

# KHABAR

FALL 2018

## SEEING THE BIGGER PICTURE

### LEADING SOUTH ASIAN ART & VISUAL CULTURE IN THE BAY AREA & BEYOND

by Dr. Sugata Ray, Associate Professor of South Asian Art, UC Berkeley

In retrospect, it seems inevitable that the Institute for South Asia Studies would launch a South Asia Art Initiative (SAAI). It is worth recollecting that, among all the universities in the United States, it is UC Berkeley that drew Rabindranath Tagore's attention. Embarking on a world tour to gather support for Visva Bharati, his experimental educational center for the arts, Tagore arrived in Berkeley in 1929. Several decades later, in 1962, when the Indian modernist artist Syed Haider Raza was



Tagore with Indian students at UC Berkeley in 1929.  
Picture from "South Asians in North America" Collection,  
South/Southeast Asia Library, UC Berkeley

invited to teach in Berkeley as a visiting faculty for a semester, the experience proved to be transformative. Introduced to the work of American Abstract Expressionists by the Bay Area artist Sam Francis, Raza was not only drawn to Mark Rothko's work but was deeply influenced by it. Seeking to transcend the realism of the Parisian School, Raza found a kindred spirit in Rothko and an artistic path to a very different kind of interiority.

This happened. Here. In Berkeley. This is our history; this is our genealogy.

Over the past several years, the Institute for South Asia Studies has built a comprehensive art program and promoted conversation around the visual cultures of South Asia through talks, conferences, and exhibitions. With the inauguration of the South Asia Art Initiative in April 2018, the SAAI moves onto the next level with local, national, and international collaborations that

combine creative energies with insights drawn from scholarly research. The SAAI works closely with the Department of History of Art and the Department of Art Practice. Both departments offer excellent undergraduate and graduate training in the history and practice of the visual arts. The SAAI also works closely with museums such as the Berkeley Art Museum and Pacific Film Archive and research centers such as the Arts Research Center. Community partners include the Asian Art Museum of San Francisco, the Society for Art and Cultural Heritage of India, the Montalvo Arts Center, The San Jose Museum of Art, and Stanford University among others to build close collaborations across the Bay Area.

UC Berkeley has a long history of teaching the arts of South Asia and its diasporas. Starting in 1967, Professor Emeritus Joanna Williams was the Department of History of Art's preeminent professor of South and Southeast Asian art for over four decades. Williams supervised and trained a generation of scholars whose work has focused on topics ranging from stone portrait sculptures of the Pallavas and the Cholas and modernism in Indian art to Buddhist palm leaf manuscripts from South and Southeast Asia.

More recently, the university has hired four faculty specializing in the arts of South Asia and its diasporas. Sugata Ray who joined the Department of History of Art in 2012, teaches courses on early modern and colonial South and Southeast Asian art and architecture. Trained in both history and art history, Ray's research and teaching focuses on early modern and colonial artistic cultures, transnational ecologies, and the natural environment.

Atreyee Gupta, who joined the Department of History of Art in 2017, focuses on modern and contemporary art and its diasporas. Her research and teaching clusters around visual and intellectual histories of twentieth-century art; the intersections

*The Institute's New Campaign*

### THE SOUTH ASIA ART INITIATIVE AT UC BERKELEY

With the support of the University and the Indo-American community, the goal of the Institute in the coming years is to create a research center dedicated to the study of art and visual culture of South Asia. Fundraising plans for this initiative include:

- Endowed annual lecture series on the arts of South Asia and its diasporas
- Endowed Artist and Scholar Residency Program
- Endowed fellowships for graduate and undergraduate students
- Collaborations with museums and universities in South Asia
- Endowed biennial international conference at Berkeley
- Curating exhibitions with Bay Area partners

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[southasia.berkeley.edu/](http://southasia.berkeley.edu/)  
GIVE-BIG-SOUTH-ASIA*

among the Cold War, the Non-Aligned Movement, and art after 1945; new media and experimental cinema; and the question of the global more broadly.

In the Department of Art Practice, Allan deSouza works across different disciplines, including photography, text,



Asma Kazmi



Dr. Sugata Ray



Allan deSouza



Dr. Atreyee Gupta

performance and pedagogy. His photography, installation, text and performance works restage historical evidence through counter-strategies of fiction, erasure, *(cont'd on page 3)*

# A VIEW FROM THE DIRECTOR

by Munis D. Faruqui

Dear friends,

Following on the Institute's trajectory in recent years, this past one has been no different: heavily trafficked and stimulating. None of this would be possible without, first and foremost, incredible staff at the Institute: Sanchita, Puneeta, Margaux and Prachi. They keep it all going, as we all know. On behalf of the entire community I want to recognize and thank them for their ongoing dedication, tireless efforts, collegiality, and warmth.

A loud shout out to UC Berkeley's fine South Asia faculty as well. They are always quick to step up to answer the many calls the Institute puts out for programming ideas, fundraising assistance, administrative help, or simply to attend events. And this past year, the Institute is proud to have begun new collaborations with faculty in a range of departments/programs: Art Practice, Business, Journalism, Labor Studies, Media Studies, and Molecular & Cell Biology. I anticipate lots of interesting and cross-disciplinary conversations unfolding in the years ahead.

In a time of shrinking federal and state assistance, generous individuals and communities beyond the Berkeley campus have stepped up to support the Institute. With their assistance, we have been able to maintain what we have built over the past decade relating to Bangladesh, Himalayan Studies, Pakistan, Tamil, Telugu, and Urdu. We have also, with the visionary support of new donors, laid the foundations for programs concentrating on Contemporary India, Rabindranath Tagore, and South Asian Art. We remain hopeful that preliminary conversations toward establishing endowed Chairs focused on Bangladesh, Sikh & Punjabi Studies, and Telugu Studies can be pushed forward in 2019.

The past year has been full and rich. In 2018 alone, the Institute hosted or co-hosted forty-seven talks, five conferences, five workshops, five panel discussions, three readings, two distinguished lectures, two theatrical performances, two film screenings, two seminars/ colloquiums, a poetry-reading event, and a photo exhibition. We administered a South Asia-wide contest to highlight women fighting social injustice (in partnership with Facebook and other corporate partners), a summer social internship program in India (in partnership with the Tata Corporation), an annual dissertation prize (focused on Pakistan Studies), and an intensive semester-long Urdu language program in Pakistan (in partnership with the American Institute of Pakistan Studies). Plus we gave out individual awards and research grants focused on Bangladesh, India, Telugu, the Himalayas, Tamil and South Asia, with the aim of encouraging undergraduate, graduate, and faculty work. We also helped expedite a new class on entrepreneurship for non-business majors (to be first taught in Spring 2019), endowed an undergraduate award (Live Life Like Tarishi), established a Hindi Studies-focused research scholarship (Mahakavi Gulab Khandelwal Smriti Scholarship), and completed a successfully application to the Department of Education for just under \$ 2.2m in Title VI funding (spread over four years). Title VI funding supports several South Asia-focused campus activities including: teaching Bangla, Punjabi, Telugu and Urdu, year-long awards for students studying Bengali, Hindi, Punjabi, Sanskrit, Tamil, Telugu, and Urdu, building our South Asia focused library collections, helping our K-14 outreach programs, and financially supporting language and South Asia-focused partners across the United States.

Our faculty numbers have continued to expand (we are now at around 68 affiliated faculty and staff). At the same time, we mourn the loss this past year of the incredible Saba Mahmood, a much loved, widely respected, and fiercely intellectual colleague, who succumbed to pancreatic cancer.

Looking to the future, I believe the Institute is perfectly positioned to fulfill four long-term goals: train the next generation of South Asia scholars, offer varied programming focused on South Asia present and past, increase South Asia's visibility in the United States, and cultivate meaningful partnerships with institutions across South Asia. For all this, your support, no matter how given, is critical. We are always eager to meet and discuss ways you might support the Institute and we encourage you to reach out at any time.

Warm wishes,

Munis

## Former Program Assistants—WHAT ARE THEY DOING NOW



**Dr. Veena Hampapur**  
(2007-2008)

Veena is the ReWork Communications Specialist at the UCLA Labor Center. After leaving the Institute, Veena went on to earn a PhD in Sociocultural Anthropology from UCLA in 2016. Veena is also a film-maker and was a 2012 Visual Communications Armed with a Camera Fellow.



**Dr. Sudev Sheth**  
(2008-2009)

After leaving the Institute Sudev went on to earn an MA in History from JNU and then a PhD (with Distinction) in History and South Asia Studies from UPenn in 2018. He is currently a member of the faculty of Harvard Business School as the Newcomen Fellow in Business History.



**Nadia Hussain**  
(2009-2010)

Nadia is the Maternal Justice Campaign Director for MomsRising, where she leads their work on police reform and maternal health. She is also co-founder of the Bangladeshi American Women's Development Initiative, an organization that advocates for Bangladeshi American women and girls.



**Behnaz Raufi**  
(2010-2013)

After 3 years of working at the Institute Behnaz went on to earn an MA in International Development Policy from Georgetown University. Behnaz currently works as a Senior Program Officer at The Asia Foundation and serves as the program coordinator for the Berkeley-AIPS Urdu Language Program in Pakistan.

# THE INSTITUTE FOR SOUTH ASIA STUDIES

AT THE UNIVERSITY OF CALIFORNIA AT BERKELEY



(From L) Margaux Payton, Dr. Sanchita Saxena, Puneeta Kala, Dr. Munis Faruqui, & Prachi Patel

## INSTITUTE STAFF

**Sanchita Banerjee Saxena** is the Executive Director of the Institute for South Asia Studies and the Director of the Subir and Malini Chowdhury Center for Bangladesh Studies. She is the author of *Made in Bangladesh, Cambodia, and Sri Lanka: The Labor Behind the Global Garments and Textiles Industries* (2014). Dr. Saxena has been a fellow at the Woodrow Wilson Center (2010, 2014) as well as at the Rockefeller Foundation's Bellagio Center in Italy (2016). Dr. Saxena holds a PhD in Political Science from UCLA.

**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.

**Margaux Payton** is the Program & Publications Assistant at the Institute. She graduated from UC Berkeley with a BA in Political Economy with a minor in Global Poverty and Practice in 2018. Prior to joining the Institute, Margaux worked as an Administrative Assistant at the Blum Center for Developing Economies at UC Berkeley.

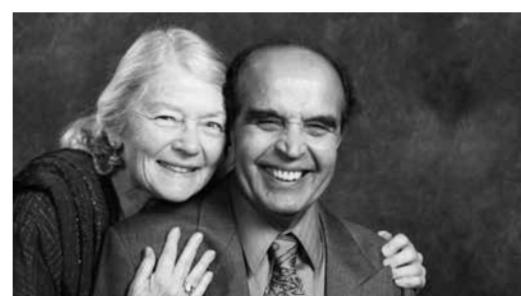
**Prachi Patel** is the Institute's Work Study student. She is a sophomore at UC Berkeley, majoring in Economics.

New fund in 2018

## SANSKRIT STUDIES AT BERKELEY RECEIVES HANDSOME GIFT FROM CAL SUPPORTERS AND ALUMNI, HELEN & RAJ DESAI

Berkeley has a long and proud tradition in Sanskrit Studies dating back to the 1890s. UC Berkeley alumni Helen and Raj Desai want to preserve that tradition so that students like Sam (see insert below) can have the opportunity to study Sanskrit. To do this, they have

All friends of Sanskrit and Indian culture are encouraged to contribute generously to insure the continuation of the long tradition of Sanskrit instruction



Helen & Raj Desai. (Photo credit: The I House)

*Even though most of my experience has been in computer science and research, my most breathtaking experience at Berkeley took place during my second semester when I took a Sanskrit class. Before we got to the literature, we had to learn the basics...eventually, I was able to read authentic texts from thousands of years ago. Being able to read an ancient language – after only two semesters of studying – was a breathtaking moment for me.*

—Sam Kumar BS '17, UCB University Medal Runner Up

established, "Samskrataparmpara: The Berkeley Sanskrit Studies Fund" with a generous gift of \$100,000, in order to provide for the growth and continuance of teaching and research in and on the Sanskrit language and literature for the benefit of future generations of students.

and scholarship at Berkeley.

The Desais have also donated a large set of books from their personal collection to the Art History/Classics Library. The collection contains rare exhibition catalogs and books on South Asian art and architecture, as well as other prized items such as a signed, three-volume set on the Plan of

St. Gall by Walter Horn, the founder of the Department of Art History.

Helen Crane Desai is an alumni of the Department (BA 1952, MA 1954) and her husband, Raj Desai, did his MS in the Civil and Environmental Engineering Department. ♦

(cont'd from page 1) and (mis)translation.

Also in Art Practice, Asma Kazmi's 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. Berkeley is the only institution in North America with faculty expertise that spans from the premodern to the modern and the contemporary.

With the four faculty at the helm, the SAAI has already begun to act as an incubator for art related collaborations. Under the aegis of the Art Initiative, a number of events have been organized in the last one year, after the SAAI was formally launched on April 27, 2018. The multi-day inaugural events of the SAAI included talks by Nadia and Rajeeb Samdani, the founders of the Dhaka-based Samdani Art Foundation and the initiators of the Dhaka Art Summit. The Samdanis discussed their vision for the Dhaka Art Summit with Chitra Ganesh, a visual artist based in New York. This was followed by a talk by Dr.

Stephanie Schrader, Curator, Department of Drawings, J. Paul Getty Museum, Los Angeles on her recent exhibition, *Rembrandt and the Inspiration of India*.

Immediately after its launch, the SAAI hosted a number of events. These included talks by the artist Shuddhabrata Sengupta and the art historian Tapati Guha-Thakurta. With the aim of creating a network of specialists in the Bay Area, the SAAI also organized a conference titled *Bay Area Conversations: The Arts of South Asia and its Diasporas* with artists, curators, and art historians from a number of Bay Area institutions such as the California College of Arts, University of California-Davis, Stanford University, University of California-Merced, Asian Art Museum, Mills College, University of San Francisco, and the California Institute of Integral Studies. Co-sponsored events included the screening of Matti Braun's film on Vikram Sarabhai and a talk by Los Angeles-based artist Sandow Birk.

Over the next years, the SAAI aims to strengthen and generate new collaborations with partners on campus, in

the Bay Area, in the United States, and in South Asia by bringing international cultures into even closer dialogue. By way of investing in future scholars and curators, the SAAI hopes to synergize the next generation of scholars, artists, and engaged citizens on campus and

### Former Program Assistants contd.



**Manali Sheth**  
(2013-2015)

Manali left to do an MA in Urban Design & Planning at the University of Washington where, affiliated with the Urban Freight Lab, she specialized in freight transportation planning. She is currently working for Arup and is involved in optimizing the movement of goods and people through innovative delivery servicing strategies and logistics.



