

# KHABAR

FALL 2016

## 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



*Lawrence Cohen*

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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, and 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.

(cont'd overleaf)

**W**e 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.

— from Chancellor Dirks' remarks at the Berkeley vigil. Full speech on page 23

### In Memoriam

#### LIVE LIFE LIKE 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.*

**T**arishi 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.

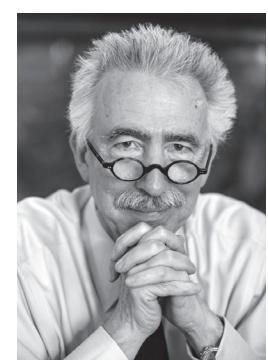
As a family, we believed in Tarishi's dream of having a global impact and we want to ensure that other students who want to make the same kind of change in the world will have the right resources to do so.

That's why we are announcing the creation of Berkeley's newest endowment, 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.

(More on Tarishi page 22)



## 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

**P**erhaps 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

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 first 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 counterculture, 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 Raka Ray, the South Asian

**T**he example of the Chowdhury Center allowed us to imagine new and stand-alone Centers within the Institute.

communities of the Bay Area changed the scale and quality of scholarship and teaching at Berkeley through visionary gifts including

the Sarah Kailath Chair in India Studies and the annual Sarah Kailath 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 Pakistan 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

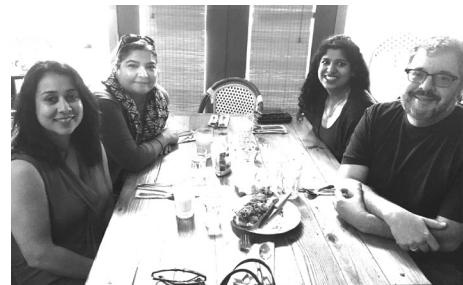
Over the past five years, both community and federal support for South Asia at Berkeley has continued to grow. Let me mention a few of the many important new grants and donations that have been critical to this growth, but let me also thank the major community leaders and donors who have continued to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

# 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

**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 BA 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.

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

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 conceived: Rafat Pirzada and Amna Jaffer were committed to encouraging new generations of scholars in Pakistan Studies, and sponsored the Syed Sharifuddin Pirzada Dissertation Prize on Pakistan. The prize is awarded annually to the best new scholarship on Pakistan and has so far celebrated the exceptional work of Dr. Amber Abbas (for *Narratives of Belonging: Aligarh Muslim University and the Partitioning of South Asia*) and Dr. Simon Wolfgang Fuchs (for *Relocating the Centers of Shi'a Islam: Religious Authority, Sectarianism, and the Limits of the Transnational in Colonial India and Pakistan*).

Berkeley was in fact long the premier U.S. institution to support the study of both Urdu and the new nation of Pakistan, and historically BULPIP or the Berkeley Urdu Language Program in Pakistan was a way to nurture both proficiency in Urdu and intellectual collaboration with Pakistani scholars. The Program was suspended in the wake of the bombing of the World Trade Center towers and the subsequent U.S. invasion of Afghanistan and changed security climate. But after over a decade, the U.S. State Department invited proposals to recreate a dynamic and safe language program in Pakistan, and in collaboration with the American Institute of Pakistan Studies and scholars across the U.S., Berkeley was awarded a major five-year grant to reboot BULPIP on the campus of the prestigious Lahore University of Management Sciences. Of note, the new program does not only train graduate and professional students in Urdu, but builds capacity for 2nd language learning in Pakistan through a teacher training program.

ISAS continues to work with the State Department in other capacities, most recently through an intensive three day training for Fulbright scholars from Pakistan finishing their terms in the U.S.: we were charged with developing cutting-edge capacity for effective social entrepreneurship, and with the brilliant vision of our own Program Assistant, Devi Prasad, we were able to link the Fulbrighters to some of the most dynamic figures in Silicon Valley and beyond rethinking the relationships between high tech and long-term sustainable social programs in Pakistan.

Our primary relation to the U.S. government continues to be as a National Resource Center for the study of South Asia: we were again awarded this coveted status by the Department of Education, enabling us to provide language learning scholarships to both undergraduates and graduate students, to support our training programs in elementary and high schools and community colleges, and to support our ever more ambitious intellectual and research programs across the board. This kind of grant support is critical for Berkeley's mission as a top research university, particu-

larly as some of the major ways Americans have been able to study abroad, including the Fulbright-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 Rospatt. 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 Summer Studies Research 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 students and our faculty, and the communities we serve, deserve 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 and religions of South Asia taught in California? The state's size has meant that its periodic elementary and high school textbook revision process has been the target, primarily of India-based Hindu nationalist organizations: to change official history in California is to change

it nationwide. In some cases where these organizations have attempted to influence the teaching of history in general and the history of religion in particular, there are clear differences from scholarly standards at major history programs at U.S. research universities, as in how we currently understand the relation historically between the archeological sites along the Indus Valley and extending far beyond, and the great corpus of Vedic texts. In other cases, as in how to present Hindu, Buddhist, Muslim, Sikh, Christian, and Jain teachings in ways both accurate and what we as diverse Americans understand as respectful (and, since this is among the most religiously diverse of world regions, we should add Parsi, Jewish, the many Adivasi teachings, and in a different sense rationalist, secular, and atheist commitments), we all face challenges. The university must work to support current scholarly standards, but it must do so while attending to multiple and cross-cutting community histories of exclusion and disrespect and how the hurt of these histories can be intensified by the ways we consume media today and the ways our necessary outrage gets organized, often at the expense of other groups and individuals.

At the same time as I voice these concerns, I am reminded each day of the so many exciting and productive ways we can and do learn from one another, as students, experts, and practitioners of history and of technology, of literature and of biology and medicine, of art and social life, of economics and of religious commitment. My own work has recently focused on India's national biometric ID program, branded Aadhaar, Hindi for "foundation" or in our contemporary world, perhaps "platform." Here the empirical analyses of economists and sociologists, and the systemic planning of engineers forming a new technocracy very different

from that of the 1950s through 1970s, augur differing and opposed understandings of problem and of concept, of failure and of power. I am often asked to choose between them, and indeed there is no happy medium as a foundation to sit upon.

But there is an ethics of scholarly research and of teaching, in my discipline of anthropology and I am sure beyond it, that enables and demands a radical and respectful confrontation with thinking and action across what are at this moment opposed commitments to the alleviation of poverty, sickness, violence, and exclusion from education and other goods. As we all struggle toward a more equitable distribution of life chances globally, amid a vigorous engagement with the forms of human life in the past and present, we need places like the Institute for South Asia Studies 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. ♦

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# BANGLADESH@BERKELEY

## The Subir & Malini Chowdhury Center Distinguished Lecture: NOBEL LAUREATE AMARTYA SEN

—IN CONVERSATION WITH PRANAB BARDHAN, PROFESSOR OF ECONOMICS AT UC BERKELEY

In Spring 2016, the Subir & Malini Chowdhury Center for Bangladesh Studies at UC Berkeley was privileged to welcome Nobel laureate, Prof. Amartya Sen to Berkeley to deliver the 2016 Chowdhury Center Distinguished Lecture. The event, largely conceptualized as a conversation between him and Prof. Bardhan, also included a few short opening remarks on Bangladesh by Prof. Sen. Included below is an excerpt from Prof. Sen's speech.

To hear the remainder of the speech and conversation and to see some pictures from the event, please visit [southasia.berkeley.edu/amartya-sen](http://southasia.berkeley.edu/amartya-sen).



**Prof. Amartya Sen delivering the Subir & Malini Chowdhury Distinguished Lecture for 2016 (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 fantastically 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.

