz, for

example…” he begins. “…or chess…”

We don’t know what he’s talking about,

but Susanne leans forward, bright-eyed

and engaged, asking him all the right

questions. Eventually we are bundled

out onto the pavement, bleary-eyed and

barely cogent. One of us has spilled red

wine on the white sofa and covered it up

with a sofa cushion, but I won’t say who.

Always serve cheering with

stoned wheat thins before

dinner. Invite a nice

assortment of people. DOn’t

feed poor graduate students

too much liquor. Prepare to

how to make jazz and chess

analogies at dinner parties.

Reprinted with permission from the author. Original article was published in Chapati Mystery on January 20, 2016
The violence in Bangladesh, which has been beset for the past several years by the murders of public advocates of a range of moral commitments, from religious pluralism and LGBTQ dignity to the study of literature. Bangladesh has been an urgently important country, since its precarious emergence, far outstripping its physical size, for its role as the site of experiments in government, in health, in education, and in economy. The effect of these experiments—from the management of infectious disease to the imagining of novel forms of national and religious belonging, from the creation of micro-finance to the emergence of an unexpected textile boom—is the subject of critical debate.

The potential of Bangladesh—the possibilities of these experiments, and their limitations, in the context of the economic, political, moral, and environmental transformations of the 21st century—has been at the heart of the mission of the Chowdhury Center. The Center, in a remarkably short amount of time, has galvanized debate on how to think about value, on what we often clumsily term “religious” versus “secular” political commitment, on the regulation and development of the textile industry and the condition of textile workers. It extends the particular escalation of mass killing worldwide—in Baghdad, Istanbul, and Orlando, this past two weeks. I first met Tarishi in October 2015 when she stopped by the ISAS. She was so excited that Berkeley had a Center for Bangladesh Studies and couldn’t wait to be part of it. We met again in the spring as she prepared her application for our summer internships and her excitement when she found out that she was accepted. We began to speak more as I planned my own internship in Dhaka. She was so excited to show the Dhaka that she knew to me and was so excited that a fellow vegetarian was joining her in a country with a meat-heavy cuisine. During our orientation, her enthusiasm and passion for the ability to give back to Bangladesh shone through and it was obvious that she would be extremely successful in her internship. Whether it was discussing where to get the best Japanese food in Dhaka or trying to figure out the word for “salt” in Bangla, it was clear that she had a vibrant and fun personality. Her sweet and warm nature was so obvious to all who met her. She emailed me soon after I arrived in Dhaka to ensure that I was being properly taken care of at my guesthouse and that I was managing in a brand new country. Instead of me as the ISAS employee ensuring that our interns were settling in properly, it was Tarishi who felt a responsibility to make sure that I was being taken care of!

Sridevi Prasad
Chowdhury Center Intern, Summer 2016; ISAS Program & Publications Assistant
It is on this dark and difficult day that the meaning of our campus community takes on extraordinary power and importance. For the ties that bind—the values and experiences and aspirations that constitute our community here at Berkeley—are not just activated by our common grief, but become our touchstone as we struggle to comprehend and accept the reality, and reality of that horrible attack in Bangladesh last weekend.

We have lost a precious member of our community, and we are so much the poorer because of it. Words fail us, even as so many have found eloquent words to express how Tarishi Jain so fully embodied what I believe all of us at Berkeley stand for and share—Tarishi has been described by those who knew her best and loved her most, as a “smart and ambitious young woman with a big heart,” who was “easy going with a light hearted nature,” and was “sweet and genuine,” and as a student who was “full of enthusiasm and energy and the aspiration to make a difference in the world.”

Tarishi was a native of India and a citizen of the world. She was someone who had witnessed the effects of poverty and inequality and told friends she wanted to belong to an organization that served the underprivileged and address some of the most vexing issues in South Asia. She was, friends have said, someone who was driven to go back to Bangladesh and help improve conditions in the country. Tarishi was, according to a close companion, “just ready to take action and make change. To do everything she could for the people.” In short, Tarishi Jain, at the age of 18, was already living a life of meaning and purpose, of dedication to the greater good, to helping others, to making the world a better place. By every measure, here was a life worthy of joyful celebration and profound respect, a bright shining example of the hopes and dreams we have for young people in general and Berkeley students in particular.