**Sridevi Prasad**  
(2015-2017)

Devi is working towards an MPH, concentrating in monitoring and evaluation and epidemiology/biostatistics, at Boston University's School of Public Health. Recently, she conducted a water quality study in Ghana, Kenya, and Mali and is currently working on studying hypertension and obesity in South Africa.

## ISAS recipient of Dept. of Ed's Title VI Funding for 2018-22

The Institute for South Asia Studies (ISAS) is among a select group of academic institutions awarded Title VI funding by the U.S. Department of Education for the 2018-22 grant cycle.

The grant, totaling just under \$2.2 million over four years (\$237,831 for National Resource Center (NRC) component and \$305,000 for Foreign Language and Area Studies (FLAS) fellowships per annum) will support and promote course development and pedagogy related to South Asian languages and content; workshops, seminars and visiting lectures; collaboration with local, regional and national media, business, and government officials; and outreach to K-14 schools

The NRC program has been important to ensuring the global diversity of United States-paced university research, teaching, and community outreach. Many strong South Asia programs around the country compete to be National Resource Centers. Berkeley's selection is testimony to the great strength of its faculty and students, its deep community support, and the continuing commitment of administrators across campus to sustaining an over one hundred year engagement with South Asia Studies. ISAS is grateful to both the Department of Education and Congress for sustaining the NRC program.

The FLAS enables students—both graduate students and exceptional undergraduates, in both primary research and professional fields—to study language intensively and to link language study to focused regional study relevant to that language. It is a critical support to training students rigorously and to supporting them with scholarships. FLAS, along with the dedicated support of the Bay Area community, has enabled this campus to be a national center for many South Asian languages, including Bangla, Hindi, Punjabi, Sanskrit, Tamil, Telugu, and Urdu.

The importance of these grants cannot be underestimated. At Berkeley, it has enabled the Institute to focus attention on both research and teaching in emerging areas of scholarship across the sciences and engineering, the social sciences, and the humanities. It has enabled ISAS to build links to community colleges and primary and secondary schools. It has helped support the ISAS staff whose knowledge and abilities have connected faculty and students with communities across the Bay Area and beyond. Finally, these grants have allowed ISAS to continue its cutting edge work and programs on South Asia.

beyond – this is the SAAI's aspirational horizon. Looking towards the future, the SAAI seeks to inspire and facilitate innovative artistic, scholarly, and curatorial practices through initiating annual residencies for artists, scholars, and curators; instituting conferences and symposia on campus and in South Asia in collaboration with our partners in the region; and generate support for students invested in the art of South Asia and its diasporas.

More about the initiative at [southasia.berkeley.edu/visual-culture-south-asia](http://southasia.berkeley.edu/visual-culture-south-asia) ♦

## UC Berkeley 'Tell Her Story' contest honors South Asian women

Deepa Pawar, a human rights activist from Maharashtra (India) and founder of the Anubhuti Trust—a non-profit organization formed and self-led by women, who have dealt with caste, class,



(From left) Dr. Clare Talwalker, Dr. Sanchita Saxena, Naveen Mangi, Deepa Pawar, Aarti Naik, Margaux Payton & Puneeta Kala

gender, language and ethnic discrimination—was selected as the recipient of the first 'Tell Her Story' contest award.

Sponsored by the Institute for South Asia Studies, Facebook, Zareen's, and Folio3, 'Tell Her Story' was a contest

designed to showcase remarkable women in and from South Asia who fight against social injustice.

Deepa Pawar grew up in a tribal community in Maharashtra and became the first woman from her community to earn a master's degree. Seeing stark gender inequality in her community, Pawar said she was inspired to enact change and has sought to do so through the Anubhuti Trust.

The other finalists were changemakers Naveen Mangi and Aarti Naik.

A former journalist with Bloomberg, Naveen Mangi founded the Ali Hasan Mangi Memorial Trust Fund in the village of Khairo Dero in Pakistan. The nonprofit has spearheaded development efforts in more than 30 villages by engaging and training community members to improve education, health care and infrastructure in communities.

Aarti Naik grew up in a Mumbai slum. She founded Sakhi for Girls Education ten years ago with the aim of teaching girls basic literacy and numeracy skills as well as subjects such as money management. Since then Aarti Naik has worked with more than 500 girls to empower them both in their homes and in their

### About the Contest

## TELL HER STORY

*Memorable Stories about Remarkable Women in South Asia*

**THE CONTEST, SPONSORED BY THE INSTITUTE FOR SOUTH ASIA STUDIES, FACEBOOK, SECRET BUILDERS, ZAREEN'S, AND FOLIO3, AIDS TO GATHER AND TELL MEMORABLE STORIES ABOUT REMARKABLE WOMEN IN SOUTH ASIA WHO CONTINUE TO FIGHT AGAINST THE SOCIAL INJUSTICE THEY AND THEIR LOVED ONES FACE**

broader communities.

Aarti, Deepa and Naveen spent five days in Berkeley attending panels and contest receptions, meeting contest sponsors, and visiting campus classrooms and professors. Deepa Pawar received a cash prize of \$5,000 and Aarti Naik and Naveen Mangi received \$1,000 each.

The contest opened last August and culminated in a standing-room only awards ceremony, held at UC Berkeley on September 16. Our heartiest congratulations to all three of them!

To watch a videorecording of the awards' ceremony and read more about the contest winners, go to [southasia.berkeley.edu/tell-her-story](http://southasia.berkeley.edu/tell-her-story) ♦

*The 2017 Indo-American Community Lecture in India Studies*

### NANDINI SUNDAR —HOSTAGES TO DEMOCRACY: INDIA AT 70

Dr. Nandini Sundar, noted social anthropologist and advocate for the rights of the Adivasis, was in residence at the Institute in November 2017 as our Indo-American Community Lecturer in India



(From left) Drs. Nandini Sundar, Raka Ray & Lawrence Cohen

turer in India Studies. Dr. Sundar's lecture, "Hostages to Democracy: India at 70," explored the aporias of democracy, or at least certain constructions of "need," to show how both procedural and substantive democracy operate to render the lives of sections of the citizenry precarious. Focusing on the ongoing civil war in central India between Maoist guerillas and the Indian state, she argued how Indian democracy as practiced today served as an active tool of counterinsurgency and a means of evading accountability.

Dr. Sundar is Professor of Sociology at the Delhi School of Economics, Delhi University. Her research interests are

wide and include citizenship, war and counterinsurgency in South Asia, indigenous identity and politics in South Asia, the sociology of law and inequality. She was awarded the Infosys Prize for Social Sciences - Social Anthropology (2010), and the Ester Boserup Prize for Development Research (2016).

Videorecording of lecture at [southasia.berkeley.edu/nandini-sundar](http://southasia.berkeley.edu/nandini-sundar) ♦

*The 2017 Sarah Kailath Memorial Lecture on "Women & Leadership"*

### MALLIKA SARABHAI —DANCE TO CHANGE THE WORLD

On September 15, 2017, the Institute welcomed Dr. Mallika Sarabhai, one of India's leading choreographers and dancers credited with transforming contemporary Indian dance and theater, as the 6th Sarah Kailath Memorial Lecturer to campus.

In her lecture titled, *Dance to Change the World*, Dr. Sarabhai spoke at length about her career, her own upbringing, her dance school, Darpana, her famous productions such as 'Sakthi' and 'Sita's Daughters' and also about how the arts may be the most powerful tool

for raising awareness, highlighting crucial issues, and advocating for social change. An artiste with social commitment, all her productions have been vehement reactions to the wide spectrum of evils related to religion, gender, and the environment and she has sought to effect political, social and personal change through

We are happy to announce that in Spring 2019, renowned historian of South Asia

**TANIKA SARKAR** will be in residence at the Institute as the next Indo-American Community Lecturer in India Studies



**SAVE THE DATE:**  
**THE SARAH KAILATH MEMORIAL LECTURE BY AUTHOR & NEW YORK TIMES JOURNALIST SOMINI SENGUPTA**

The 7th Sarah Kailath Memorial lecture will be given by George Polk Award-winning journalist and The New York Times's International Climate Change Correspondent, Somini Sengupta on January 31, 2019



the medium of dance and theater.

Dr. Sarabhai was in the Bay Area, along with her dance ensemble, in con-

nection with a performance of her new production, "Finding My Voice," in which she and her team use the idiom of the Bharatanatyam dance form to highlight issues such as intolerance and global warming. The lecture ended with a short but en-

thralling performance that gave the audience a preview of this new production.

Videorecordings of this and past lectures may be viewed at [southasia.berkeley.edu/sarah-kailath-chair-memorial-lecture](http://southasia.berkeley.edu/sarah-kailath-chair-memorial-lecture) ♦



(From left) Drs. Munis D. Faruqui, Anu Luther, Raka Ray, Mallika Sarabhai, & Tom Kailath. Photo credit: Drew Detsch

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

was endowed in 1990-91 with the support of the then CG of India in San Francisco, the Hon. Satinder K. Lambah and hundreds of members of the Indo-American community. This lectureship enables the Institute to bring prominent individuals from India to Berkeley to deliver a lecture and interact with campus and community members over a two-week stay. The recent most invitees have been Dr. Pratap Bhanu Mehta (2016) and Dr. Nivedita Menon (2015).

## BERKELEY IN SOUTH ASIA

*—the social impact of UCB scholarship*

Innovating for Social Change

### UC BERKELEY STUDENT ANJALI BANERJEE AND FRIENDS TURN GRIEF INTO TECH STARTUP AFTER FRANCE ATTACK

*Anjali Banerjee, an Indian undergraduate at UC Berkeley, and her fellow classmates started Archer after surviving the 2016 Nice terror attack in France. Banerjee and her classmates want Archer to offer digital tools to help journalists, investigators and human rights workers tackle terrorism, sanctions evasion, corruption and other global violence*

UC Berkeley Indian college student Anjali Banerjee was watching fireworks during a July 2016 celebration on a seafront promenade in the French city of Nice when a man plowed a truck through the crowd, killing 86 people and wounding 200. The Islamic State group claimed responsibility for the attack.

The UC incoming senior ran through mobs of people to escape the chaos and later joined classmates to search hospitals and plaster the city with flyers of fellow students reported missing. She later learned



From left, Alice Ma, Tyler Heintz & Anjali Banerjee. (AP Photo/Marcio Jose Sanchez)

three students were injured, and UC Berkeley junior Nicolas Leslie, 20, was among the dead.

Banerjee and several classmates have since turned their grief into a startup called Archer that builds digital tools to help journalists, investigators and human rights workers tackle terrorism, sanction evasion, corruption and other global violence.

"In that moment, it was hard finding the correct information. It was hard even going to different police stations. It was chaos," Banerjee, Archer's chief marketing officer and chief operating officer, who is from London, said.

The lack of official information following the terrorist attack led the students to self-organize and rely on locals to navigate the city as they looked for their missing friends.

Collaborating with each other and with the people of Nice made the students realize they could create a space in the digital world to help others do the same in the fight against terrorism, Banerjee said.

The students built a free online platform that makes big data analysis and visualization easy to access and that helps track people and companies that have been sanctioned by the United States for crimes that include money laundering, corruption and terrorism.

They're still working to turn their data analysis tool into a for-profit company, but the startup has achieved some suc-

*Retrospective by 2018 Tata Social Intern*

### DOSTI (Friendship)

By Prachi Patel, Class of 2021

The first thing that people told me when I decided to take this internship in Mumbai was that people in India are not to be trusted. That I had to be careful because almost everyone would be out to scam, cheat or steal from me. Although I was born in India and have been here before, this was my first time here alone. And even though I look Indian, people can tell from my garbled Hindi and constantly confused face that I am not from around here almost instantly. Everything from scared aunties to travel guides painted Mumbai in a wicked and greedy light and I came into this experience fully prepared with a hard shell over my easily trusting personality. But my experience here has taught me exactly the opposite, so this is a tribute to all the friends who have

convinced me otherwise. Karan, you made a 10 hour flight "fly by" and gave this newcomer the Mumbai 101 course straight from a local. To the nice family outside the airport who waited until the driver came because they noticed how close I was to tipping over from my luggage that weighed more than me. For all the coworkers who with their light hearted humor, Cadbury chocolate



The 2017 Tata Interns from UC Berkeley. From L: Ariel Gans, Lorraine Pereira, Sabrina Lu, Dharna Dhamija (General manager, Communications & Business Development, Tata Sons-North America) Prachi Patel, Sailakshmi Senthil, Caroline Brown.

breaks and "antakshari" games made me feel like family. "Satya, tere nautanki yaad dilata hai ke thodi masti ke bina life ka maaza kuch nahi hai." Dikshita, Yash and Samir for showing me the ropes and tolerating whatever terrible sounds and noises coming out of my mouth that I claimed was Hindi. "Aur haan mujhe pata hai ke mera accent kafi cute hai." Debason, Nikita, Rishi, Sandeep, Viraj and Vishal for taking this "videsi intern" under your wings and for finally feeding her that "gola." "Tumare jaise dost ke saath, dushman ki kya zaroorat hai?" To all the village women who welcomed this strange girl into their homes and showed her what real strength and empowerment look like. Thank you for teaching me that money is of little importance "siraf dil bada hona chaiyye."

PS: Mom and Dad if you are reading this, this does not mean that your naive and innocent little girl is letting her guard down. You raised her with a smart head on her shoulders and this 9-week experience has

made her even wiser. More than just personally, this internship has given me the professional opportunity to delve into the CSR field where I am able to apply analytical thinking and problem solving skills everyday. I have learned that not everything can be a clean Microsoft Word written report and that sometimes you have to get your hands dirty and dig and search to find the real solutions.

cess. Amnesty International is using one of its tools, Archer Meta, to verify photographs of the crackdown by security forces against minority Rohingya Muslims in Myanmar's Rakhine state.

The tool identifies when and where the photographs were taken and can process 50 at once, unlike other readily available internet tools that upload one photo at a time and can pose a security risk, said Sam Dubberley, a researcher with Amnesty International.

"We get photographs in bulk from activists' groups in Myanmar, and we have to verify they are true. But uploading one at a time can be mind-numbing, tedious work," he said.

Archer Meta also offers an added layer of security by allowing users to analyze a photo's metadata without relying on an internet connection, Dubberley said.

"These tools are needed in human rights work, but they are prohibitively expensive to develop, and there is no money in it for tech companies to build them," he said.

The group's data analysis tool helps those investigating terrorist financing cases, "but there is a broader community of people who can rely on our tools, including

those looking into war crimes, sanction violations or environmental crimes," said Alice Ma, a former U.C. Berkeley student who founded the startup with Banerjee and classmate Tyler Heintz.

Heintz was also in Nice at the time of the attack. They have since been joined by nearly two dozen other students, including several others who were with them in France, as part of a month-long class and competition hosted by the European Innovation Academy, which focuses on tech entrepreneurship education.