I think 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 Ganga. It then joins up with what Bengalis call, Fadda. 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 Fadda (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, Chittagong, 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," which 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 ownerships 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 Rama-yana 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 Kashiram 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



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

of it. The most famous teacher there was Silabhadra, whom the Chinese students, and in particular Huin Tsang, tremendously admired. 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 was  
*(cont'd on next page)*



**Prof. Raka Ray opening the event with an introduction of the two speakers, Prof. Amartya Sen and Prof. Pranab Bardhan. (Photo, Prasenjit Sengupta)**

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 Kobi, 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 15th century writer, Chandidas, "সবার উপরে মানুষ সত্য তাহার উপরে নাই" (Sabar upare manush satya, tahar upare nai; the highest truth is 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 1946, 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 clear 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 Sanna Aiyar 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 Gandhi 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 Suttas. 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 way that Pakistan did. 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 begin by saying, "Dear Ms. Sen." With a name beginning with "a" and ending with "ya," that seems to be a telltale sign. My favorite is a letter that began by saying, "Dear Ms. Sen, They will never understand us." Anyway, 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 grandfather, Kshiti Mohan Sen, a great Sanskrit scholar, used to tell us. He would recollect that his elder brother, Avadhi 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 Bangali families had. One particular evening while they were enjoying their hookah, a Brahmin priest—I think he was called Chakrabarty—went passing by. So the maulavi asked Chakrabarty, "why don't you come and join us. We're having a great adda." To

which Chakrabarty gave a lecture, saying that, "you know, we can't really ever have a relaxed conversation between us. You pursue Islam and I pursue Hinduism and there is no common ground between us. I don't know how he," pointing to my grand father's elder brother, "is so relaxed with you." To which, the maulavi said, "basically what you do



*Amartya Sen speaking to a rapt audience (Photo, Prasenjit Sengupta)*

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?



*Amartya Sen with (from r) Puneeta Kala (ISAS Program Director), Sanchita Saxena (Director, Chowdhury Center) and members of the Bay Area Bangladeshi community. (Photo, Prasenjit Sengupta)*

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)



*From L: Robert Goldman (Professor of Sanskrit), Anu Luther, Lawrence Cohen (Professor of Anthropology and ISAS Director), Raka Ray (Professor of Sociology), George Scharffenberger (Director, MDP Program), Sanchita Saxena (Director, Chowdhury Center), Pranab Bardhan (Prof. Emeritus of Economics), Amartya Sen, Sabhanaz Rashid Diya (GSPP Graduate Student), Yoshika Crider (ERG Graduate Student), Puneeta Kala (ISAS Program Director), Rohit Kumar (ISAS Intern), Sridevi Prasad (ISAS Program Assistant), and Sheikh Waheed Baksh (MDP Graduate Student). (Photo, Prasenjit Sengupta)*

(cont'd from previous page) lunar calendar. And the fixed point, as the mathematicians would call it, would be the Hijri sun on the year when Akbar rose to the throne, i.e. 1556—or 963 in Hijri calendar and 1478 in the Hindu sun calendar. (While Akbar was a great man, clearly he was not entirely devoid of "self-ness.")

So, while the sun calendar was adopted, the year itself was brought back from 1478 to 963. Now, time which has been ticking from that point onwards, has fallen behind both calendars! The Hijri is a lunar calendar and goes quickly; 360 days and it is over. Whereas the Hindu sun calendar goes on for 365 days and 23 hours and sixteen seconds. And it has fallen behind that too. But the interesting thing is that it has become the Bengali calendar. No Hindu-Bengali ceremony is completed unless you evoke the date of the sun that year at that time. [For example, the "formula," as it were, for calculating the Bengali year, therefore is: Islamic year at Akbar's crowning (963) + current Gregorian solar year (2016) – Gregorian solar year at Akbar's crowning (1556) = 1423 which is the current Bengali year]. But what is it commemorating? It is commemorating the Prophet Mohammed's journey from Mecca to Medina in a mixed lunar and solar scale; lunar till 1556 (963 Hijri) and solar since then.

I think that this is a very wonderful understanding of the integration of the culture that we have and the division that took place. When someone says, well there was the partition and then East Pakistan and then the Pakistani army behaved so badly, I think that the division, if it hadn't unfolded when it did, could have unfolded at any other time. Maybe not in as bloody a way as it did, but it would have.

And it unfolded musically when my two friends, Rehman Sobhan and Anisur Rahman were escaping Dhaka. They were nearly killed. Anisur was absolutely almost nearly killed because he was in the campus, on the fourth floor. They had put a lock outside his door and turned all the lights off. The army had come all the way up the steps. Anis said that never had any sound sounded sweeter to him than the sound of the military boots going down the stairs. Rahman escaped two hours before they came for him. And as they were walking towards India, on the way they found various camps. But they didn't know if the camps were Pakistani army camps or the Mukti Bahini camps. And so Anis apparently was dispatched to go and find out. When he arrived he found that somebody was having a shower in a plastic tent. Note that he still had no idea which kind of army was camped there. But then he heard the guy who was having a shower singing Rabindra sangeet. And then he shouted to Rahman, saying it's all right. It's safe. Come over here.

The fact that music had some connection with politics is I think an important thing to recognize. I could say more but I think that I must stop now. ♦

For more information about the Subir and Malini Chowdhury Center for Bangladesh Studies, please visit: [southasia.berkeley.edu/chowdhury-center](http://southasia.berkeley.edu/chowdhury-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, promote 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 Quaid-i-Azam Chair in Pakistan Studies, the Mahomedali Habib Distinguished Lecture Series on Pakistan; the Syed Sharifuddin Pirzada Endowment on Pakistan; and the Berkeley-AIPS 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 Fulbright students at the end of their Fulbright exchange experience in the US. The goal of the seminar was two-fold: a) to introduce them to key people 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.

### A Pakistan@Berkeley initiative TRAINING A NEW GENERATION OF PAKISTANI FULBRIGHTERS 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 Fulbright 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.

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 Ranz from the Department of State congratulated the students on the completion of their Fulbright programs.

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 Tareen, the President of Organization of Pakistani Entrepreneurs (OPEN) Silicon Valley. Speaking from her own experience in enterprise, Amra delivered an inspiring lecture and encouraged the students to use their passions and interests to contribute to Pakistan.

Following a successful opening dinner, the students were connected the next day via Skype to 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 actually started



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



Ambassador Jilani (3rd from left) with Prof. Munis Faruqui, some of the Fulbrighters, & members of the IIE and ISAS teams.

(cont'd from previous page) from different universities. Further contributing to this interdisciplinary space was Tatheer Hamdani from Habib University who spoke to the students about the interdisciplinary space that Habib University is striving to provide in Karachi.

The students then began a workshop that aimed to help them navigate their return to Pakistan. Led by Jason Patent, Jess Delegencia, and Lauren Moloney-Egnatios from the Center for Intercultural Leadership at UC Berkeley, this workshop provided students with the opportunities to integrate what they had learned in the US with their life at home and to their future career decisions. This session provided the students with the opportunity to create a supportive community. Students such as Sarah Hussain and Madiha Parvez used this opportunity to reflect on their time in the US and share their perspective on how they would use the Fulbright experience to contribute to Pakistan. Dilawar Syed, President of Freshdesk and OPEN Global, continued the theme of civic innovation in Pakistan during his evening keynote lecture. Drawing from his experiences in Sialkot and with the White House, Dilawar provided examples of how the students could impact Pakistan.

Recognizing the power and privileges of the Fulbright program was a significant theme during this seminar. In an engaging workshop on Friday morning, Dean Sudha Shetty taught participants how to map their own individual power and networks. After students realized their own resources, she then had them work in interdisciplinary groups to address issues such as promoting women in STEM, and children's education. This workshop prepared the students to begin thinking about how they could all become social entrepreneurs by using their existing talents.