Yet, we are gathered together not to rejoice but to mourn a profoundly tragic loss that has diminished us as a campus and global community, which of course includes Tarishi’s two friends from Emory University, Abinta and Faraz, who died with her. I never had the good fortune of meeting Tarishi Jain, but I recognize in all I hear about her how valued a member of our community she had so quickly become, and how genuinely she reflected our values in all she did both at Berkeley and in her work beyond the campus.

Today, our hearts are broken and we stand together in solidarity and support with Tarishi’s family and friends. As we do so, we cannot help but ask ourselves how to make sense of the senseless. No words are adequate to express our pain and our grief; no explanations are sufficient to contain the feelings that overwhelm us. And yet, at this most difficult of times, we must also share an ongoing commitment to embrace and emulate all that Tarishi Jain exemplified and stood for.

We are all too devastated to hear the news about Tarishi Jain. The Berkeley community has expressed disbelief, anger, and an incredible amount of sorrow as we all mourn the senseless death of a young and vibrant student who had so much potential and so much to give. Here at the ISAS, we only knew Tarishi only for a short time, but we were immediately impressed by her focus, dedication, and passion for her work. By all accounts, she was a young woman who cared deeply about others and wanted to make a difference in the world. Our deepest condolences to her family, friends, and the entire Berkeley community.

Excerpt from Sanchita Saxena’s, Exec. Director, Institute for South Asia Studies; woman who cared deeply about others and her work. By all accounts, she was a young Center for Bangladesh Studies, remarks at the Chowdhury Center Memorial for the Chowdhury Center. We have lost a precious member of this Center is to understand with precision and rigor the conditions of this violence, in Dhaka and elsewhere in Bangladesh. Part of the task is to understand how current political and state responses, in Bangladesh specifically, may be tied up to the escalating attacks. Part of the task is to attend to how the target was, in this case and not as before Bangladeshis who differed in their ethical commitments from their killers. The target was in this case the all too familiar figure of the foreigner. Over the past months, the moral and political threat of the foreigner has marked impassioned debate on “Brexit” in the United Kingdom, and it has marked the rhetoric of Donald Trump and his call for bans and for walls. Each of these sites of public anxiety toward the foreigner are different, radically, from one another, and from the killings in Dhaka, yet we need to think about them in complex relation. These are our times, and we must mourn with awareness.

In doing so, we might wish to be hesitant and not to rely all to smugly on an easy dismissal of xenophobia or of populism. The challenge for the Chowdhury Center and for the Institute for South Asia Studies, the challenge for all who mourn the violent and cruel loss of Tarishi Jain and of her friends, is to understand far better than we do the specters of our times and how we must struggle to respond. None of these words, quickly written and of necessity uncertain, can address the aftermath of this violence. We mourn our student and classmate Tarishi, we stand with her family and friends. We stand with our many colleagues and friends in Dhaka touched by this violence.

Compassion. Tolerance. Love. Generosity. Justice. Empathy. For if words do not suffice, our actions and deeds, as individuals and as a community, will celebrate Tarishi Jain’s life, we will try and give meaning to this tragic loss and push back against the darkness with the light shed by human kindness and love, as also with the kind of commitment and understanding that Tarishi lived to the full. Even as we cannot rid ourselves of thoughts of her terrible death, let us not forget the real meaning of her extraordinary life, cut far too short, but by no means extinguished as we remember and honor her today.

Nicholas Dirks, Chancellor of the University of California, Berkeley
What’s Inside

Amartya Sen in conversation with Pranab Bardhan

Notes from the Field

Life Lessons learned from Susanne & Lloyd Rudolph

Remembering Tarishi

Pakistan@Berkeley

Bonnie Wade on her Cal Legacy

Upcoming Events in SPRING 2017

A lecture by ROBERT THURMAN
President of Tibet House US, and the Je Tsongkhapa Professor of Indo-Tibetan Buddhist Studies at Columbia University

A performance by PARVATHY BAUL
a Baul folk singer, musician and storyteller from Bengal and one of the leading Baul musicians in India