Banerjee, a history major, had considered a career in foreign affairs but after what happened in France, she wanted to take immediate action. Weeks before the attack, her friend Tarishi Jain, a U.C. Berkeley sophomore, was among 20 hostages killed at a restaurant by militants in Dhaka, Bangladesh.

"A lot of people all over the world exist in this kind of situation, and we thought it was time somebody suggested another way we could combat it," Banerjee said.



In Nice, just before the attack, Anjali learned that her UC Berkeley friend Tarishi Jain, had died in a terrorist attack in Bangladesh.

AP. "UC Berkeley Indian Student Anjali Banerjee..." India West, Aug 16, 2018. www.indiawest.com ♦

**Faculty Opinion**

## **AT BERKELEY, RAHUL GANDHI DID NOT TAKE THE ONLY QUESTION WORTH ASKING: 'WHEN WILL YOU STEP DOWN?'**

—A cavalier disregard for his subjects' faculty of thought marked the tenor of the Congress vice-president's speech.

By Dr. Abhishek Kaicker



Dr. Abhishek Kaicker

Given the discussion occasioned by Rahul Gandhi's speech at the University of California, Berkeley on Tuesday, September 11, 2017 – a rare instance of a member of the Gandhi family deigning to address their subjects directly – it may be apposite to

offer an account of the proceedings as witnessed by a bystander. The people in attendance were given a chance to ask questions via comment cards. Since mine, for understandable reasons, was not selected, I am grateful for this opportunity to ask it again.

Gandhi began by declaring his affiliation, and of his party, with the idea of *ahimsa*, or non-violence, as explicated by Mohandas Gandhi. Somewhat mystifyingly, he described as the "basis" of non-violence the Indian principle of "ideas having people" rather than the reverse, which he finds prevalent in the West. Thus, we were told, the only means to overcome a person "infected" with a bad idea was love and compassion, not violence. Only a little later, however, we learned that the supposed success of his party's efforts in Kashmir – in which he was secretly involved for nine years – was based on "denying space" to anti-India ideas. Should the philosophy of *ahimsa* be judged by euphemisms of love and compassion given what the Congress has done to people who have questioned, during its rule, the party's idea of India?

The claim to *ahimsa* was just one instance of Gandhi's frighteningly cynical disdain for the truths of which most Indians are aware. In a similar vein, we heard the Partition impersonally described as "the bloodiest migration in human history" rather than a catastrophe in which the Congress leadership was deeply implicated, against the wishes of the Mahatma. For his party and his ancestors, Gandhi claimed the successes of increasing food production, literacy and education, and computerisation. He did not, however, acknowledge the failures of the policies his party imposed on the country, of which Indians are, again, all too aware. The blame for the distortion in agricultural production, manifest in the suicide by hundreds of thousands of farmers, and the continuing failure of educational and healthcare systems cannot be laid entirely at the Congress's door. But no acknowledgement was made of any mistakes or errors other than a sense of "arrogance" that had crept into the party before the last election in 2014.

Indeed, a cavalier disregard for his subjects' faculty of thought marked the tenor of Gandhi's discourse. Thus, we were astonished to learn from him that

the Congress deserved credit for both the nationalisation of banks in 1969 and the liberalisation of the economy in 1991. I can only liken this to demanding gratitude for both the virtuous suffering of demonetisation and the kindly gift of remonetisation – a pitch of shamelessness not yet achieved even by the spin doctors of the current Bharatiya Janata Party regime.

### **BUNDLE OF CONTRADICTIONS**

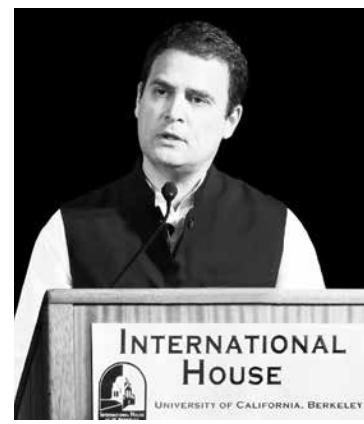
Although Gandhi laudably emphasised the necessity of job-creation, he offered no clue as to how his party might achieve it. In one breath we were told about the importance of small and medium enterprises, which in his vision would be seamlessly linked to the global economy, and in the next we were informed that India would "be the best" at doing heart surgeries because of patient volumes. More ominously, Gandhi told us that an even more important asset than such skills in the global marketplace of healthcare would be India's genetic diversity. Unless he envisages the government claiming copyright on the DNA of every citizen – or perhaps we are to each peddle our DNA in online marketplaces – it is difficult to imagine how our genes would lift us out of poverty. Having mocked the "western academics" who warned of India's failure in the years after independence, Gandhi then made precisely the same threat of the country's collapse, if his party were not restored to its rightful place at India's helm.

So much for what was said. Now reflect on what Gandhi could not bring himself to say. Missing from his discourse was the question of India's rapidly-degrading environment, which is making life increasingly unliveable for all but the elites. How will the competing claims for economic growth and environmental protection and restoration be adjudicated in the context of a warming planet? On the alienation of Kashmiris and other peoples from the Indian republic – a failure of the idea of

India for which the Congress must bear the blame – Gandhi sanguinely reduced political grievances to economic issues.

Reminded of his party's shameful record of protecting the perpetrators of the 1984 ant-Sikh riots, Gandhi assured us that no one loves the Sikh community more than him. But the small crowd of elderly Sikh men tearfully shouting themselves hoarse in the drizzle outside the auditorium where Gandhi was speaking, each of whom must bear the scars of the day a big tree fell, surely did not want his love. For them, perhaps, and for people in Kashmir and the North East on whom the Congress regime inflicted the violence Gandhi smugly decried, a start might be made with an institutional admission of guilt, a public act of soul-searching, and the identification of perpetrators.

Gandhi alluded in passing to the process of institutional reform in the Congress – which appears to be proceed-



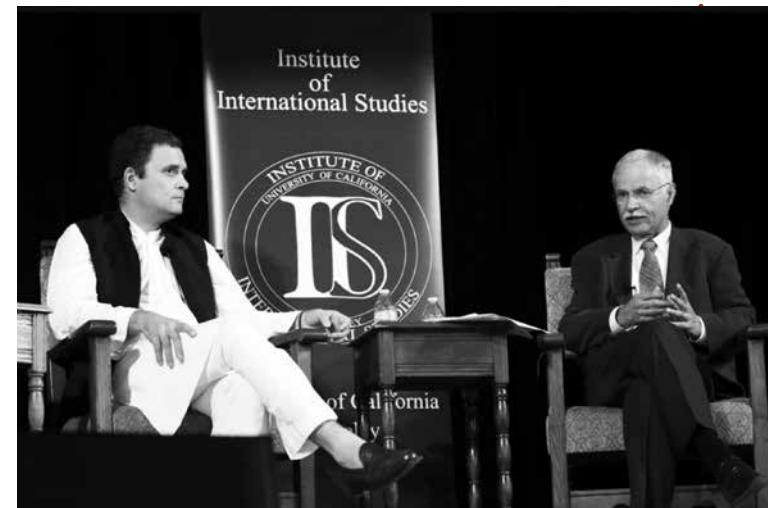
Rahul Gandhi

September 11, 2017

## **INDIA AT 70: REFLECTIONS ON THE PATH FORWARD**

Videorecording of lecture at [southasia.berkeley.edu/rahul-gandhi](http://southasia.berkeley.edu/rahul-gandhi)

ing with just the speed and efficiency for which the party has come to be recognised – even as he declared his readiness for the top job. Such glibness would be less infuriating if the country were not on fire. It is troubling that, even as he earnestly advocated decentralisation of power in governance, he brazenly joked that dynasty was a way of life in India. No amount of comfort with contradiction, sadly characteristic of the Congress, can resolve the brutal opposition between the practice of democracy and the rule of one family. "We want no Caesars,"



Rahul Gandhi in conversation with Dr. Pradeep Chhibber

Nehru wrote, anonymously, against himself in 1937. How shall we communicate to his descendants how much less India needs Caligulas or Neros? That no one should be indispensable at a moment of national crisis is a fundamental truth that the Congress, in its current state, is no longer capable of grasping. But, as the common lament that nightly floats to the country's skies has it, surely in this land of 1.3 billion souls, there are thousands of thoughtful and wise persons waiting to revitalise the party of Mahatma Gandhi and Nehru.

For all that, then, only one question remains worth asking of Gandhi, a question from which he should no longer be shielded: when, for the love of country and party, will you step down? ♦

Dr. Abhishek Kaicker teaches Indian history UC Berkeley. This article was originally printed in Scroll.in. Reprinted here with permission from the author.

## SELECT ISAS EVENTS 2017 - 2018



Omar Abdullah (on left) with Aakash Bhalthia, Cal senior majoring in Economics.

**Apr 19, 2017**  
**The Path Forward in Kashmir**

Indian politician and Former Chief Minister of Jammu & Kashmir, Omar Abdullah talked about possible solutions for the crisis in the region, which has historically been the site of contention and violence among Indian and Pakistani leaders.

Video: [southasia.berkeley.edu/omar-abdullah](http://southasia.berkeley.edu/omar-abdullah)

**Sept 18, 2017**  
**The Creative Arts in Bangladesh**  
Anisul Hoque, Writer, poet, playwright, and columnist

**Sept 21, 2017**  
**When God is a Traveller: Poetry Reading and Discussion**



**Arundhathi Subramaniam, Poet**

**Sept 28, 2017**  
**Aurangzeb: A Gujarati Badshah?**  
Samira Sheikh, Associate Professor of History, Vanderbilt University



**Mar 1, 2018**  
**Political Parties in Sri Lanka: Change and Continuity**  
Amita Shastri, Professor of Political Science, San Francisco State University

**Mar 8, 2018**  
**The "Protestant" Impulse in Modern Islamic Thought**  
Teena Purohit, Associate Professor of Religion at Boston University

**Mar 16, 2018**  
**Waste of a Nation: Garbage and Growth in India**  
Assa Doron, Associate Professor of Anthropology & South Asia, ANU College of Asia and the Pacific

**March 20, 2018**  
**Restructuring Life: Agencies and Infrastructures in Nepal's Post-Conflict, Post-Disaster State of Transformation**  
Sara Shneiderman, Associate Professor of Anthropology, University of British Columbia

**Feb 8, 2018**  
**Film & Theatre, National & International: An Actor's Perspective**

Acclaimed Indian actress & theatre personality Lillette Dubey discusses her work and craft with Prof. Harsha Ram

Video: [southasia.berkeley.edu/lillette-dubey](http://southasia.berkeley.edu/lillette-dubey)

Professor of History, Karnataka State Open University

**Apr 5, 2018**  
**Testing the Limits of Comparatism: The Quarrel of the Ancients and Moderns in Persian and Urdu Literary Culture**  
Arthur Dudley, Leverhulme Early Career Fellow, Cambridge University

**Harjant S. Gill, Assistant Professor of Anthropology, Towson University**

**Nov 16, 2017**  
**Khoon Diy Baarav (Blood Leaves its Trail)**  
Iffat Fatima, Documentary Filmmaker

**Feb 1, 2018**  
**India's Changing Nationalism: Does It Matter?**  
Maya Tudor, Associate Professor of Government and Public Policy, Oxford University



**Feb 5, 2018**  
**No One Gives like the Guru**  
John E. Cort, Professor of Asian and Comparative Religions, Denison University

**Feb 12, 2018**  
**Satisfied Callers: Police and Corporate Customer Service in India**  
Matthew Hull, Associate Professor of Anthropology, University of Michigan

**Feb 2, 2018**  
**On Turning Mythological Tales into Bestselling Works of Fiction**

Amish Tripathi, author of the spellbinding Shiva Trilogy, and Prof. Harsha Ram discuss making Indian mythology cool among the youth again.

Video: [southasia.berkeley.edu/amish-tripathi](http://southasia.berkeley.edu/amish-tripathi)

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**Apr 12, 2018**

**Documenting the Undocumented: Bengali Muslim Migrants In and Beyond 20th Century U.S. Archives**  
Vivek Bald, Associate Professor of Writing and Digital Media, MIT

**Apr 17, 2018**  
**When Crime Pays: Money and Muscle in Indian Politics**  
Milan Vaishnav, Senior Fellow, South Asia Program, Carnegie Endowment for International Peace

**Apr 19, 2018**  
**Mad Man of Bombay: A Tale of Magic Found and Lost**  
William Mazzarella, Professor of Anthropology, University of Chicago

**Apr 24, 2018**  
**From Malthusia to the Aid Lab: A short history of Bangladesh's surprising success**  
Naomi Hossain, Research Fellow, Institute of Development Studies, University of Sussex

**Apr 25, 2018**  
**Volga to Ganga, Buddha to Marx: The Many Voyages of Mahapandit Rahul Sankrityayan**  
Maya Joshi, Associate Professor of English, University of Delhi

**Apr 30, 2018**  
**Rembrandt and the Mughals**  
Stephanie Schrader, Curator, J. Paul Getty Museum

**May 3, 2018**  
**Rama and Sita in a Saiva Literary Key?: Rethinking the Literary and Religious Orientation of Kampan's Iramavataram**  
Anne E. Monius, Professor of South Asian Religions, Harvard Divinity School



**Jul 19, 2018**

**Rohingya Exodus: Beyond the Man-made Human Tragedy**

Dipu Moni, Bangladeshi politician and former Foreign Minister of Bangladesh.  
Video: [chowdhury-center.berkeley.edu/rohingya-exodus](http://chowdhury-center.berkeley.edu/rohingya-exodus)



**Dr. Bob Thurman (on left) with Swami Prasannananda, Director of Vedanta Society Berkeley, and Dr. Jacob Dalton, Professor of Tibetan Studies at UC Berkeley.**

**Oct 18, 2017**  
**Why does the Dalai Lama say he is "Son of Nalandā"?**

Famed Tibetologist, Dr. Robert Thurman delivers the inaugural UC Berkeley-Vedanta Society Lecture on Religion in the Modern World

Video: [southasia.berkeley.edu/robert-thurman](http://southasia.berkeley.edu/robert-thurman)

**ISAS-VSB LECTURES ON RELIGION IN THE MODERN WORLD, INVITES DISTINGUISHED SCHOLARS OF WORLD RELIGIONS TO CAMPUS WITH THE AIM OF IMPROVING AND DIVERSIFYING CONVERSATIONS ABOUT THE ROLE OF RELIGION IN MODERN SOCIETIES**

**Oct 17, 2017**  
**Welfare Needs Aadhaar Like a Fish Needs a Bicycle?**  
Reetika Khera, Associate Professor of Economics, IIT, Delhi.