The remainder of the day focused on social enterprise and began with a panel on social enterprise. George Scharffenberger from UC Berkeley provided an introduction to social enterprise while Richard Martinez, Chad Sterbenz, and Asim Fayaz all provided insights from their own social enterprises. Umar Akram, a Cal student, gave an example of a social enterprise that was started by Pakistani students at Berkeley that seeks to improve maternal care in Pakistan.

After hearing about the theory of social enterprise, the Fulbrighters then split into various groups to visit social enterprises located in the Bay Area. These social enterprises 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 Fulbright 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 McDonald's marketing strategy to panoramic videos. It also provided the students with unparalleled networking opportunities as one student successfully

## BERKELEY-AIPS URDU LANGUAGE PROGRAM IN PAKISTAN

In the Fall of 2015, the BULPIP AIPS Urdu Language Program hosted its second batch of students in Lahore. A cohort of six, these students came from a variety of departments and programs (Public Health, Near Eastern Studies, International Studies, Conflict Resolution, Art History, and Comparative Literature) and institutions (Columbia, University of Michigan, Georgetown, Cornell, University of Washington, and Princeton). The students spent approximately fifteen weeks on the campus of LUMS undergoing intensive Urdu language training under the tutelage of two experienced Urdu teachers—Faiza



*At the tomb of Mughal Emperor, Jahangir.*

Saleem (who also taught on the program the previous year) and Umar Anjum (who has been an Urdu lecturer at the University of Wisconsin). Returning as the Program Manager and lecturer in Urdu poetry was Gwen Kirk (doctoral candidate in Anthropology, University of Texas-Austin). Although students and program personnel alike had to take basic security precautions, no one missed the opportunity to explore Lahore, meet residents of the city, and pursue their research. By all accounts, the program highlights were the weeklong road trip to Rohtas, Islamabad, Taxila, the Katas Raj Temple,

distributed over thirty business cards.

All students came together at the Oakland Marriott for the final closing dinner. Welcoming the students and congratulating them on the completion of their Fulbright 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



*A "selfie" with the Pakistani Fulbrighters*

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

the Khewra Salt Mines and Murree in October and the Friday speaker series (which hosted artist Salima Hashmi,



*The 2015 cohort visit Taxila during their weeklong road trip from Islamabad to Murree.*

calligrapher Abdul Basit, traditional Punjabi wrestlers, and actress and dancer Zareen Suleiman, among others).

Reflecting back on their experience, individual students noted: “*the BULPIP program was an amazing experience*”; “*my Urdu was good before the program, it is excellent now*”; the Urdu teachers were “*absolutely amazing*” and “*deeply caring*”; “*LUMS was a comfortable and welcoming space*”; “*I'm in love with Lahore*”; and, “*I highly recommend BULPIP to anyone interested in Urdu or Pakistan*”.



*Boat ride across the Ravi to Kamran Barahdari, a Mughal hunting lodge followed by a picnic and then cricket*

*More information about the program, at [southasia.berkeley.edu/BULPIP](http://southasia.berkeley.edu/BULPIP)*

from the Department of State allowed the students to reflect on how the Fulbright 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 opportunity 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](http://southasia.berkeley.edu/fulbright-reentry-seminar-2016)*

## FACULTY SPOTLIGHT

# BONNIE WADE: ON BRINGING MUSIC TO CAL

*—a beloved Cal faculty reminisces about her time in Berkeley*

by Bonnie Wade

On April 15, 2016, a concert honoring Prof. Bonnie Wade, founder of the ethnomusicology program at UC Berkeley was held. Organized by her current and former students, the concert that marked her retirement from the university faculty, was one of many crowning moments in her forty plus years of teaching in music at UC Berkeley.

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 Scripps 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.



**Bonnie Wade**

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 Moe, to see if there might be any possibility in 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



*Former and current students of Bonnie Wade perform in an April 2016 concert in her honor on the occasion of her retirement, with Hindustani Alap performed on sarod by George Ruckert, Hindustani Khyal in Rag Bhimpalasi sung by Matthew Rahaim, with Gautam Ganeshan (tabla), Javanese "Pathetan Manyura Wantah" – "Ladrang Wilujeng" – "Pathetan Manyura Jugag" – performed by Henry Spiller (rebab), Lisa Gold (gender), and Ben Brinner (gambang); Balinese "Sulendro" performed on gender wayang by Lisa Gold and Ida Bagus Made Widnyana; Moroccan "Gnawa Songs from the End of and All Higher" performed by Tim Abdellah Fuson on guinbri; Scottish tune medley "Colesfield House / Bog An Lochan / Flora MacDonald" performed by Rebecca Lomnický, fiddle. (Photo courtesy: Art History)*

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, *Altar of Fire*. Professor Emeritus Jaini has also 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, Hildegard 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



*An exhibit of Prof. Wade's publications was arranged by Prof. Guibault and graduate students in the upstairs display cases in Morrison Hall. (Photo courtesy: Art History)*

graduate 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



*Ansel Adams took this photograph of Bonnie Wade playing the koto while at UCLA. It was later included a book of his work titled, "Fiat Lux"*

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. Pleased 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 Mughal 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



*Bonnie Wade with Ustad Zakir Hussain during his UC Berkeley Regents' Lecturership. From left, Sanchita Saxena (ISAS Executive Director), Raka Ray (Professor of Sociology and former Director of ISAS), Antonio Minnecola Hussain, and Lawrence Cohen (Professor of Anthropology and current Director of ISAS)*

Lecturers (most recently, Ustad Zakir Hussain). Not only my home department has been important to my work but also other departments such as Anthropology, Ethnic Studies, East Asian Languages and Literature, South and Southeast Asian Studies, and various research centers and institutes such as the Institute of East Asian Studies with its various Centers and the Institute for South Asia Studies with its various Centers. It has allowed me to undertake research, primarily in South Asia (India) and East Asia (Japan), to produce seven authored books, edit several volumes, write dozens of articles and reviews, and give countless guest lectures and keynote speeches.

Finally, I must say that I am sad to be leaving “home” but look forward to continuing involvement with South Asian studies on the campus in the ensuing years/decades as an emerita.

Fiat Lux! ♦

## ISAS FUNDING OPPORTUNITIES

### New in 2016: THE TELUGU SOCIETY OF AMERICA SUMMER STUDIES RESEARCH AWARD

The Institute for South Asia Studies is proud to announce the Telugu Society of America (TELSA) Summer Studies Research Award, a new award in support of Telugu Studies. Established with the generous support of the Telugu Society of America, a non-profit organization based in Claremont, California dedicated to the promotion of development of Telugu people, their culture and material conditions, the goal of this award is to promote research on topics pertaining to the Telugu people, their language, region, culture, political economy, rural and urban planning.

*For application procedures & eligibility requirements please visit*

**SOUTHASIA.BERKELEY.EDU/  
TELUGU-AWARD**

**Deadline: MID APRIL**

### TATA SOCIAL INTERNSHIP PROGRAM IN INDIA

The Tata Social Internship Program in India is a Tata-funded program that offers UC Berkeley, UIC Santa Cruz, and UC Davis students the opportunity to participate in development, social enterprise, environmental, sustainable or CSR focused projects for eight weeks every summer in India.

*The 2016 Tata Interns*

**Damanjot Chatha:** Sir Dorabji Tata Trust (New Delhi)

**Shounak Chattopadhyay:** Sir Dorabji Tata Trust (New Delhi)

**Chelsea Muennichow:** Tata Medical Center (Kolkata, West Bengal)

**Adora Svitak:** Tata Communications Limited (New Delhi)

*For application procedures & eligibility requirements please visit*

**SOUTHASIA.BERKELEY.EDU/TATA**

**Deadline: MID FEBRUARY**

## SUPPORT THE ISAS

By supporting us, you strengthen our ability to provide quality programs, and research not covered by our Title VI award. Your contribution can help to:

- Fund student summer research projects in South Asia
- Provide scholarships to students from South Asia to attend graduate programs at UC Berkeley
- Support visiting scholars from South Asia
- Host performances and speakers of interest to the wider Bay Area community
- And much more!

*For more information on giving opportunities at [southasia.berkeley.edu/GIVE-BIG-SOUTH-ASIA](http://southasia.berkeley.edu/GIVE-BIG-SOUTH-ASIA)*

## 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.

## 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** (PhD Candidate, South and Southeast Asian Studies, UC Berkeley): *Tug-of-war: The play of dialect in modern Bengali and Tamil Literature.*

**Jay Ramesh** (Ph.D Candidate, Religion, Columbia University): *Creating a Tamil Shaiva Past: Two Moments in the History of South Indian Sthalapuranas.* Presented at the 2016 Annual Meeting of the American Academy of Religion.

*For application procedures & eligibility requirements please visit*

**SOUTHASIA.BERKELEY.EDU/HART-FUND**

**Deadline: MID APRIL**

**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*

**SOUTHASIA.BERKELEY.EDU/CHOWDHURY-FELLOWSHIPS**

**Deadline: END FEBRUARY**

## 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*

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

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

**Nicole 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, CUNY, Hunter College

*For application procedures & eligibility requirements please visit*

**SOUTHASIA.BERKELEY.EDU/BULPIP**

**Application Deadline**

**MID FEBRUARY**

## FOREIGN LANGUAGES & AREA STUDIES (FLAS) FELLOWSHIPS —funding for studying South Asian languages—

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 Schear (UCB)
- **for SANSKRIT:** Mauricio Najarro (UC Berkeley), Jolisa Wilfong (UC Berkeley)
- **for TAMIL:** Helena Reddington (McGill)

*For application procedures & eligibility requirements please visit*

**SOUTHASIA.BERKELEY.EDU/FLAS-FELLOWSHIPS**

**Deadline: MID JANUARY**

## 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*

**SOUTHASIA.BERKELEY.EDU/PIRZADA-PRIZE**

**Deadline: EARLY DECEMBER**

## THE INSTITUTE'S DISTINGUISHED LECTURE SERIES

### The 4th Sarah Kailath Memorial Lecture on Women & Leadership



Sudha Murty (l) with Tom Kailath and Anuradha Luther

### Philanthropy: An Option or a Necessity by Sudha Murty

what the dean predicted, Mrs. Murty was happy to report the enormous amount of women studying engineering at her alma mater. Speaking to an enthusiastic crowd at UC Berkeley, Sudha Murty delivered a lecture on a topic dear to her heart: philanthropy. Connecting her work as a teacher to her present-day occupation at Infosys Foundation, she continuously reminded the audience that philanthropy is a must. Using examples from encounters with her former students and discussing her work in the red light districts of Karnataka, Sudha Murty explained the fulfillment she herself received from her works of *dana* or charitable giving. Harkening back to her engineering degree and using bridges as a metaphor for human relationships, Sudha Murty spoke on the importance of creating real connections with the community that one is serving. Imploring the audience to give, Sudha Murty ended her lecture by

showing that accumulating wealth means nothing unless one uses the wealth to give back to the community. ♦

### THE SARAH KAILATH MEMORIAL LECTURE ON "WOMEN & LEADERSHIP"

The Sarah Kailath Memorial Lecture on "Women and Leadership," derives from the Sarah Kailath Chair in India Studies. The chair was established by Thomas Kailath, and Vinita and Narendra Gupta in honor of Dr. Kailath's wife, Sarah Kailath, to enhance awareness and knowledge of issues relating to the Indian subcontinent. The current Sarah Kailath Chair is Lawrence Cohen. Professors Raka Ray, Robert P. Goldman and Thomas Metcalf previously held the Chair.

*More on past speakers and links to video recording of lectures at [southasia.berkeley.edu/sarah-kailath-chair-memorial-lecture](http://southasia.berkeley.edu/sarah-kailath-chair-memorial-lecture).*

*Event summarized by Sridevi Prasad*

### The 2016 Indo-American Community Lecture in India Studies



Pratap Bhanu Mehta

### India's Trapped Transitions

#### by Pratap Bhanu Mehta

one and a half years of BJP rule, Dr. Mehta addressed three central themes: first, how to characterize this political moment in India; second, what are some of the trapped transitions that characterize contemporary India; and third, what the political response to these transitions should be.

Addressing the first point, Dr. Mehta reflected that everyone—from national television anchors to a wide range of politicians and political actors—claim to be the embodiment of public opinion. While political actors declare an unmediated singularity to their claim to public legitimacy, this posture belies an anxiety about public opinion. We are left with a trajectory of public discourse that is an odd combination of bluster and fragility. Socially embedded, social coalition and electoral identity based claims to authority stake a claim to public opinion. However, it is only after policies are promulgated that we truly know what public opinion is. Within this space of tenuous fragility, Dr. Mehta argued that there is a space and hope for the opening of a democratic space.

Addressing the second foundational crisis, Dr. Mehta questioned whether a democratic conversation is in fact possible. Between democratic argument and technocratic, policy-oriented argument, he argued that we must come to some agreed upon protocols by which we can articulate and settle political differences. Evidence based policy making has emerged as a mantra but at the same time, background structures, institutions and protocols have eroded. This second crisis of collapsing

spaces for democratic engagement has proceeded to the extent that truth is an expression of the will to power.

Addressing the political response to these foundational crises, Dr. Mehta articulated the need for three transitions:

First, a transition from crony capitalism to well regulated capitalism—a transition that he defined as one from unrestrained arbitrariness to a degree of transparency and regulation.

Second, he argued that the 1991 liberalization was intended to settle allocation between public and private responsibility. Instead, states operate through democratic coercion. The operating principle of civil society is voluntary persuasion. He called for a shift in which profit no longer contaminates politics, in which free exchange no longer determines state action. These principles dictate erection of an institutional architecture of accountability for civil society and capital. At the moment, these institutional architectures are so mixed up that they are mutually distorting.

Third, he urged us to address our sites of social failure. State failure and market failure have cornered debates. We need to direct attention to the different sites at which our political subjectivities and identities are being produced. In particular, Mehta directed our attention to restrictions on freedom of speech, sanitation and gender based violence.

Dr. Mehta ended by stating that these challenges raise global questions about the organizational forms capable of mediating between states and civil societies and raises significant questions about the competency of the political party as the mediating form. ♦

*Lecture summarized by Shikha Bhattacharjee  
PhD Candidate in Jurisprudence and Social Policy*

### THE INDO-AMERICAN COMMUNITY LECTURESHIP IN INDIA STUDIES

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

*This lecture is available for viewing at [southasia.berkeley.edu/pratap-bhanu-mehta](http://southasia.berkeley.edu/pratap-bhanu-mehta)*

### 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 Cofounder of the Alternative Law Forum.



*Lawrence Liang*

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 content licenses," published by the Piet Zwart Institute in 2004. ♦

*More on the series and video of this and past lectures at [southasia.berkeley.edu/maharaj-kaul-memorial-fund](http://southasia.berkeley.edu/maharaj-kaul-memorial-fund).*

### THE MAHARAJ KAUL MEMORIAL LECTURE

The "Maharaj Kaul Memorial Lecture" is an annual lecture series on the theme of social justice. This lecture series has been established in memory of Maharaj Kaul (1940 - 2009), a UC Berkeley alum, tireless campaigner against injustice and for peace, founder of groups such as India Relief and Education Fund, and Coalition Against Coalition, and long-time supporter of ISAS's mission and activities.