**Oct 24, 2017**  
**Why Marry?: Comparative Perspectives on Kinship, the House, and Marriage in the Eastern Himalayas**  
Stephane Gros, Researcher, Centre for Himalayan Studies, Centre National de la Recherche Scientifique

**Nov 7, 2017**  
**Life is Queerer Than a Chessboard: On Cows, Violence, and Love in Contemporary India**  
Naisargi N. Dave, Associate Professor of Anthropology at the University of Toronto

**Nov 9, 2017**  
**On North Indian/Punjabi Masculinities: A Screening followed by Discussion with the Filmmaker**

# PAKISTAN@BERKELEY

*—Pakistan@Berkeley is the only area studies initiative or program, at a major university in the US, that is focused entirely on Pakistan related research, teaching and programming. The goal for this initiative is to broaden and deepen understanding of Pakistan through on-campus talks and conferences, promote scholarly exchanges between UC Berkeley and educational institutions in Pakistan, raise funds for graduate fellowships and to train the next generation of scholars of Pakistan, and provide funding for Pakistan-specific courses at UC Berkeley. The three main highlights of Pakistan@Berkeley in 2017-18 were the Mahomedali Habib Distinguished Lecture on Pakistan, the Urdu language programs for Pakistani instructors and American students, and the Social Entrepreneurship and Re-entry Seminar for Pakistani Fulbright Fellows.*

*The 2017 Mahomedali Habib Lecture on Pakistan*

## CONTESTED GRAND NARRATIVES OF HISTORY

*By Habib University's Office of Global Engagement*

Every year, the Institute of South Asia Studies hosts the Mahomedali Habib Distinguished Lecture on Pakistan. It is named in honor of one of the leading figures in the history of the Habib family who was distinguished by his love for Pakistan and his deep commitment to education and philanthropy. This lecture series aims to improve and diversify conversations about Pakistan in the United States as well as create opportunities for US and Pakistan-based scholars to dialogue.

Dr. Munis D. Faruqui, Chair of the Institute of South Asia Studies elaborated: "The way in which this Habib Distinguished Lecture series has served as a catalyst speaks really well of the



Dr. Gilmartin (on right of Mahomedali Habib's portrait) with (from left) Dr. Abhishek Kaicker, Dr. Arvid Nelson, Dr. Sharad Chari, Dr. G. Max Bruce, Dr. Munis D. Faruqui, President Wasif Rizvi, Dr. Sandra Freitag, Mr. Pervaiz Ghias, Dr. Talat Azhar, Dr. Barbara Metcalf, Dr. Tom Metcalf, & Dr. Gene Irschick

Habib family, and also the Habib Foundation's willingness to invest in UC Berkeley, in their ability to think around the corner, to think expansive, and also imaginative. [...] Its creation marked the first step to the establishment of a Pakistan Studies Initiative here at UC Berkeley in 2013. Building off this foundation, a really dynamic Pakistan focused ecosystem has emerged at the Institute for South Asia Studies."

The fifth lecture in this series was held

## 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.

on October 19th and welcomed the famed historian of South Asia, David Gilmartin, Professor of History at North Carolina State University. His research interests focus on the intersections between the history of British imperialism in South Asia and the development of modern politics and forms of rule. His most recent book, *Blood and Water: The Indus River Basin in Modern History* (2015) examines the intersection between environmental and political history over the last 200 years. His talk was titled 'Pakistan's Creation and the Contested Grand Narratives of the 20th Century History'.

He began by giving context to the title of the talk: "There is one point which lies at the heart of what I want to get at in this lecture, and it does have to do with one of the important grand narrative of the 20th century. And that is the history in the broadest sense, of the transformations that were associated with the decline and breakup of the great colonial empires and the emergence of this idea of a world of self-governing nations, that is associated with the concept of de-colonialization... But when you read general accounts of de-colonialization as a world-wide phenomenon, not very much attention is usually paid to Pakistan... It is often a footnote in the history."

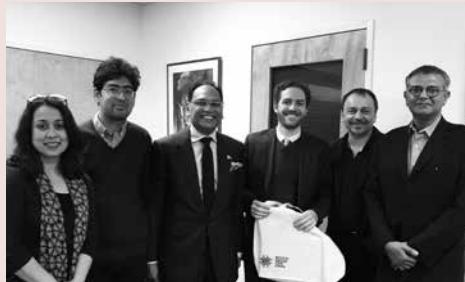
"What I would like to do is to shift the focus of the story and talk about the creation of Pakistan in relationship to another concept, which is associated with both these things: nationalism and religion, but which is not the same. And this is the concept of popular sovereignty, or the sovereignty of the people."

He spoke extensively about how nation states gain sovereignty, which involves both pragmatic elements as well as aspects of social legitimacy, which often involved strong individuals around which people gathered. In the Mughal area this was based on genealogy, but later these were "people who shared in a human development associated with reason, or what scholars call the enchantment of reason. The idea that this too created a class of people who transcended the larger mass of the people. [...] This idea was manifested most clearly in a sovereign concept which is called the rule of law, because law was the embodiment of this vision." He then contextualised this in the concept of religion as custom, and the role of law in structuring its practice.

Gandhi's movement as well as socialism were two of the movements that mobilised the idea that people are sovereign. The introduction of the elections provided for a fundamental transformation, as the process was fully in control of the British, and separate electorates for various religious communities created segregation

## THE SYED SHARIFUDDIN PIRZADA DISSERTATION PRIZE ON PAKISTAN

The Pirzada Dissertation Prize Committee congratulates Dr. William E. B. Sherman (Asst. Prof Religion, UNC-Charlotte) on receiving the S.S. Pirzada Dissertation Prize in Pakistan Studies for 2017. Dr. Sherman's dissertation—*Mountains and Messiahs: The Roshaniyya, Revelation, and Afghan Becoming*—was completed at Stanford University under the supervision of Dr. Shahzad Bashir. The award ceremony was held on April 26, 2018, at UC-Berkeley.



(From left) Dr. Sanchita Saxena, Dr. Abhishek Kaicker, Rafat Pirzada, Dr. William Sherman, Dr. Munis D. Faruqui, and Dr. Farooq Hamid.

The Pirzada Dissertation Prize honors the best doctoral dissertation relevant to the study of Pakistan in the humanities, social sciences, education, or law. The prize is open to anyone who has completed their dissertation in the previous year in the US, Canada or Europe. It comes with a cash prize of \$2,500.

Videocasts of this and past lectures at [southasia.berkeley.edu/pirzada-awardees](http://southasia.berkeley.edu/pirzada-awardees)

For more information about the Pirzada Dissertation Prize, please visit [southasia.berkeley.edu/pirzada-prize](http://southasia.berkeley.edu/pirzada-prize).

and minoritization. "Jinnah was a great champion of the rule of law, but again, it is a rule of law in a very tenuous relationship to the actual organization of the community, or to the idea of the community."

To conclude he argued that "maybe we could move to a better understanding of Pakistan's creation if we dropped religion as a category in thinking about it. If we thought about sovereignty as a notion of concrete power but also as a frame for what I call enchantment. Maybe we could then get to a place where Pakistan would be a really critical case study in the history of the 20th century of the way the idea of people's sovereignty played out in the late colonial circumstances."

The talk was followed by a vibrant discussion amongst visitors from various academic institutions and also from Habib University including President Wasif Rizvi, Vice-President Dr. Talat Azhar, and CEO of Habib University Foundation Parvez Ghias. Wasif Rizvi closed the evening by taking note of the legacy that the lecture series has established and its importance also for Pakistan, since "in Pakistan universities for the longest time have been disenfranchised from engaging with these questions." He thanked the Institute and the University for being such great partners. ♦

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).

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## BERKELEY-AIPS URDU LANGUAGE PROGRAM IN PAKISTAN

In the Fall of 2017, the BULPIP-AIPS Urdu Language Program hosted its fourth batch of students in Lahore. A cohort of six, these students came from a variety of departments and programs (International Studies, South Asian Studies, Middle Eastern Studies,



The 2017 cohort at the Naqsh School of Arts

Comparative Politics, Environmental Science & Policy, Islamic Studies, and Environmental History) and institutions (University of Michigan, SOAS-University of London, Vanderbilt University, Smith College, and Harvard



The group at Gaddafi Stadium with cricket legend Yunus Khan (4th from right)

Divinity School).

The students spent approximately fifteen weeks on the LUMS campus

undergoing intensive Urdu language training under the tutelage of the program's highly regarded Urdu teachers—Faiza Saleem (who has taught in the program since its inception in the Fall of 2014) and Umar Anjum (who has been with the program since the Fall of 2015).

The program highlights were meeting cricket legends Mushtaq Ahmed and Yunus Khan (in the famed grounds of the National Cricket Academy), watching a live demonstration of traditional wrestling, and partaking of Lahore's extraordinary culinary offerings. In addition, students really enjoyed the week-long road trip to Rohtas Fort, Islamabad, Taxila, the Katas Raj Temple, the Khewra Salt Mines, Golra Sharif, and Murree in November. The weekly Friday speaker series hosted Urdu poets and scholars Yasmeen Hameed and Iftikhar Arif, singer Dr. Muhammad Jawaad, artist Salima Hashmi, and calligrapher Abdul Basit, among others).

Reflecting back on their experience, individual students noted: "BULPIP-AIPS program was an incredible experience that gave me a chance to work and travel in Pakistan, something I was unsure I would ever have been able to do otherwise. I am



With cricket legend Mushtaq Ahmed (in hat front center) in the National Cricket Academy

### A Report

## BULPIP-AIPS

—A chronicle of the first four years

The Berkeley Urdu Language Program in Pakistan (BULPIP) is in its fifth year since its revival in 2014. BULPIP students travel to Pakistan for a semester-long immersion program based at the Lahore Institute of Management Studies (LUMS). We are pleased to share a recently prepared report on the program. The report highlights the history of the program as well as the

people who run it, the students who have benefited from it, the program's spending patterns, and its curriculum, participation, and learning statistics. Please find a digital version of this report at

[BIT.LY/BULPIP-AIPS-REPORT](http://BIT.LY/BULPIP-AIPS-REPORT)

*extremely grateful for the experience and look forward to the next time I am able to travel to Pakistan;" "Faiza and Umar made this program what it is. My Urdu improved, and they were such incredible teachers. I'm glad I came to Lahore, that I got to see all the places and sights that I'd wanted to see for years, even with the restrictions put on the cohort. I appreciated spending a substantial length of time in Pakistan; it further shaped how I understand the politics of the country and South Asia at large."*

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

## An Evening of Urdu Literature: MAHFIL-E-ADAB – ADL O INSAAF

A capacity crowd comprising Bay-Area community members and UC Berkeley faculty, staff, and students gathered on April 22 for an afternoon of Urdu literature on the theme of justice. Students and faculty recited poetry by Faiz Ahmad Faiz, Sahir Ludhianvi, and Mir Anis, among others. Celebrated Bay-Area poets Salman Siddique and Arshad Rashid presented original poetry. Special thanks to Hamida Bano Chopra, who co-organized the event with Dr. G. Max Bruce.



(Front from left) Mehak Khan, Alina Zaki, Vanibha Bhargava, Hamida Banu. (Back from left) Bilal Sheikh, Saaleh Baseer, Prathyush Parasuraman, Tulaib Zafr, Ali Husnain, Dr. G. Max Bruce, Fawad Zakariya, Arshad R ashid, Salman Siddique, Dr. Munis D. Faruqui, Arvind Kansal, and Mustafa Qazi

To listen to the recitations of the poems please go to [southasia.berkeley.edu/evening-urdu-literature](http://southasia.berkeley.edu/evening-urdu-literature)



The 2018 cohort of Pakistani Fulbrighters

State, Bureau of South and Central Asian Affairs, U.S. Department of State) and a keynote address by Mobashar Yazdani (President of the Organization of Pakistani Entrepreneurs, Silicon Valley).

On the second day the students were connected via Skype to several Pakistani Fulbright alumni. They then participated in three workshops: the first provided students with strategies to integrate what they had learned in the US with their lives and future career decisions in Pakistan; the second introduced them to the field of social enterprise; and the third taught the participants how to map their own individual power and networks.

On the third and final day of the seminar, the Fulbrighters attended the annual forum of the Silicon Valley chapter of OPEN where they were able to interact with successful Pakistani entrepreneurs.

The overall goal of the seminar was to prepare the students to begin thinking about how they could become social entrepreneurs by using their existing talents.

More information about the program, at [southasia.berkeley.edu/fulbright-reentry-seminar-2018](http://southasia.berkeley.edu/fulbright-reentry-seminar-2018) ♦

# BANGLADESH@ BERKELEY

—*the social impact of the Subir & Malini Chowdhury Center for Bangladesh Studies*

## CHOWDHURY CENTER LEADS THE WAY IN MENTORING BANGLADESHI RESEARCHERS

The Chowdhury Center in partnership with the American Institute for Bangladesh Studies, the Council of



*Dr. Isha Ray (6th from left) with the 2018 cohort*

American Overseas Research Centers, and the US Embassy in Dhaka, runs a program focused on academic writing and publishing for faculty members from top universities in Bangladesh. Titled, the "Faculty

Workshop on Research Writing & Publishing," this program brings junior faculty members from Bangladeshi institutions of higher education to be in residence for one week at the Center, where they take part in workshops on research methodologies, writing, and the publishing process led by UC Berkeley faculty. The workshop culminates in a symposium where the faculty present their papers in progress.

The Center has previously held two such workshops: the first in 2016 invited six scholars and the second in April 2018 invited nine scholars. Reflecting back on their experience, individual participants noted: "It really motivated me to write and publish. So glad for this introduction"; "the sessions are informative and very helpful for young researchers. The symposium on the last day was excellent"; and, "I am glad to highly recommend this workshop to my colleagues. I think this is a very useful workshop for academics".

*More at [chowdhurycenter.berkeley.edu/collaborations](http://chowdhurycenter.berkeley.edu/collaborations)*

### Student Funding Opportunities

## THE SUBIR & MALINI CHOWDHURY CENTER FOR BANGLADESH STUDIES

The Chowdhury Center provides three fellowships, a paper prize, as well as summer internship opportunities.

### The 2018 Grant Awardees

**Helen Pitchik:** Ph.D. Candidate, Epidemiology, was awarded the **Subir Chowdhury Fellowship on Quality of Life in Bangladesh** for her research titled, *Pathways to Improved Child Development in Rural Bangladesh*.

**Elizabeth Herman,** Ph.D. Candidate, Political Science, was awarded the **Malini Chowdhury Fellowship on Bangladesh Studies** for her research titled, *Historical Narratives of the 1971 Liberation War*.

**Joshua Dultz,** B.A. Candidate, South & Southeast Asian Studies & Buddhist Studies, was awarded the **Subir Chowdhury Undergraduate Scholarship**. The award supports his interest in early Theravada Buddhist thought and history.

### The 2018 Internship Awardees

**Marylin Wang Longley and Narmada Murugan** worked as interns for Bangladesh Legal Aid and Services Trust (BLAST) where they conducted legal research.

### The 2018 Paper Prize Awardees

**Lauren Glasby, Lorraine Pereira, & Marylin Wang Longley** (See box on right for details on the winning paper).

*More information at [CHOWDHURYCENTER.BERKELEY.EDU](http://CHOWDHURYCENTER.BERKELEY.EDU)*

**/FUNDING**  
Deadline: END FEBRUARY

**/PAPER-PRIZE**  
Deadline: MID APRIL

**/INTERNSHIP**  
Deadline: END APRIL

### A Report

## THE SUBIR & MALINI CHOWDHURY CENTER FOR BANGLADESH STUDIES

### —*A chronicle of the first three years*

In Spring 2017, the Chowdhury Center completed its third anniversary. To mark the occasion, the Center published a report detailing the achievements of the past three years. Read an e-version at: [CHOWDHURYCENTER.BERKELEY.EDU/ANNUAL-REPORT](http://CHOWDHURYCENTER.BERKELEY.EDU/ANNUAL-REPORT)

## ANNOUNCING A NEW WORKING GROUP ON THE ROHINGYA CRISIS

The Chowdhury Center has launched the Rohingya Crisis Working Group, a group in which researchers and practitioners will work to develop ideas and collaborations related to the amelioration of one of the worst humanitarian crises of our time.

*More at [chowdhurycenter.berkeley.edu/rohingya](http://chowdhurycenter.berkeley.edu/rohingya)*

Panelists discussed the rights of minorities, ethnic groups and the wider society within which they are located, and heard the views of individuals from different contexts—academics, researchers, activists, grassroots workers, media personnel, and others.

The second is scheduled to take place in UC Berkeley on February 22, 2019 and the final one will be held in Bangladesh in 2020.



*For more information please visit [chowdhurycenter.berkeley.edu/bangladesh-summit](http://chowdhurycenter.berkeley.edu/bangladesh-summit)*

political empowerment is misleading. Upon closer examination, Bangladesh has in fact afforded women greater political empowerment compared to Pakistan. So, what would be a better indicator of political empowerment than number of political positions held by women? We argue that economic opportunity may be a more accurate proxy for gauging political empowerment in Bangladesh and Pakistan. Whereas Bangladesh opened its doors to international companies, especially garment factories that employed an increasing number of women, Pakistan took the opposite approach and shut itself out of these economic opportunities, thereby reducing job opportunities for women. Additionally, the stricter religious norms in Pakistan have further prevented women from achieving empowerment. This paper analyzes the effects that economic opportunity has had on the overall political empowerment of women in each of these countries.

### New Academic Collaboration

## THE BANGLADESH SUMMIT—An international conference series on Bangladesh

The Chowdhury Center, in collaboration with the The South Asia Centre at the London School of Economics (LSE), is proud to announce The Bangladesh Summit, an international conference series with a core focus on Bangladesh. The first of its kind, the goal of this conference series is to understand the significant issues confronting the nation from multiple perspectives, and to identify ways forward to address them in contemporary times. Each panel discussion will produce a working paper which will be available free to download from our websites. The inaugural Summit was held at LSE in June 2018.

### The Outstanding Paper in Bangladesh Studies for 2018

## FEMALE POLITICAL EMPOWERMENT IN BANGLADESH AND PAKISTAN: THE INFLUENCE OF ECONOMIC PARTICIPATION

### Authors:

**Lauren Glasby** (BA '18, Political Science), **Marylin Wang Longley** (BA '18, Political Science), **Lorraine Pereira** (BA '20, Molecular Environmental Biology)

### Abstract:

The countries of South Asia have made impressive leaps towards the empowerment of women. Looking at government statistics on the number of women who serve in political positions, one might believe that Bangladesh and Pakistan have similar levels of female political empowerment as the countries have similar numbers of women in political positions. However, as this paper will demonstrate, the assumption that the number of women serving in political positions equates to female

## NOTES FROM THE FIELD

### DEVELOPMENT FOR

### THE STATELESS

#### *New paradigms & the Rohingya refugee camps in Bangladesh*

*Samira Siddique, a Ph.D. student in the Energy & Resources Group and a former Chowdhury Center Fellow, focuses on the social, economic, and physical processes of urbanization and climate change in Asia. Samira spent the summer conducting field work in the Rohingya refugee camps in Bangladesh. This is a report on her field work experience.*

Currently, there are upwards of one million Rohingya refugees living in Cox's Bazar. For all the talk of moving the Rohingya elsewhere, such as Bashan Char Island, or repatriating them to Myanmar, it is almost certain that they will remain where they are for an indefinite period of time. History has shown that the average age of a refugee camp is 12 years. Like most other refugee camp situations, this one will likely last for at least another decade. Many NGOs and aid agencies that are working on Rohingya issues realize that this is not temporary, and are starting to take a longer-term view of the camps. The shift from emergency relief to development has begun, underscoring the fact that the refugee crisis has huge long-term implications for how development operates beyond state citizenship.

The Rohingya crisis is a useful case study to understand how refugees are slowly being brought into the traditional development framework. The scope of facilities and programs set up by the International Organization for Migration (IOM), UN Refugee Agency (UNHCR), and the hundreds of NGOs working in the camps over the past year is remarkable.

They have built camps from the ground up and organized them into zones with basic roads and latrines, tubewells, health facilities, and community centers. However, the separate institutions that are in place to deal with longer-term development and emergency relief are not aligned in their goals. This affects the extent of aid given, the type of facilities that are built, and of course the economic and political rights and social support that the Rohingya have.

A strong indication of the shift toward development in the Rohingya camps is the recent investment from the World Bank and Asian Development Bank (ADB), of \$480 million and \$100 million respectively. Traditionally, these two institutions have invested in long-term development projects and supported governments in capacity building. In the past few years, they have created a relief fund for emergency situations exactly like the Rohingya crisis.

One of the investments from the World Bank and ADB is in renewable energy in the Rohingya camps. The investment in energy access shows a gradual shift toward longer-term, or at least medium-term, planning in the camps. Compared to international aid funding in every other sector—water and sanitation, health, shelters, etc.—energy had no allocated funding at the beginning of the Rohingya influx. This is largely because energy is not seen as essential to emergency relief, which is arguably an outdated view from the aid industry, as energy access is linked to more positive

health effects and gender safety and equality. Now with the World Bank and ADB's investment plan, there is a portion allocated to set up some solar mini-grids in 2019, as well as constructing more solar lamps and distributing solar lanterns.

Historically, there has not been a systematic approach to energy supply in conflict settings because they are thought to be shorter term. Most of the energy is supplied ad hoc by individual NGOs or international aid agencies, usually through diesel generators. The move toward renewable energy shows increasing interest in long-term development because it is inherently sustainable and simple to use. A solar mini-grid offers a cleaner and more consistent alternative to diesel generators, and can potentially be used to anchor local mini-grids if the refugee camps are present in the longer term.

Out of all the Rohingya camps, it is striking that the only one that is connected to the national electricity grid, and thus situated for longer term, is a camp in Teknaf, where some Rohingya have been around for many years and have essentially assimilated into the surrounding community. Perhaps the thought here is that there is "value added" if the Rohingya contribute economically, so it makes sense to invest in electricity lines. However, this situation is exceedingly rare, as the vast majority of Rohingya cannot move freely outside the camps and thus are unable to be economically independent.

While the notion of development is important for improving livelihoods, the development itself must be done differently for the stateless. Traditional forms of economic development do not work for stateless people who have no means to gain employment. Though there are some cash-for-work programs and recreation facilities set up by aid agencies, the vast majority of Rohingya have nothing to do during the day; their routines are often set around food and aid distribution schedules. They are recovering from unimaginable trauma. The camps will only continue to grow: Rohingya are still crossing the border, though at much lower rates, and there are projected to be 50,000 babies born this year. No amount of aid distribution or traditional notions of development will fix these facts of life for the Rohingya.

Part of the difficulty in streamlining development efforts is the institutional power structure of the camps. Since the exodus began in August 2017, the Bangladesh government has not officially labeled the Rohingya as "refugees." Without this label, UNHCR could not head the emergency relief operations in the camps, as they normally would when refugees are involved. Thus, IOM took over camp operations. Within a few months, UNHCR was allowed to work in the camps and it started co-leading operations with IOM. The two humanitarian stakeholders now oversee relief operations in about 10 sectors and work alongside the government's response to the crisis, which includes different government agencies and the Bangladesh army. This web of agencies does not have mutually exclusive goals, but since they do not normally collaborate in this way it has been challenging to settle on long-term goals.

Another challenge is that there is no direct guiding principle globally for how to integrate stateless people, let alone how to develop communities with them in mind. One of the main guiding principles for long-term sustainability planning is the

UN Sustainable Development Goals, a set of 17 goals that aim to end poverty with strategies that build economic growth and address a range of social needs including education, health, and environmental protection. None of the goals explicitly address development for stateless persons.

International NGOs and the UN could adopt a more explicitly rights-based approach to development, especially as more refugee crises and mass migrations are projected to occur in the future. This approach would combine different existing concepts



of international development, such as capacity building, human rights, participation, and sustainability. The goal would be to empower the group that cannot exercise full rights and to strengthen the capacity of institutions and governments obligated to fill these rights. However, the main criticism against the rights-based approach is that it merely incorporates the language of human rights with development, but does not change the programs being implemented. In order for change to take place, governments must be willing to accept refugees and migrants, and hold other countries accountable for the processes that lead to refugees in the first place. Many governments that receive refugees, whether willingly or not, are not capable of developing long-term communities for the refugees in their own country.

There are currently about six million people in protracted displacement situations globally, and even more migrants, who are not officially given economic and political rights by the state. Crises like this will only continue to happen at varying scales, whether through ethnic cleansing, environmental disaster, economic crisis, or something else. The UN, development agencies, NGOs, and some governments are only just beginning to rethink how we prioritize refu-



gees and migrants and integrate them into existing development frameworks. There will be many lessons to learn from the Rohingya crisis for years to come. A likely one will be how to conceptualize development for those that have been systematically "othered" and persecuted. ♦

*Reprinted from The Dhaka Tribune with permission from the author.*

## STUDENT FUNDING OPPORTUNITIES

THE INSTITUTE OFFERS A WIDE VARIETY OF FUNDING OPPORTUNITIES TO FULL-TIME GRADUATE AND UNDERGRADUATE STUDENTS WHOSE WORK FOCUSES ON SOME ASPECT OF SOUTH ASIA. FUNDING INCLUDES TRAVEL GRANTS FOR RESEARCH & CONFERENCE ATTENDANCE, PRIZES FOR OUTSTANDING PAPERS, SUMMER INTERNSHIPS IN INDIA, AND FELLOWSHIPS FOR LANGUAGE STUDIES. IN 2018 WE ADDED A NEW FUNDING SOURCE IN SUPPORT OF HINDI LITERATURE STUDIES. FOR MORE INFORMATION PLEASE VISIT [SOUTHASIA.BERKELEY.EDU/GRANTS-AWARDS](http://SOUTHASIA.BERKELEY.EDU/GRANTS-AWARDS)



Aurora Ling

### AURORA LING AWARDED THE FIRST "LIVE LIFE LIKE TARISHI" AWARD

**A**urora Ling (BA, Peace & Conflict Studies,

Class of 2018), won the first "Live Life Like Tarishi" scholarship award. Her essay struck close to the current world refugee crises because it described the challenges people face when constantly on the move. Ling wrote about her life experiences of being constantly on the move to narrate how a loss of dignity results from having to start over your life. Ling said she believes that giving and respecting dignity are vital ingredients for change.

Ling has worked with refugees in Elliniko (Greece) in the past where she helped create résumés for refugees to apply to local shops. According to her essay, in the future, she wishes to address the "ineffective" pockets of international institutions such as the United Nations, as there is a power for

### THE "LIVE LIFE LIKE TARISHI" SCHOLARSHIP AWARD

**T**he "Live Life Like Tarishi" scholarship award was established by Tulika and Sanjiv Jain in honor of their daughter, Cal sophomore Tarishi Jain, who died in a terror attack in Bangladesh in July 2016. The award provides for a single grant of \$2000 to UC Berkeley undergraduate students with a demonstrated commitment in the field of South Asian history, society, languages, and culture. The scholarship requires participants to submit an essay that demonstrates a desire to make societal impact in South Asia.

*For application procedures & eligibility requirements please visit*

[SOUTHASIA.BERKELEY.EDU/LIVE-LIFE-TARISHI-AWARD](http://SOUTHASIA.BERKELEY.EDU/LIVE-LIFE-TARISHI-AWARD)

**Deadline:** FEBRUARY 1, 2019

change in what already exists.

"Thus, this is my goal and hope: to be a servant to those fighting for a dignity that should never be challenged," Ling said in her essay.

*Excerpted from an article written by Azwar Shakeel, Staff Reporter, The Daily Cal, Oct 22, 2017*

### HART FELLOWSHIPS FOR TAMIL STUDIES

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

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

*The 2018 Award Recipient:*

#### RESEARCH TRAVEL

**Sohini Pillai** (PhD candidate, South and Southeast Asian Studies, UC Berkeley  
*Epic Devotion: Regional Mahabharata Retellings in Early Modern South Asia*

*More information at*  
[SOUTHASIA.BERKELEY.EDU/HART-FUND](http://SOUTHASIA.BERKELEY.EDU/HART-FUND)

**Deadline:** APRIL 15, 2019

New in 2018

### THE MAHAKAVI GULAB KHANDELWAL SMRITI SCHOLARSHIP FOR HINDI STUDIES



**T**he Institute for South Asia Studies is pleased to announce a new funding opportunity: the Mahakavi Gulab Khandelwal Smriti Scholarship in support of research in Hindi literature.

The award was established by the family of Mahakavi Gulab Khandelwal, a Hindi poet, in support of research in Hindi literature. The award is sponsored by his grandson Apoorv Khandelwal, on behalf of the Khandelwal family

The award provides for one \$2000 grant to an undergraduate or graduate student undertaking research on Hindi literature in India.

Applicants must be enrolled in an accredited institution in the US, Canada, or Europe. Funds may be used towards flights and/or living and research expenses in India. Funds must be used within six months of the award date.

The application process will open on January 15, 2019, with an April 15, 2019 deadline for submission of application materials.