*The 2015 Mahomedali Habib Distinguished Lecturer 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 Dis-

### THE MAHOMEDALI HABIB DISTINGUISHED LECTURE ON PAKISTAN

The Mahomedali Habib Distinguished Lecture on Pakistan is named in honor of Mahomedali Habib, the founder of the House of Habib, a leading industrial and financial conglomerate with interests in Pakistan and elsewhere in the world. This distinguished lecture series is aimed at improving and diversifying conversations about Pakistan in the United States as well as creating opportunities for US and Pakistan-based scholars to dialogue.

### 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' 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), Farooq Hamid (UC, Irvine), and Saba Mahmood (UC,

tinguished 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-speaking 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 is Professor of Indian Politics and Sociology at the King's

Berkeley).

Additionally, this year, Layli Uddin's dissertation, *In the Land of Eternal Eid: Maulana Bhashani and the Political Mobilisation of Peasants and Lower-Class Urban Workers in East Pakistan, c. 1930s-*



*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 Jaffar, 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](http://southasia.berkeley.edu/pirzada-award-ceremony-lecture-2016). For more information about the Pirzada Dissertation Prize, please visit [southasia.berkeley.edu/pirzada-prize](http://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. Lawrence 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](http://southasia.berkeley.edu/mahomedali-habib-lecture-series).*

## FACULTY & GRADUATE STUDENT NEWS

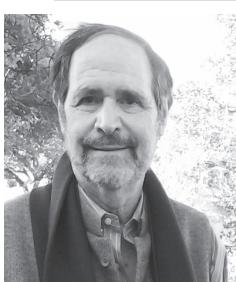
**Asad Ahmed**, (Associate Professor of Arabic and Islamic Studies, Near Eastern Studies Studies) published two co-edited volumes, *Islamic Cultures Islamic Contexts and Rationalist Disciplines in Islam*, and several articles: *Motion in 12th century Falsafa* (in Arabic Sciences and Philosophy, 26.2), *The Problem of Conversion to Islam in Post-Classical Legal Theory* (in Empires of the East), *The Sullam of Bihari* (in Oxford Handbook of Islamic Philosophy), and wrote three entries for 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 Secable at the Ecole des Hautes Etudes en Sciences Sociales, Paris.

**David Boyk** (Ph.D., History) is joining Northwestern University in Fall 2016 as an Assistant Professor of Instruction teaching Urdu language and literature. David, an historian of modern South Asia, focuses on urban and regional history and on histories of language and literature, especially Urdu and Hindi.

**Yoshika Crider** (Ph.D. Candidate, Energy & Resources Group) was awarded a National Science Foundation Graduate Research Fellowship for her ground-breaking work on safe water technologies for rural and low income Bangladesh. She was one of 2000 awardees selected from an applicant pool of 17,000 this year.

### 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 (ΦBKNCA). In nominating Prof. Goldman, ΦBKNCA 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 5 of the 17 papers...including my own."



*Robert Goldman*

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

### 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



*S. Bharathy Rajulu*

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!"

got married to Lance Corporal Peter William John Drennan who is with the United Kingdom's Irish Regiment based in Ballymena, Northern Ireland, and has served tours of duty in both Iraq and Afghanistan.

### 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.



*Sayeef Salahuddin*

**Padmanabh Jaini** (Professor Emeritus, South and Southeast Asian Studies) published the following articles: *A Note on the Buddha Image Depicted as the Ninth Avatar of Vishnu [4 figures]* (in The Annual Report of the International Research Institute for Advanced Buddhology, Soka University, Tokyo. Vol. XIX, March 2016) and *Dharmanand Kosambi (1876-1947) His Life and Works [3 figures]* (in Maha Bodhi: The Buddha Jayanti Issue, May 2016. Maha Bodhi Society of India, Kolkata).

### 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



*Sanchita Saxena*

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 (*cont'd overleaf*)

## 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 religious 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](http://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*.

(cont'd from previous page) Centers for Global Advancement and International Affairs grant, she is also editing a volume provisionally titled *Indian Literature as Comparative Literature: Comparatism among South Asian Modernisms*, which is based on papers compiled from two international conferences that she organized in September 2013 at Rutgers and December 2014 at the French Institute of Pondicherry.

**Rahul Parson** (Ph.D., History) joined the University of Colorado, Boulder faculty as Assistant Professor of Hindi and Urdu in fall 2016. He comes to this position after finishing a 2-year postdoc as a Wissenschaftlicher Mitarbeiter at Max Weber Center for Advanced Cultural and Social Studies, Erfurt University.

**Ragini Tharoor Srinivasan** (Ph.D., Rhetoric) joined the English Dept. at the University of Nevada, Reno as Assistant Professor of Global Anglophone Literature in Fall'16. Recent articles include *Everyday Stories: The people's archive and the rural in 'new' India* (Studies in South Asian Film and Media 7:1-2, 2016) and *Unmoored: Passing, Slumming, and Return-Writing in New India* (forthcoming in the edited volume, Postcolonial Urban Outcasts: City Margins in South Asian Literature, Routledge 2016).

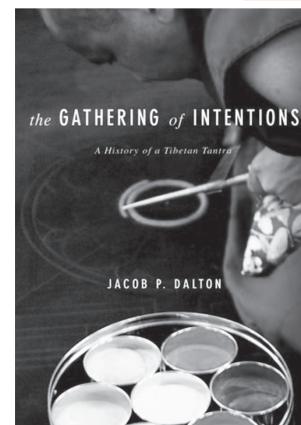
**Gowri Vijayakumar** (Ph.D., Sociology) joined Brandeis University in Fall 2016 as Assistant Professor of Sociology. Gowri's doctoral dissertation, which she submitted in Spring 2016, traces the transnational circulation of HIV/AIDS programs, focusing on a group at the heart of HIV/AIDS policy in India: sex workers.

### NEW SOUTH ASIA PUBLICATIONS

#### *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

### Notable Publications by select CAL alumni:

- **Between Love and Freedom: The Revolutionary in the Hindi Novel. (New Delhi, Routledge, 2014)**  
Nikhil Govind (Assistant Professor, Department of Philosophy and Humanities, Manipal University)
- **Being Human in a Buddhist World: An Intellectual History of Medicine in Early Modern Tibet (Columbia University Press, 2015)**  
Janet Gyatso (Hershey Professor of Buddhist Studies, Harvard Divinity School)
- **Worldly Affiliations: Artistic Practice, National Identity, and Modernism in India, 1930-1990. (University of California Press, 2015)**  
Sonal Khullar (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)

# ANOTHER MUSIC FOR POVERTY ALLEVIATION

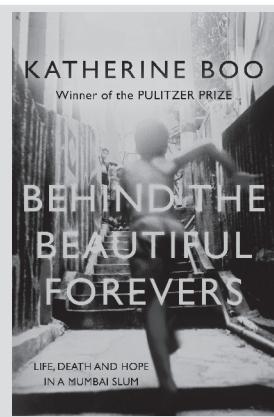
by Clare Talwalker

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 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 sings off the page, as anthropologist Erica Bornstein puts it in her recent review – a tragic elegy sprinkled lightly with hope 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, coping with a callous market-society and an uncaring state. And though this neigh-

borhood Annawadi, right near Mumbai's international airport, is a cesspool of sewage and inadequate housing, its residents, she writes, are not considered "below the

*On the Same Page book for 2015-16  
Katherine Boo  
Behind the Beautiful Forevers:  
Life, Death, & Hope in a Mumbai Undercity*



poverty line" – turns out in India the BPL folk are even more destitute.