*For application procedures & eligibility requirements please visit*

[SOUTHASIA.BERKELEY.EDU/GULAB-KHANDELWAL-SCHOLARSHIP](http://SOUTHASIA.BERKELEY.EDU/GULAB-KHANDELWAL-SCHOLARSHIP)

**Deadline:** APRIL 15, 2019

### THE MAHARAJ KAUL MEMORIAL GRANT

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

*The 2018 Award Recipients:*

#### RESEARCH TRAVEL

**Ashley Wagner** (Public Health): *Sanitation and Health Rights in India*

**Radhika Haridas** (Urban Design): *Reclaiming urban common space in Bandra, Mumbai*

#### CONFERENCE TRAVEL

**Sigrid Luhr** (Sociology): *Diversity, Identity, and Belonging in the San Francisco Bay Area Tech Industry*

**Thomas Oomen** (Architecture): *Rethinking Aesthetics: Delhi BRT and the Aesthetics of Infrastructure.*

*More information at*  
[SOUTHASIA.BERKELEY.EDU/MAHARAJ-KAUL-GRANTS](http://SOUTHASIA.BERKELEY.EDU/MAHARAJ-KAUL-GRANTS)

**Deadline:** APRIL 15, 2019

### THE S.S. PIRZADA DISSERTATION PRIZE ON PAKISTAN

**T**hrough the generosity of the Pirzada Family, the Syed Sharifuddin Pirzada Dissertation Prize honors the best doctoral dissertation on Pakistan (or the region that is now Pakistan) in the Humanities, Social Sciences, Education, Visual & Fine Arts, Law, and Public Health. To be considered the dissertation must have at least 50% of content focused on Pakistan and be submitted to an accredited North American or European Union-based University. The amount of the award is \$2,500.

#### THE 2017 AWARD RECIPIENT

**William E. B. Sherman** (Phd, Religious Studies, Stanford University, 2017): *Mountains and Messiahs: The Roshanis, Revelation, and Afghan Becoming*

*For application procedures & eligibility requirements please visit*

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

**Deadline:** DECEMBER 1, 2018

## THE BHATTACHARYA GRADUATE FELLOWSHIP

Established by Kimi and Shankar Bhattacharya, the fellowship awards competitive grants of up to \$1000 for research travel to India and up to \$500 for domestic conference travel on topics related to contemporary India.

*The 2018 Award Recipients:*

### CONFERENCE TRAVEL

**Anirvan Chowdhury** (Political Science): *The General Equilibrium Effects of Political Campaigns*

**Tanu Kumar** (Political Science): *Impact of homeownership on political and economic behavior of low-income households.*

### RESEARCH TRAVEL

**Drew Cameron** (Health Policy): *A cluster randomized controlled trial to promote the uptake and continued use of potable water delivery in rural Bihar, India*

**Gauthami Penakalapati** (Energy & Resources Group): *Social networks and*

## FLAS FELLOWSHIPS —funding for South Asian languages

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

measures of empowerment among adolescent girls in Uttar Pradesh, India

**Meghna Mukherjee** (Sociology): *The Dual Role of the Physician-Salesman in Idealizing Egg Donors*

*For details please visit*

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

**Deadline:** APRIL 15, 2019

## BERKELEY-AIPS URDU LANGUAGE PROGRAM IN PAKISTAN

A Pakistan-based program that provides intensive Urdu language training to students for fifteen-weeks. This program is based at Lahore University of Management Sciences (LUMS) in Pakistan. The program covers all costs for US citizens and permanent residents. These include: 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 2018 BULPIP Cohort*

**Julia Chatterjee**: M.A. Candidate in Asian Languages and Literature, University of Washington

*More information at [SOUTHASIA.BERKELEY.EDU/BULPIP](http://SOUTHASIA.BERKELEY.EDU/BULPIP)*

*Application Deadline: MARCH 1, 2019*

## THE TATA SUMMER

### INTERNSHIP PROGRAM IN INDIA

The Tata Summer Internship Program offers UC Berkeley, UC Santa Cruz, and UC Davis students the opportunity to undertake eight week projects with the Tata Group in India every summer. The goal is to give students a chance to work on social entrepreneurship, environmental development, and CSR based projects. The projects are set up by the Tata Group of companies and give students a grass-roots level exposure to India. In turn students will bring their international perspectives and research skills to company projects, and in so doing promote international understanding. The internship includes a stipend of \$1500 and covers all in-country travel, boarding, and lodging expenses.

*For application procedures & eligibility requirements please visit*

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

*Application Deadline: FEBRUARY 15, 2019*

*More information at*

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

**Deadline:** JANUARY 30, 2019

*The 2018 Award Recipients*

### ACADEMIC YEAR AWARD

**BANGLA:** Devin Choudhury (UC Berkeley), Patrick DeSutter (UC Berkeley)

**HINDI:** Julia Nee (UC Berkeley)

**SANSKRIT:** Maxwell Brandstadt (UC Berkeley), Gideon Enz (UC Berkeley), Petra Lamberson (UC Berkeley)

**TAMIL:** Rabindra Willford (UC Berkeley)

### SUMMER AWARD

**BANGLA:** Devin Choudhury (UC Berkeley)

**HINDI:** Lauren Nippoldt (UC San Diego), Nicole Price (University of Kansas)

**MALAYALAM:** Lisa Brooks (UC Berkeley)

**SANSKRIT:** Gideon Enz (UC Berkeley)

**TAMIL:** Keith Cantu (UC Santa Barbara)

## THE BERREMAN-YAMANAKA GRANT FOR HIMALAYAN STUDIES

Established in memory of famed UC Berkeley Anthropologist, Dr. Gerald Berreman, by his wife, Dr. Keiko Yamanaka, and family, this endowment provides an annual award of up to \$1500 to UC Berkeley graduate students for research on topics related to Himalayan Studies across Bhutan, India, Nepal and Pakistan.

*The 2018 Award Recipients:*

### RESEARCH TRAVEL

**Michael Coleman** (Ph.D Student, Medical Anthropology): *For research in tantric Buddhist / Tibetan medical traditions focusing on tukdam.*

**Caylee Hong** (Ph.D Student, Anthropology): *Infrastructures of Belonging: Gilgit-Baltistan and the China-Pakistan Economic Corridor.*

*For details please visit*

[SOUTHASIA.BERKELEY.EDU/HIMALAYAN\\_STUDIES\\_UCB](http://SOUTHASIA.BERKELEY.EDU/HIMALAYAN_STUDIES_UCB)

**Deadline:** APRIL 15, 2019

### The 2018 Tata Interns

**Caroline Brown:** *Showcasing and marketing heritage crafts of India*, Titan, Bengaluru (Karnataka)

**Ariel Gans:** *Challenges in the development of indigenous molecular biology technology in India*, Tata Medical Center, Kolkata (West Bengal)

**Sabrina Lu:** *To develop a long term education plan for the students of Mithapur region*, Tata Chemicals, Mithapur (Gujarat)

**Prachi Patel:** *Assessment of KPIs of CSR programmes for roll out across locations*, Tata Power, Mumbai (Maharashtra)

**Lorraine Pereira:** *Antifungal resistance in a cancer hospital*, Tata Medical Center, Kolkata (West Bengal)

**Sailakshmi Senthil:** *Setting up Tata Trusts Arts Archive*, Sir Dorabji Tata Trust and Allied Trust, Nagpur (Maharashtra)

## THE TELUGU SOCIETY OF AMERICA SUMMER RESEARCH AWARD

Established with the generous support of the Telugu Society of America (a non-profit organization dedicated to the promotion and development of the 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, and rural and urban planning. The award provides for one grant of \$2500 towards Telugu Studies or research in Andhra Pradesh and Telangana.

*For details please visit*

[SOUTHASIA.BERKELEY.EDU/TELUGU-AWARD](http://SOUTHASIA.BERKELEY.EDU/TELUGU-AWARD)

**Deadline:** APRIL 15, 2019

# NEW SOUTH ASIA FACULTY ON CAMPUS



**Nora Melnikova** is Lecturer of Hindi language & literature in the Dept. of South & Southeast Asian Studies at UC Berkeley. She studied Hindi, Sanskrit, and Teaching Czech as a Foreign Language in Czech Republic and Germany. She has taught Czech language and literature at Delhi University and Hindi language and literature, and Theravada Buddhism at Charles University in Prague. At present, her research focuses on Second language teaching. Her publications include Hindi textbooks and *Communicative Language Teaching in Central Europe*, *Mirabai—A Saint or a Rebel*, and *Vipassana—An Ancient Buddhist Tradition or a Modern School of Meditation*. She has a Ph.D. in Religious Studies from Masaryk University, Czech Republic and an M.A. in Hindi & Sanskrit from Charles University, Czech Republic.



**Anibel Ferus-Comelo** directs the Labor Studies program at UC Berkeley. She draws upon over 20 years of community-engaged research and teaching to her joint appointment at the Center for Labor Research and Education and the Goldman School of Public Policy. Her own scholarship has focused on the implications of corporate restructuring for workers and labor organization at different nodes of global production networks in the world's most lucrative industries. She began her teaching career in labor and Asian American studies at UCLA, and has taught globalization and development, gender studies, and the political economy of India over twelve years. Anibel earned her Ph.D. in Economic Geography from Queen Mary, University of London in 2005.



**Abhijeet Paul** returns as a Lecturer of Bangla to his alma mater UC Berkeley, where he earned his Ph.D. in South & Southeast Asian Studies in 2015. Abhijeet specializes in modern South Asian literature (Bengali, Hindi/Bhojpuri), culture, technology, and ethics. He is preparing two monographs, one on technology, work, and ethics in South Asian literature and performance and the other on “the political text” in the Bengali novels of Jibanananda Das. He is also translating Samarend Basu’s *Jagaddal* (1966), the selected Hindi/Bhojpuri works of the Bhikhari Thakur, Gopal Prasad, and Mohammed Israil. In addition to his doctorate from UC Berkeley, Abhijeet has another Ph.D. in English from the University of Calcutta.

## PULITZER PRIZE-WINNING JOURNALIST GEETA ANAND JOINS UC FACULTY

Author, foreign correspondent and Pulitzer Prize-winning journalist Geeta Anand has joined the faculty of the UC Berkeley Graduate School of Journalism.

Anand has been a journalist for 27 years, specializing in investigative reporting and narrative writing. A graduate of Dartmouth College, she began her career at newspapers in New England where she covered courts, crime and local government. She went on to cover politics at The Boston Globe and then joined The Wall Street Journal, where she developed a specialty in investigative work and health care. She was part of a team of reporters that won the 2003 Pulitzer Prize in explanatory journalism for a series on the impact of corporate scandals in America. She also turned one of her stories from the biotech beat into a 2006 book, *The Cure: How a Father Raised \$100 Million—And Bucked the Medical Establishment—in a Quest to Save His Children*, which was made into the CBS movie “Extraordinary Measures,” starring Harrison Ford.



Anand has spent the past 10 years, most recently with The New York Times, as a foreign correspondent in India, where she was born. Her work on how hidden decision-makers make life-and-death choices about who gets health care in America was a Pulitzer finalist in 2004, and her series on drug prices and how lawmakers created legal monopolies that allowed prices to soar won a 2006 Gerald Loeb award, the most prestigious prize in business reporting. In 2007, the National Council for the Advancement of Science Writing awarded her the Victor Kohn Prize for Excellence in Medical Science Reporting. In 2013, her series on how tuberculosis became drug-resistant in India won first place in cross-border investigative reporting from the International Consortium of Investigative Journalists.

This past semester, she was the 2018 Nirupama Chatterjee Teaching Fellow at Berkeley Journalism, leading the India Reporting Project, which included guiding a student trip to India over spring break.



**Priya Moorjani** joins the UC faculty as Assistant Professor of Human Evolutionary Genetics in the Dept. of Molecular and Cell Biology. Her research focuses on the impact of evolutionary history on genetic variation and the application of this knowledge in understanding human evolution, demographic history and disease. To this end, she uses genetic data from ancient specimens and present-day individuals to learn about how different evolutionary processes such as mutation rate evolve across species, when key events occurred in human history, and how we can leverage these patterns to identify genetic variants related to human adaptation and disease. Prof. Moorjani has a Ph.D. in genetics from Harvard University (2013), an M.S. in bioinformatics and genomics from George Washington University (2005), and a B.S. in Engineering from the University of Mumbai (2003).



**Elizabeth Bolton** has joined UC Berkeley's Department of Media Studies as a Lecturer. Dr. Bolton completed her Ph.D. in 2017 in Media and Cultural Studies from The University of Texas at Austin's Department of Radio-TV-Film. Her research interests include popular culture, cultural studies of digital media, global digital platforms and expression, new media and urban politics in the Global South, global news television and political engagement, postcolonial theory, Pakistan studies, and Urdu language histories and cultures. Her current research project is her book, provisionally titled, *Personalizing Politics: Producing Accountability on Pakistan's News Television*, which uncovers and studies the implications of programming shifts on Pakistan's news television that are rewriting the rules of political engagement and legitimizing personal experience and individual knowledge as valid categories of discussion in Pakistan's public sphere.

## FACULTY & STUDENT NEWS

### Rebecca Dharmapalan wins the OZY Genius Award for 2018 for work on refugee youth in Oakland

Rebecca Dharmapalan (BA, Sociology, 2018) was one ten recipients of the 2018

OZY Genius Award (an award that gives 10 college age students up to \$10,000 to pursue their genius idea) for her project, *Uprooted*, an interactive documentary about refugee youth who now reside in Oakland, California. After producing a previous documentary about child sexual exploitation, which led her to a TEDxTeen Talk, this new project aims to provide a multidimensional view of the refugee experience, and how migrants' lives have changed. In addition, Dharmapalan is a Glamour College Woman of the Year 2017, and a winner of Teen Vogue's 21 Under 21.



Rebecca Dharmapalan

**Penny Edwards** (Associate Professor, South & Southeast Asian Studies) published an article titled, "Watching the Detectives: the Elusive Exile of Prince Myngoon of Burma" in Ronit Ricci (Ed) *Exile in Colonial Asia: Kings, Convicts, Commemoration* (Honolulu: Hawaii University Press, 2016) pp. 248-278, which won the Edited Volume Accolade in the Accolades in the Humanities category at the International Convention of Asia Scholars, held in Chiang Mai in June 2018.

**Nicole Ferreira** (Ph.D. Candidate, South and Southeast Asian studies) was awarded the a Fulbright-Nehru Student Research Fellowship for 2017-18 for her project titled: *Becoming Afghan in Medieval India: History and Memory in Afghan Identity, c. 1450–1650*

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

**Inderjit N Kaur** (Ph.D., Ethnomusicology, 2016) has joined the faculty in the School of Music, Theatre

& Dance in University of Michigan, Ann Arbor as Assistant Professor of Musicology.

**Priya Kothari** (Ph.D. Candidate, South and Southeast Asian Studies) was awarded a Fulbright-Nehru Student Research Fellowship for 2017-18 for her project titled: *A Palimpsest of Performance: The Reception of the Bhagavata in the Vallabha Sampradaya*.

**Riyad S. Koya** (Ph.D. Candidate, History) organized a panel at the Association for Asian Studies meetings in Washington DC in March 2018. The panel was entitled "Indian Indentured Labour and Practices of Freedom Across the South Asian Diaspora: Lessons and Legacies." Riyad's paper was entitled: "Toward Indenture's Abolition: The Problem of Skill."