By reading Boo's book, her "literary non-fiction," you learn about urban poverty in India. But you don't learn by reading history or considering the statistics or what government and NGOs are doing to tackle it – you feel it. Abdul collects, sorts and sells garbage for recycling. You feel his family's fleeting hopes of moving to a plot outside the city, on his profits. Then, you feel their panic when family members become falsely accused of murder, are thrown

(cont'd from previous page)

- **Into the Twilight of Sanskrit Court Poetry: The Sena Salon of Bengal and Beyond (University of California Press, 2014)** Jesse Knutson (Assistant Professor, Department of Indo-Pacific Languages & Literatures, University of Hawai'i at Manoa)

- **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)

- **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)



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, Rama's wife 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. Magistretti Distinguished Professor in South & Southeast Asian Studies at UC Berkeley

**Sally J. Sutherland Goldman** is Senior Lecturer of Sanskrit, Department of South and Southeast Asian Studies, UC Berkeley

into prison and face court trials that takes years. Abdul's friend Kalu is killed. Most likely it is airport security guards who kill him and then the police record of his death is dismissive and inaccurate – you feel the horror. Kalu's friend Sanjay commits suicide; Meena commits suicide. You feel their despair and hopelessness.

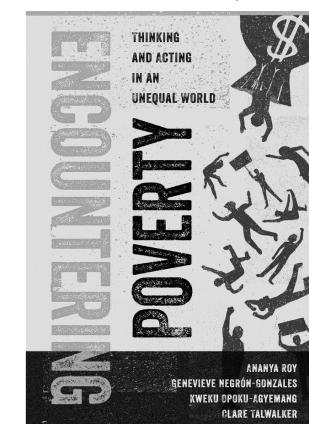
Boo's book is a bestseller. Many people (many English-speaking metropolitan people) are reading it, including all incoming students here at Cal, through the campus's On the Same Page program. To me, this is really exciting because I believe, with Bornstein, that books like Boo's can and do change the 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 round-table 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)*

#### Encountering Poverty: Thinking and Acting in an Unequal World

Ananya Roy, Genevieve Negron-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.

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*(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

(cont'd from previous page) Though they bribe the police and compete viciously with each other, we sympathize with their predicament, we understand their choices, we grieve with them and root for them.

For so many years now so many people and institutions have been talking about poverty and inequality. Against this poverty and inequality cacophony, Boo's book sounds a tragic symphony, at once complex and simple. At the recent campus events, one quiet tinkle in that symphony, one brief melody stood out momentarily and resonated for me with other notes I've been listening for recently in the overall cacophony: Boo spoke the words "cash transfers." She said it hesitantly and in passing. She spoke of researchers elsewhere weighing their pros and cons. It's true, people in many places are talking of cash transfers — or the different but related idea of a "universal basic income" — putting cash directly into people's pockets, sidestepping state welfare schemes and cushioning people against market forces.

This brief note on cash transfers was raised during the roundtable at Sutardja Dai Hall specially focused on solutions to poverty. The state/the government itself made an appearance on this roundtable, with both Boo and Professor Isha Ray (of Energy and Resources Group) noting how no poverty alleviation could happen without its active involvement.

No modern society has rid itself of modern poverty without the state stepping in to help make it so, said Dr. Ray. Fair enough. But the state in India tumbles off Boo's pages in filthy disrepair and moral bankruptcy. In India, the state resources are there, says Dr. Ray, but in India, all pro-poor policies are dismantled and refabricated, writes Boo. For example, government monies for a school are handed to a lucky citizen in return for a kickback to the official. End result: a couple of people's incomes raised and no school.

That people tolerate or submit to such

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 benefiting 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, Calif., 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

a dissolute state apparatus raises all kinds of questions — most thoughtfully handled, I believe, by anthropologists of the state who explore past forms of authority, particular histories of political economy, and so on, to make sense of how people view their nation-states. What can be powerful about the anthropological approach are the questions it raises about mainstream liberal assumptions about people, their understandings of their citizen status, and their expectations of their nation-state. Yet, what is powerful about Boo's book is that, with rigorous and passionate fact-checking (hers has been a long labor of love) in place of any particular conceptual scaffolding, she makes it impossible for us not to care for the people who are ferociously exploited by an uncaring state and its failure to protect against a callous market-society.

Because she makes us care, Boo is shifting the discourse on poverty. She is

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,



*Gurchit 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)*

Amritsar and Dharamashala. 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 more 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 problem-solving and 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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preparing the ground for everyday liberal support of pro-poor policies — say, for example, policies such as cash transfers or universal basic incomes — directed not only to the residents of Annawadi, of whom we are already wild fans, but to everyone else as well, including those so different we cannot root for them.

Here at Berkeley, students can reflect on that shifting ground in so many ways, as historians and philosophers, as economists and sociologists, as doctors and engineers, as poets, writers, and musicians. In college, lucky for this time between childhood and adult action, they can pause and reconsider the crowded highways of poverty alleviation. They could prepare to take exits, meet less-surveyed populations and, away from the blaring horns of the major traffic routes, they might hear different music. It could happen right next to an international airport in an emerging world city. ♦

# WHAT A LONG, STRANGE TRIP: HOW DID A NICE JEWISH KID FROM BROOKLYN END UP AS THE PROFESSOR OF SANSKRIT AT UC BERKELEY?

by Robert Goldman  
William & Catherine Magistretti  
Distinguished Professor of Sanskrit

Over my more than forty-five years of teaching Sanskrit and India Studies at the university level the question I have been most frequently asked by my students, my colleagues, and my innumerable friends in India and in the Indian diaspora is, "How did you get to be a Sanskrit scholar?" This is not just an idle question about a normal career choice, as one might ask someone, "What made you choose Accounting or Neurology?" and so on. For me the question has always come with a (mostly) unspoken expression of surprise indicating the questioner's curiosity which could perhaps be framed more clearly as follows: "You aren't Indian (are you?) So why and how have you given your life over to the study of Indian culture and civilization through the medium of India's most difficult and demanding language."

For the many, deeply learned Shastris, Pandits and academic Sanskrit scholars with whom I have studied and worked over the past fifty years and more in India, the question was easily resolved. As these colleagues often said, "You must have been an Indian in a previous birth!" This is meant as a compliment and that is exactly how I have always taken it as it is intended to show that the speaker is impressed with what little mastery of the vast and rich tradition of Sanskrit learning that I, a westerner, have managed to acquire. The idea is inspired by the time-honored idea in the Indian tradition that a person's knowledge, inclinations and tastes are strongly influenced by his or her experiences in previous lives. A term for these latent influences is *vasana*, literally "perfuming" and it is thought that these impressions carry on from birth to birth as a sort of transmigrational unconscious. As

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 *atmakatha*.

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 its 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 social 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, well, I was just 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,

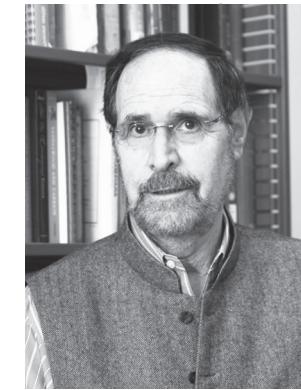
"You should take Sanskrit."

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 *devavani*. "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 seer 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.*



Robert P. Goldman

## 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,



Panelists Pratap Bhanu Mehta, Venk Shukla, and Dean Shankar Sastry at the opening panel of the conference.

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.

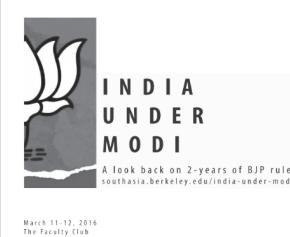
To mark the two year anniversary of the Modi government and to assess its impact and the challenges ahead, the University of California at Berkeley, through its Institutes for South Asia Studies and International Studies, organized an international symposium titled, *India under Modi: Assessment & Impact*, 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. ♦

Videorecordings of the presentations as well as a conference report are available at [southasia.berkeley.edu/india-under-modi](http://southasia.berkeley.edu/india-under-modi)

CONFERENCE REPORT  
Institute for South Asia Studies



A look back on 2-years of BJP rule  
[southasia.berkeley.edu/india-under-modi](http://southasia.berkeley.edu/india-under-modi)

Conference Report

## 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.



*Autorickshaws waiting to undergo a meter road test*

#### 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?

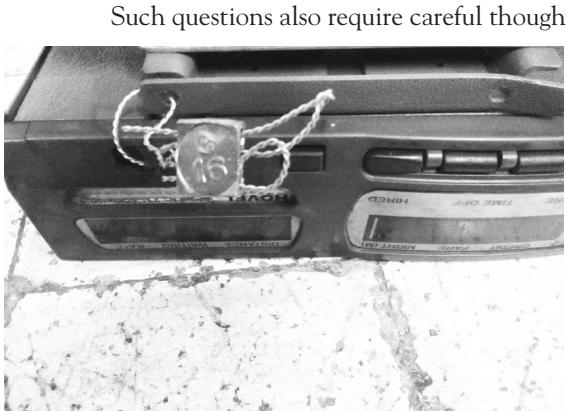
I believe there is a general possibility of revising certain more or less axiomatic concepts used in the study of labour and political economy – such as contract, workplace, labour process, possession, equivalence, and others – without necessarily linking such a reworking to questions of particular historical 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.



*A meter sealed by the Taximeter Unit of the Department of Weights and Measures, showing the quarter (C for July-Sept) and year in which it was sealed.*

#### 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, exploring how historical traces from the 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 upto 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 (!) 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. ♦



*At a protest demanding reservation in education and employment for transgender women in Chennai*



*Dancing with my mother at the Chennai Pride Parade 2015*



*Conducting a Gender and Sexuality training at Sahodaran, the organization where I volunteered*

## 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 us 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.

At the flat sandy bank below the glacier, Lloyd and Susanne pitch a four-person tent. I vomit quietly behind a boulder. At sunset, immediately preceding a modest dinner of dal and roti, provided by a man with a small eatery beneath a tarpaulin, Lloyd brings out the perfect size of flask, containing Scotch whiskey for cocktails. After dinner, we retire to our quadruple-sized tent and lie in four sleeping bags in a row. Susanne and Lloyd have miner-style headlamps for reading before bed. Susanne is reading an interesting biography of Mary Shelley. Lloyd is reading Wendy Doniger's latest book, in which, he notes, she thanks a lover in her acknowledgments. Lloyd wonders if he should note down this pilgrimage to Gangotri in the acknowledgments of his next book.

I curl up into fetal position and wait for morning.

**ALWAYS BRING A FLASK ON A HIKE. NEVER FORGET YOUR BEDTIME READING AND LAMP. AVOID BEING BORN WITH A FEEBLE CONSTITUTION. ECONOMIC THEORY CAN BE APPLIED TO DAILY LIFE. ANYTHING CAN GO INTO YOUR ACKNOWLEDGMENTS.**

#### 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.

Students sign up for office hours in fifteen-minute segments on a sheet outside the door. Our job is to chat with them while they wait. Well, no, we are supposed to be filing and such,

but the students want entertaining. Susanne always dispatches her advisees promptly after 13 minutes. Lloyd must be reminded. Lloyd likes to have a cup of Medaglia D'Oro coffee in the afternoon. If one of the women student workers accidentally makes it for him and brings it in, he becomes very anxious and we have to have a long conversation about whether or not it's exploitative for him to accept it.

For a while, Lloyd and Susanne resist email. We are instructed to print out every single email they receive and place them in their inboxes, just like regular mail. As this practice fades, we begin to receive 5 AM emails from Susanne full of instructions for the day. Susanne's instructions are always terse. In handwritten notes, her handwriting is thin and cramped. She uses ballpoint pens. Often, elucidation is required.

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.

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



Airport: Professors Susanne & Lloyd Rudolph 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"



Lloyd & Susanne with Mohan Singh Kanota, 1971

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. Southeast shelf of LIR study at home or in LIR library office."

I am also charged with ordering office supplies. I order everything in purple and lavender. No one seems to notice.

**SHARE KNOWLEDGE. DO NOT EXPLOIT YOUR FEMALE WORKERS. IF YOU SPEAK IN TANGENTS, FIND A PITHY PARTNER. REVERSE IS ALSO TRUE. ALWAYS EDIT WITH NICE PENS. BRING YOUR WORK ON HOLIDAY, AS WELL AS YOUR CAT.**

**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 thrilling 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.

When the Maharani of Jaipur was imprisoned by Indira Gandhi during the Emergency, all she could think of was Susanne's pineapple upside-down cake.

**ALWAYS TAKE THE MOST ADVENTUROUS ROUTE. STAY IN PALACES. STUDY WHAT YOU LOVE. EVERY ADVENTURE SHOULD BECOME A BOOK. LEARN HOW TO MAKE PINEAPPLE UPSIDE-DOWN CAKE.**

**4 Fall, 1988:** 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.

**BE ON THE LOOKOUT FOR GOOD LIFE PLANS. A CLASSICS DEGREE**

**WILL NOT GET YOU TO INDIA.  
POLITICAL ECONOMY IS VERY  
IMPORTANT.**

**5 2008, Kensington, California:**

The Rudolphs have retired to a beautiful house in the Berkeley Hills. I visit for lunch one day. Susanne's Parkinson's disease is noticeable now, although she never mentions it. On the other hand, she has just come in from Tai Chi in the park. For lunch, she makes a quiche. I watch as she tenaciously controls her movements, chops mushrooms, beats eggs. Each motion is an act of will for her. Lloyd is in charge of salad. He does not attempt to help her, not because he wouldn't want to, but because executing these movements is clearly of the greatest importance to her. At lunch, on the deck, in the sun, they explain what projects they are working on. They reveal that they've started to watch movies in the evenings instead of working. This is a new world for them, and they seem quite amazed at all the material available. Susanne nods off to sleep. Lloyd gently wakes her and reminds her of the topic at hand. The pain in his face shows his anxiety about her illness, but also his disbelief. How can he be left with the responsibility of keeping the conversation on track?

**TRY NEW THINGS. KEEP FIT. DON'T  
ACCEPT DEFEAT. RESPECT YOUR  
PARTNER. PREPARE TO ASSUME ONE  
ANOTHER'S RESPONSIBILITIES.**

**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 on the sofas at AIIS, after which we are dispatched to an unknown guest house by an irate Pradeep Mehendiratta. 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 Kashmiri 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



*Lloyd and Susanne are welcomed to the University of Chicago Center in Delhi on March 30, 2014. Photo by Kuni Takahashi*

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 discussing, 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 Mussoorie. Then there were always conferences, awards ceremonies and important meetings. They were always in motion. Even then, when they were both quite ill, they'd flown from California to Vermont, 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 evident 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. DON'T 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 CHEESES WITH  
STONED WHEAT THINS BEFORE  
DINNER. INVITE A NICE  
ASSORTMENT OF PEOPLE. DO NOT  
FEED POOR GRADUATE STUDENTS  
TOO MUCH LIQUOR. FIGURE OUT  
HOW TO MAKE JAZZ AND CHESS  
ANALOGIES AT DINNER PARTIES.**

**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 the right thing.

What do you do when a mentor dies, and you have no example to follow? I try over the next few weeks to write something about Susanne, about what she meant to me, what she taught me about being a professional woman and leading a thoughtful life, but I couldn't tell the story without Lloyd, and when I thought of Lloyd, waiting behind, as she embarked on the final journey before him, I cried again. I thought of Kazuo Ishiguro's recent novel, *The Buried Giant*, which explores just this theme: no matter how tenaciously one might cling to a partner in life, the final journey must be made alone.