**Padma D. Maitland** (Ph.D., Architecture, 2018), has accepted the position of Patrick J. J. Maveety Assistant Curator of Asian Art at the Cantor Arts Center at Stanford University. Padma continues to pursue a second dissertation in South & Southeast Asian Studies.

**Abhijeet Paul** (Lecturer, South & Southeast Asian Studies) was awarded a research grant (\$3000) from University Council-American Federation of Teachers (UC-AFT), UC Berkeley. Additionally, his article titled, "The Gift of the Grain: Beyond Biopolitics?" was published in *Social Theory and Asian Dialogues: Cultivating Planetary Conversations*, Ed. Ananta K. Giri (Palgrave Macmillan, 2018).

**Isha Ray** (Associate Professor, Energy & Resources Group) spoke for United Nations Women and United Nations DESA at UNHQ in Nairobi as well as NY at Expert Group Meetings to help the UN prepare for the Political Forum of July 2018, for member state representatives as well as NGOs, in which priorities for the Sustainable Development Goals will be decided. For both meetings she was one of the lead presenters for what the priority investments for water and sanitation services should be. Additionally, Prof. Ray co-authored two papers: "Recovery and adaptation after the 2015 Nepal earthquakes: A smallholder household perspective," in *Ecology and Society*, Vol. 23 (1), and "Post-disaster coping strategies of smallholder farming communities in Nepal," in *Case Studies in the Environment* December 2017.

**Kristina Rogahn** (Ph.D. Candidate, South and Southeast Asian studies) was awarded a Fulbright-Nehru Student Research Fellowship for 2017-18 for her project titled, *Writing the Life of Literature: Biographical Criticism and Historiography in Tamil South India*

**Vasundhara Sirnate** (Ph.D. Candidate, Political Science) together with Suchitra Vijayan, Francesca Recchia, Asim Rafiqui and Bhakti Shringarpure has launched The Polis Project, Inc. Polis is a people's think tank and humanities collective serving as a platform for research, reportage and resistance from marginalized voices from South Asia and around the world. Incorporated as a non-profit in New York in January 2018, Polis has already launched their Political Violence and Justice Lab that is gathering data on collective public violence in India since the birth of the republic. Vasundhara serves as the Director of Research and co-founder of this organization.

**Deborah Stein** (Ph.D., History of Art, 2005) published a book titled, *The Hegemony of Heritage: Ritual and the Record in Stone*, as part of the SAAD (South Asia Across the Disciplines) collaboration between Columbia, Chicago, and University of California Presses. In tandem with the paperback version of this book, a richly illustrated open access ebook is available online.

**Shivani Sud** (Ph.D. Candidate, History of Art) was awarded a Fulbright-Nehru Student Research Fellowship for 2018-2019 for her project titled: *Rajput Painting and Its Transcultural Histories: The Jaipur School of Painting, 1866–1916*.

(cont'd overleaf)

### Robert Goldman awarded the 2017 World Sanskrit Award by the Govt. of India's Council for Cultural Relations

Prof. Robert Goldman, the William and Catherine Distinguished Professor of Sanskrit in the Department of South and Southeast Asian Studies, has been honored



Robert P. Goldman

with the World Sanskrit Award for 2017 by the Indian Council for Cultural Relations (ICCR) for his work on Sanskrit language and literature. Under Professor's Goldman's direction, the seven volume, five thousand page translation and annotation of the monumental Sanskrit epic poem the Ramayana of Valmiki (Princeton University Press 1984–2017) was completed.

(cont'd from previous page)

**Shubhi Thakuria** (MA Student, Development Practice) was a 2018 summer intern at United Nations Economic and Social Commission for Asia & the Pacific in Bangkok where she worked on two projects: one on FinTech for social inclusion in India, Bangladesh and Pakistan, and the second on Information Communication Technology and Education in Bangladesh.

## Francesca R. Jensenius awarded the Nils Klim Prize for 2018

The Nils Klim Prize for 2018 was awarded to Francesca R. Jensenius

(PhD, Political Science, 2013) for her outstanding research on elections, development patterns, and the empowerment of minority groups and women in India and elsewhere. The Nils Klim Prize, worth

NOK 500,000 (appr. USD 63,000), is awarded annually to a Nordic researcher under the age of 35, for outstanding contributions within the arts and humanities, social sciences, law or theology, either within one of the relevant fields alone or through work of an interdisciplinary nature



Dr. Francesca R. Jensenius

## Innovating for Social Change CAL UNDERGRADS DO WHAT TWITTER WONT — LAUNCH A TOOL TO SPOT TWITTER BOTS



Ash Bhat

UC Berkeley undergraduate computer science students Ash Bhat and Rohan Phadte are doing what they say Twitter won't: sorting out and tagging the angry propaganda bots designed to undermine, destabilize and inflame American political discourse. In Oct 2017, they launched a Google Chrome browser extension that puts a button onto every Twitter profile and tweet. With a click on the Botcheck button, users can see if the account is run by a person or automated program, based on the pair's own machine-learning model. Bhat told a reporter for Wired magazine, which profiled the pair, that "by making data available for other fellow Americans" their project is "pushing back" against Russian interference in the election.



Rohan Phadte

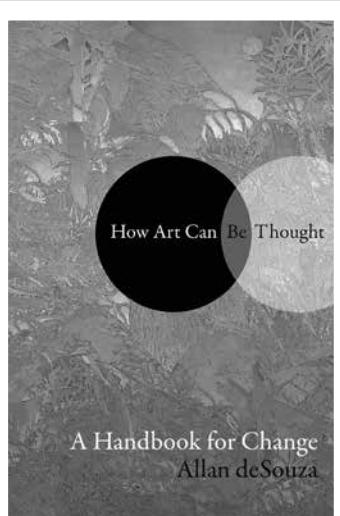
Read the complete story on *Wired's* website at [www.wired.com/story/the-college-kids-doing-what-twitter-wont/](http://www.wired.com/story/the-college-kids-doing-what-twitter-wont/)

## NEW SOUTH ASIA PUBLICATIONS BY UCB FACULTY & ALUMNI

### How Art Can Be Thought: A Handbook for Change

Allan deSouza (Author)

What terms do we use to describe and evaluate art, and how do we judge if art is good, and if it is for the social good? In *How Art Can Be Thought* Allan deSouza investigates such questions and the popular terminology through which art is discussed, valued, and taught. Adapting art viewing to contemporary demands within a rapidly changing world, deSouza outlines how art func-

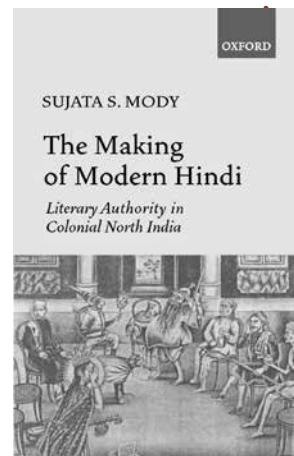


A Handbook for Change  
Allan deSouza

### The Making of Modern Hindi: Literary Authority in Colonial North India

Sujata S. Mody (Author)

This book examines the politics and processes of making Hindi modern at a formative moment in India's history, when British imperialism was at its peak, and anti-colonial sentiments were on the rise. It centers the figure of Mahavir Prasad Dwivedi (1864-1938), an enterprising and contentious Hindi litterateur, and his project of constructing Hindi as a national language with a modern literature in the early twentieth century. Dwivedi's unprecedented multi-media literary campaign as long-time editor of the Hindi journal *Sarasvati* paved the way for Hindi's progress into the modern era.



**social justice  
through  
inclusion**  
THE CONSEQUENCES  
OF ELECTORAL  
QUOTAS IN INDIA  
Francesca R. Jensenius

**About the Author:**

**Francesca R. Jensenius** (Ph.D. Political Science, 2013) is Associate Professor of Political Science at the University of Oslo.

tions as politicized culture within a global industry. In addition to offering new pedagogical strategies for MFA programs

and the training of artists, he provides an extensive analytical glossary of some of the most common terms used to discuss art while focusing on their current and changing usage. He also shows how these terms may be crafted to new artistic and social practices, particularly in what it means to decolonize the places of display

### Social Justice through Inclusion: The Consequences of Electoral Quotas in India

Francesca R. Jensenius (Author)

In an empirically rich study of one of the most extensive electoral quota systems in the world: the reserved seats for the Scheduled Castes (SCs, the former "untouchables") in India's legislative assemblies. Combining evidence from quantitative datasets from the period 1969-2012, archival work, and in-depth interviews with politicians, civil servants, and voters across India, this book explores the long-term effects of electoral quotas for the political elite and the general population. It shows that the quota system has played an important role in reducing caste-based discrimination, particularly at the elite level. Interestingly, this is because it has made possible the creation and empowerment of a new SC elite who have gradually become integrated into mainstream politics. This is a study of India, but the findings and discussions have broader implications. Policies such as quotas are usually supported with arguments about various assumed positive long-term consequences. The nuanced discussions in this book shed light on how electoral quotas for SCs have shaped the incentives for politicians, parties, and voters, and indicate the trade-offs inherent in how such policies of group inclusion are designed..

**About the Author:**

**Sujata S. Mody** (Ph.D. South & Southeast Asian Studies, 2008) is Associate Professor of Hindi-Urdu Language and Literature at North Carolina State University.

## NEW PUBLICATIONS CONTD.

and learning. DeSouza's work will be invaluable to the casual gallery visitor and the arts professional alike, to all those who regularly look at, think about, and make art—especially art students and faculty, artists, art critics, and curators.

### About the Author:

**Allan deSouza** is Associate Professor and Chair of Art Practice at UC Berkeley. His work has been shown nationally and internationally, including at the Phillips Collection, the Whitney Museum, the Centre

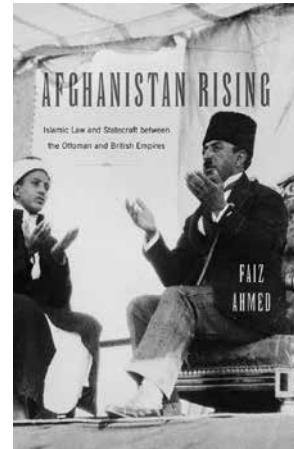
**READ A SOUTH ASIA RESEARCH NOTE ON ALLAN DESOUZA'S NEW BOOK AT**  
[southasia.berkeley.edu/  
south-asia-research-notes](http://southasia.berkeley.edu/south-asia-research-notes)

Pompidou, the National Museum of African Art, & the Yerba Buena Center for the Arts.

## Afghanistan Rising: Islamic Law and Statecraft between the Ottoman and British Empires

Faiz Ahmed (Author)

Debunking conventional narratives of Afghanistan as a perennial war zone and the rule of law as a secular-liberal monopoly, Faiz Ahmed presents a vibrant account of the first Muslim-majority country to gain independence, codify its own laws, and ratify a constitution after the fall of the Ottoman Empire. Afghanistan Rising illustrates how turn-of-the-twentieth-century Kabul—far from being a land-locked wilderness or remote frontier—became a magnet for itinerant scholars and statesmen shuttling between Ottoman and British imperial domains. From Turkish lawyers and Arab officers to Pashtun clerics and Indian bureaucrats, this rich narrative focuses on encounters between divergent streams of modern Muslim thought and politics, beginning with the Sublime Porte's first mission to Afghanistan in 1877 and concluding with the collapse of Ottoman rule after World War I. Based on archival research in six countries and as many languages, Afghanistan Rising rediscovered a time when Kabul stood proudly as a center of constitutional politics, Muslim cosmopolitanism, and contested visions of reform in the greater Islamicate world.



### About the Author:

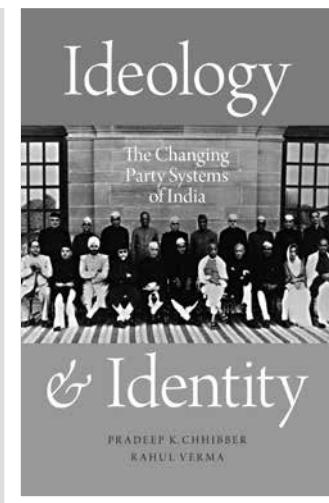
**Faiz Ahmed** (Ph.D. History, 2013) is Associate Professor of History at Brown University. He specializes in legal and constitutional history in the late Ottoman Empire, modern Middle East, and Islamicate South Asia.

## Ideology & Identity: The Changing Party Systems of India

Pradeep K. Chhibber & Rahul Verma (Authors)

Indian party politics, commonly viewed as chaotic, clientelistic, and corrupt, is nevertheless a model for deepening democracy and accommodating diversity. Historically, though, observers have argued that Indian politics is non-ideological in nature. In contrast, Pradeep Chhibber and Rahul Verma contend that the Western European paradigm of "ideology" is not applicable to many contemporary multi-ethnic countries. In these more diverse states, the most important ideological debates center on statism—the extent to which the state should dominate and regulate society—and recognition—whether and how the state should accommodate various marginalized groups and protect minority

rights from majorities. Using survey data from the Indian National Election Studies and evidence from the Constituent Assembly debates, they show how education, the media, and religious practice transmit the competing ideas that lie at the heart of ideological debates in India



### About the Authors:

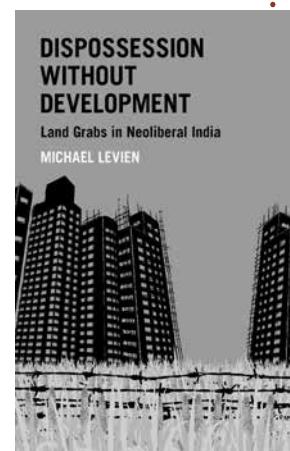
**Pradeep K. Chhibber** is Professor of Political Science and Indo-American Community Chair for India Studies at UC Berkeley. He has published widely on the party politics of India, party systems, and religion and politics.

**Rahul Verma** is a PhD candidate in Political Science at UC Berkeley. His PhD dissertation focuses on the historical roots of elite persistence in contemporary Indian politics.

## Dispossession Without Development: Land Grabs in Neoliberal India

Michael Levien (Author)

Since the mid-2000s, India has been beset by widespread farmer protests against land dispossession. Dispossession Without Development demonstrates that beneath these conflicts lay a profound shift in regimes of dispossession. While the postcolonial Indian state dispossessed land mostly for public-sector industry and infrastructure, since the 1990s state governments have become land brokers for private real estate capital. Using the case of a village in Rajasthan that was dispossessed for a private Special Economic Zone, the book ethnographically illustrates the exclusionary trajectory of capitalism driving dispossession in contemporary India. Taking us into the lives of diverse villagers in "Rajpura," the book meticulously documents the destruction of agricultural livelihoods, the marginalization of rural labor, the spatial unevenness of infrastructure provision, and the dramatic consequences of real estate speculation for social inequality and village politics. Illuminating the structural underpinnings of land struggles in contemporary India, this book will resonate in any place where "land grabs" have fueled conflict in recent years.