Or does it? Just twenty-four days later, word came that Lloyd had also passed away. I don't know what afterlife they envisioned, or if they did at all. They were not openly religious or spiritual; they were fiercely rational scholars who loved to study, as political scientists, the present moment as it unfolded. But I like to think of them now, together on another journey, to an intellectually stimulating place in the sky, or of their souls finding new incarnations that will meet again, and forge another fruitful partnership, or of the two of them soaring off into

another dimension full of conversation, stimulating company, hikes, cocktails and articles to be shared with all their friends.

**WHEN IN DOUBT, PURSUE YOUR  
RESEARCH, WRITE YOUR BOOKS,  
POUR OUT THE DRINKS AND CARRY  
ON. EVEN IF YOU DON'T KNOW  
YOUR FINAL DESTINATION, DO  
YOUR BEST TO LEAVE THE PARTY  
TOGETHER. ♦**

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*Susanne Hoeber Rudolph (1930-2015)  
and Lloyd Rudolph (1927-2016)*

# IN MEMORIAM

*contd. from page 1*

by Professor Lawrence Cohen  
Director, Institute for South Asia Studies

All of us at Berkeley are devastated by the loss of our undergraduate student Tarishi Jain, who was among those killed by



the attackers who stormed a restaurant in the elite neighborhood and diplomatic enclave of Gulshan, in Dhaka, Bangladesh, on July 1.

Personally, and on behalf of my colleagues, let me note that we are bereft, that words frankly fail here, and that our hearts go out to all of Tarishi's family and

*Tarishi took my class "Introduction to Indian Civilization" and I supported her application for the internship offered by the Chowdhury Center to work on a project in Eastern Bank Limited. We met at great length in spring to discuss her application. She was full of enthusiasm and energy and the aspiration to make a difference in the world, and later when she was awarded the internship she shared her joy with me.*

*In the class she stood out as a particularly engaged and thoughtful student. She enlivened both the lectures and the discussion section and was always ready to bring her personal experience to bear, challenging both herself and her fellow students to reexamine long-cherished beliefs about South Asian religion and society. Tarishi was particularly adept in bringing the ancient and modern into conversation and making the class relevant to her own experiences of growing up in Bangladesh. Indeed, it was clear that her interest in the class went beyond the academic and was much about understanding her roots and upbringing. She was a wonderfully lively and positive student, and she got excited about many topics we covered in class, engaging with them not only academically but as issues that mattered to her life. She was also very sweet, kind and friendly, and that in a wonderfully self-confident manner. As the graduate student who assisted me teaching the class wrote: "Tarishi was one of my best students--kind, smart, and with endless potential."*

**Prof. Alexander von Rospatt**  
**Professor of Buddhist & South and Southeast Asian Studies Studies**

friends.

Our hearts go out as well to the families and loved ones of Tarishi's two friends Abinta Kabir and Faraaz Hossain, both students at Emory University, who died with her in the attack on the Holey Artisan Bakery, and to the survivors of all who were killed.

Tarishi, eighteen years old, was an incoming sophomore at the University of California, Berkeley, on a summer internship from the Subir and Malini Chowdhury Center for Bangladesh Studies. The internship placed her at the Eastern Bank Limited in Dhaka, where Tarishi was studying the growth of e-commerce.

Subir Chowdhury, the quality-management strategist, writer, and engineer whose donation and vision launched the Chowdhury Center, said of Tarishi that "she was a very talented young lady with a passion to make a positive difference in the world. It is not just a loss for India or UC Berkeley, but a loss for the world."

An Indian citizen, Tarishi had grown up in many parts of Asia with eight formative years in Dhaka, including high school at the American International School there. Her father had a textile business in Dhaka and was in the city with Tarishi this summer. They were to have left this week for a large family reunion in India. Many concerned and some understandably angry postings I have read over the past hours have claimed Tarishi for India, for Bangladesh, for Hong Kong where we understand her to have permanent residency, and for the United States and Berkeley. One might claim her for a world in which people struggle for value amid different conditions of mobility and belonging.

To think about value, Tarishi was planning on majoring in economics at Berkeley. To think about value, she also studied in the department of South and Southeast Asian Studies on campus, and received rave reviews from faculty there. Professor of Buddhist and South Asian Studies Alexander von Rospatt noted of Tarishi that "she was full of enthusiasm and energy and the aspiration to make a difference in the world, and she was so happy when she won the fellowship." Her Graduate Student Instructor Kelly Powell wrote that Tarishi "was one of my best students: kind, smart, and with endless potential."

Tarishi was very active working with the International Students Advisory Board (ISAB) on campus. Aradhana Sachdev, a student in Molecular and Cell Biology at Berkeley active in ISAB, said of Tarishi that she "was an embodiment of genuine kindness," and her work was "invaluable" to the ISAB as it worked to extend Berkeley's international legacy.

Tarishi was invaluable, in fact, across campus. She was closely involved with fellow Berkeley students spearheading a project clothing line, "EthiCal," producing clothing with the UC Berkeley insignia all the profits of which were used to support micro-lending projects.

The violence in Dhaka this week echoes and amplifies recent violent events of mass killing worldwide—in Baghdad, Istanbul, and Orlando, this past two weeks alone. It extends the particular escalation

**ON SEPTEMBER 7, 2016, THE CHOWDHURY CENTER FOR BANGLADESH STUDIES AND THE INSTITUTE FOR SOUTH ASIA STUDIES ORGANIZED A MEMORIAL IN HONOR OF TARISHI JAIN. THE MEMORIAL INCLUDED A GUIDED MOMENT OF REFLECTION LED BY SARWANG PARIKH, A COMMUNITY HEALTHCARE SPECIALIST.**

of 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 link debate 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

*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**

**We are all very 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; Director, Subir & Malini Chowdhury Center for Bangladesh Studies, remarks at the Chowdhury Center Memorial for Tarishi on Sept 7, 2016**

labor, on finance and micro-finance, and on public health and Bangladesh's unusual history of large non-government organizations like BRAC focused on health reform.

Extending the vision of Subir and of Malini Chowdhury, the Center was inaugurated by two major lectures, by Sir Fazle Hasan Abed and Professor Amartya Sen. It has brought both established and new scholars, government officials, and social activists to Berkeley, and has brought Berkeley faculty to Bangladesh. It inspired Tarishi Jain, who noted in applying for the Internship Program that it gave her

**I**t 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 finality, 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

the opportunity to return to the country where she had spent eight years, helping her imagine how to bring together economics, industry, and social justice in her career and in Bangladesh.

On the night of the attack, Tarishi had gone to dinner with her friends Abinta and Faraaz to a popular restaurant in Gulshan. The attackers, according to the emerging testimony of survivors, singled out the restaurant as "foreigners" congregated there. The attackers allegedly told restaurant workers that they would not kill Bengalis; a survivor reported that the test of nationalism was the ability to recite from the Koran. Faraaz was told he could be released but elected to stay with his two friends: all three died along with the others singled out for death.

Part of the task of the university and 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

**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 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.**

**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 Faraaz, 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.**



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, and 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**



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## What's Inside



Amartya Sen in conversation  
with Pranab Bardhan

Notes from the Field



Life Lessons learned from Su-  
sanne & Lloyd Rudolph

Remembering Tarishi



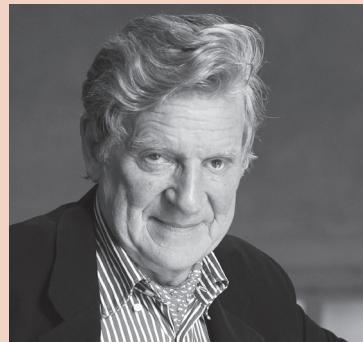
Pakistan@Berkeley



Bonnie Wade on her Cal  
Legacy

EDITOR: PUNEETA KALA

## *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