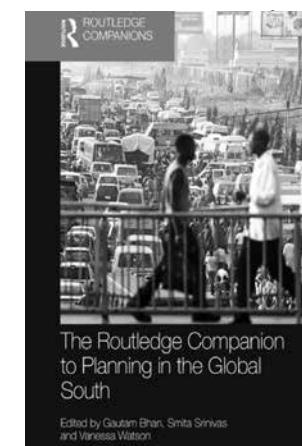
### About the Author:

**Michael Levien** (Ph.D. Sociology, 2013) is Assistant Professor of Sociology at Johns Hopkins University. He has been researching and writing about rural land dispossession in India for the past fifteen years.

## The Routledge Companion to Planning in the Global South

Gautam Bhan, Smita Srinivas, & Vanessa Watson (Eds.)

This book offers an edited collection on planning in parts of the world which, more often than not, are unrecognised or unmarked in mainstream planning texts. In doing so, its intention is to re-theorise planning from a deep understanding of 'place' as well as a commitment to recognise the diverse modes of practice that come within it. The chapters thus take the form not of generalised, 'universal' analyses and prescriptions, but instead are critical and located reflections in thinking about how to plan, act and intervene in highly complex city, regional and national contexts. Chapter authors are not all planners, or are planners of very different kinds, and this diversity ensures a rich variety of insights, primarily based on cases, to emphasise the complexity of the world in which planning is expected to happen.



### About the Editors:

**Gautam Bhan** (Ph.D. City & Regional Planning, 2012), Lead - Academics & Research, Indian Institute for Human Settlements, Bangalore.

**Smita Srinivas** is Assistant Professor of Urban Planning, Columbia University.

**Vanessa Watson** is Professor of City Planning, University of Cape Town.

*In Memoriam*

## SABA MAHMOOD (1962-2018)

*Saba Mahmood challenged progressive, secular and political certainties about religion and righteous politics. A professor of anthropology at the University of California at Berkeley, she passed away on March 10, 2018 at the age of 56 from pancreatic cancer. She specialised in sociocultural anthropology and was a scholar of modern Egypt. The following is a tribute to her life and work from her close friend and colleague, Raka Ray*

I first encountered Saba Mahmood in the late 1990s when she was a post-doctoral scholar and I was an assistant professor. I attended a talk she gave at a time when, as a progressive Indian feminist, my understanding about religion was driven by the events that had unfolded around the destruction of Babri Masjid, and the rise of Bharatiya Janata Party and its attendant organisations. At that moment, religiosity had become equated in my mind with Hindu fundamentalism, and I had begun to doubt the Indian government's claim to be secular. I had also learnt enough about Hindutvavadi women to be particularly suspicious of discussions about religious women.

And here was Saba Mahmood, talking about pious Muslim women with understanding, challenging most of the audience's notions about the pious versus the secular, and about agentic women versus oppressed women. With an acute sense of discomfort I listened to her speak that day, and I was not the only one. A murmur of dissatisfaction spread through the room, and even as I was part of that murmur, my eyes were riveted by that taut figure at the podium, at the very beginning of her career, who, despite what must have been a considerable level of anxiety, held her ground against senior feminists of every stripe with courage. She never knew that she had set an example that day as a Muslim woman, an intellectual at the beginning of her career, hiding her fears behind her convictions as she attacked what were then feminist shibboleths.

This was before Saba arrived at Berkeley as a faculty member (from University of Chicago) in 2004, and before our hours of conversation, debate, and laughter turned us into fast friends. I read her book on which the talk was based as soon as it was published; for me, as for almost everyone else who has encountered it, there was no going back once I had read the



book. *Politics of Piety: The Islamic Revival and the Feminist Subject* (2005) challenged forever my progressive secular political certainties, and made increasing sense of the world we were inhabiting. It soon became a staple in my graduate classroom, and for the past decade, my students have considered themselves more challenged and changed by this book than by all others.

I know others have written, and will write, about Saba's entire oeuvre, but let me dwell here on the work I know best, the watershed *Politics of Piety*. The book is an ethnographic study of groups of women in Cairo who pursue an understanding of Islam not as a form of worship relegated to specific times of the day or week, but as a practice that permeates every aspect of their lives. Thus, they attend prayer and discussion meetings led by women, they strive in their comportment, their practices, their daily lives, and their clothing, to live a life in accordance with Islamic precepts in a secular world. But, their actions are not, Saba warns, to be understood as tradition reasserting itself over their agency.

This movement could not have come about, after all, without fundamental transformations enabled by modernity; for example, the understanding that religious practice is not just a duty of rulers, but of ordinary Muslims. This could have also not come about without higher literacy and social mobility of women who came to lead the movement.

Through Saba's work we came to see that these pious women could not be thought of as dupes of patriarchal culture but, rather, that they were actively engaged in what she called a project of self-making that could really be grasped only within the cultural and ethical parameters of Islam. The challenge Saba posed, that had us muttering disapprovingly when we first heard it, was to the core feminist understandings of agency, which assumed the universal meaning of both agency and freedom. How, after all, were we to think of women

who debated the Quran, saw veiling as an aspiration, and sought to find the discipline to pray five times a day?

### CHALLENGING 'AUTONOMY'

In the first instance, she reminded us that because of feminism's politically prescriptive project the concept of agency was conflated with resistance. In other words, an act of reinscribing norms through embodied practices (such as veiling) could never be seen as agency, but an act of resistance, however small, would. In the second instance, she challenged the belief that there is, in all human beings, an innate desire for freedom; at least for a form of freedom understood as personal autonomy.

She wrote a book that asked us to take the time to reflect on that which occurred in lifeworlds that were not our own, without feeling compelled to rush to the rescue. Even more than a challenge to contemporary feminism, *Politics of Piety* is an anti-imperialist book, which challenges core Western certainties about religion, secularism and righteous politics.

This stance, however, meant neither that she was apolitical nor that she was completely at home with all religious assertions (as her detractors have often suggested). Rather, living in the United States (US), she felt that her task was to speak to audiences in the West and to its dominant liberal political projects that exerted such material and discursive power over the world, in the creation of which her audiences were often wittingly or unwittingly complicit. Through her writing and her public engagements, she sought to dispel dominant myths about the religious and the secular, and to draw attention to the sometimes fatal consequences of those myths.

For example, she argued that those who read the oppositional response to the attacks on the image of Mohammed (for example in the Danish cartoons in 2006 or in the *Charlie Hebdo* magazine in 2015) as an overreaction to something merely "offensive," misunderstood both the

nature of the Islamic relationship to the divine and the roots of secularism. Indeed, she argued that the prevalent conception of secularism as involving a distinction between public and private life actually draws from a specifically modern Christian emphasis on private worship and belief. She spoke out about these issues at highly contentious public events, as she did also about Palestine, and about the various US interventions in West Asia. At all these events, she knew full well that when she took the stage she was going to voice an unpopular opinion. There, she often stood at the podium, serious, determined, and willing to bear the inevitable attacks from people who refused to reflect on their own assumptions and certainties.

In short, through her single-authored, co-authored, and co-edited books—*Religious Difference in a Secular Age: A Minority Report* (2015), *Is Critique Secular?*, *Politics of Religious Freedom*—and her many articles, Saba Mahmood challenged how issues at the core of the enlightenment project, such as agency, subject formation, freedom and politics, were taken for granted. We should not underestimate the anger and hostility with which Saba's insistence—that we should understand secularism's inextricable dependence on religious formations, that capacities defining personhood were not universal but occurred within particular epistemological frame-works, and her refusal to judge what were appropriate feminist projects versus anti-feminist ones—was met. As I often said to her when she showed me yet another angry review: "Did you think it would be easy to be a revolutionary?" For that was what she was, though I do not think this was something she ever fully understood.

Saba worked on Egypt but she was born in Quetta, Pakistan in 1962, coming to the US originally not to study religion or anthropology, but architecture and urban planning at University of Washington in Seattle. She received her PhD in anthropology from Stanford University in 1998. When asked why

she studied Egypt and not Pakistan, Saba's answer was that she was not ready to do so. Pakistan was too close. In the last few years at Berkeley, however, she came to work with the Institute for South Asian Studies and, together with Munis Faruqui, was instrumental in creating the Berkeley Pakistan Studies and Urdu Initiatives to encourage and deepen the study of Urdu and of Pakistan. These initiatives were the first of their kind in the US. Once *Religious Difference in a Secular Age* was written, she began thinking that she was ready to work, at last, on Pakistan. She took her first exploratory research trip in 2016, shortly before she received her terminal diagnosis of pancreatic cancer. It is a great loss to the intellectual world of South Asia that she was not able to see that project through to completion.

Saba Mahmood was one of the deepest intellectuals I knew, yet one whose intellect was matched by her ringing peals of laughter, her delight in the perfect summer fruit or the turtles in Tilden Park, her insistence on feeding her family and friends delicious meals (even though she did insist certain dubious foods were delicious because they were good for you). She loved spending time with friends, discussing with equal intensity their work or hers, their everyday lives, politics in West Asia or in the university, music or poetry, or where the best Japanese food was to be found. Saba loved to watch films at home with her beloved husband Charles and son Nameer, voraciously devoured world news, derived utmost pleasure from being in nature, and frequently challenged herself with extremes of exercise (which meant that she was able to walk for longer distances even with her cancer than many of us who had no such excuse). She embraced life with her spirit, her intellect and her heart, and she died with the fierceness and grace that marked her life. She remained at the end the figure I first saw, holding herself up, braced against the knowledge that her life was to be cut short, hiding her terror with courage, not knowing that she

was setting an example for us all.

*Originally printed in Economic & Political Weekly, March 31, 2018. vol 53, no 13. Reprinted here with permission from the author. ♦*

**THE INSTITUTE MOURNS THE PASSING OF PROF. SABA MAHMOOD (ANTHROPOLOGY). PROF. MAHMOOD PASSED AWAY ON MARCH 10, 2018 AFTER A PROLONGED BATTLE WITH CANCER. A HIGHLY INFLUENTIAL SCHOLAR OF THE RELATIONSHIP BETWEEN RELIGIOUS AND SECULAR POLITICS IN POSTCOLONIAL SOCIETIES, SOVEREIGNTY, SUBJECT FORMATION, LAW, AND GENDER/SEXUALITY, PROF. MAHMOOD WAS A POWERFUL PRESENCE IN THE LIFE OF THE INSTITUTE FOR SOUTH ASIA STUDIES. HER VISION, ENERGY, FIERCE INTELLECT, AND GOOD CHEER PLAYED A KEY ROLE IN THE CREATION OF TWO DYNAMIC INSTITUTE-CENTERED INITIATIVES: THE PAKISTAN STUDIES INITIATIVE AND URDU@ BERKELEY. WE WILL ALL MISS HER PROFOUNDLY. OUR HEARTFELT CONDOLENCES GO OUT TO HER HUSBAND, SON, FAMILY AND TO SABA'S WIDE CIRCLE OF FRIENDS.**



Saba Mahmood with Asma Jahangir at launch of the Berkeley Pakistan Initiative



Saba with (clockwise from bottom right) Raka Ray, Salima Hashmi, Behnaz Raufi, Munis Faruqui, Sanchita Saxena, and Adnan Malik.



Saba with Anjum Altaf & Munis D. Faruqui.



Saba with Institute staff members (from left) Behnaz Raufi, Puneeta Kala, and Sanchita Saxena

## SPECIAL SECTION



# WHERE THERE ARE NO SEWERS: THE TOILET CLEANERS OF LUCKNOW

By Drs. CS Sharada Prasad & Isha Ray

**N**ovember 19 is World Toilet Day. Enormous progress has been made in the global effort to provide safe and affordable toilets for the world's poorest citizens since World Toilet Day was first declared in 2001. Significant strides have been made in "reinventing" toilet designs for low-income, water-short, unsewered urban zones; celebrities such as Bill Gates and Matt Damon have brought this once-taboo topic into the open; and the Prime Minister of India--the country with the highest number of people still practising open defecation--has publicly declared that his country needs toilets over temples.

Well over two billion people today lack access to basic sanitation facilities, according to the World Health Organization; about 760 million of them live in India. The goal of this Day is to make the global community aware of their right to safe and dignified sanitation and to support public action and public policy to bring this right closer to those who do not enjoy it today. On this World Toilet Day, we focus on the back-end of the sanitation chain, on those who clean out latrines where there is no flush or sewer to carry away the waste.

When this work is done without mechanical equipment and without protective clothing, scooping out faeces from 'dry' latrines and overflowing pits, it is called "manual scavenging".

It's an ancient profession and India, which made the practice illegal in 1993, still has over one million such cleaners (the exact number is unknown, and declining). They service low-income urban households and railway tracks and army barracks; they come from the lowest strata of the Hindu caste system, and about 90 percent of them are women. Despite valiant civil society (and several governments) efforts to train them for other professions, breaking out of this denigrated caste-based profession remains very difficult. Many *mehters* live in the shadows of society, invisible yet reviled, taunted yet essential, trapped in an unconstitutional practice without viable alternatives.

In a real sense, 70 years after Indian independence, this is a community still waiting for its freedom. In this photo-essay, we explore the daily lives of the toilet-cleaners: their homes, their hopes, their work, and their determination to get their children out of it. If World Toilet Day is about expanding access to clean toilets, it must also be about those who have to clean the toilets.

**THIS PHOTOESSAY, CREATED BY CS SHARADA PRASAD AND ISHA RAY FOR WORLD TOILET DAY, WAS SELECTED BY INDIA WATER PORTAL, THE LARGEST WATER & SANITATION PORTAL IN INDIA, OPERATING OUT OF ROHINI NILKEKANI'S ARGHYAM FOUNDATION, AS ONE OF THEIR SEVEN "BEST OF 2017" FEATURES**

### ABOUT THE AUTHORS



Dr. Isha Ray

Ray's research interests are water and development; sanitation and

Isha Ray is an Associate Professor at the Energy & Resources Group and Co-Director of the Berkeley Water Center at UC Berkeley. Dr.

development; and technology and society. Her research projects focus on access to safe and affordable water and sanitation for the rural and urban poor, and on the role of technology in advancing sustainable development and social equity.

CS Sharada Prasad, the photographer, earned his PhD from Energy & Resources Group, UC Berkeley in 2018. He is currently an Assistant Profes-

sor at the Azim Premji University, Bangalore, India. He is also a researcher, sanitation specialist, and WASH consultant. His research is focused

on sanitation access and work in low and middle income countries. ♦



Dr. C.S. Sharada

## — RAJAN —

*It's December and we're in Lucknow.*

Old Lucknow is a city of medieval architecture and narrow alleys. The alleys are crowded, with gutters on either side that drain away anything that flows--rainwater, bath water, kitchen waste, human excreta. The streets have no sidewalks. On this cold winter morning, most people are indoors, but those who pass Rajan either don't see him or they say nothing.



He's cleaning out a household toilet in broad daylight, his socks and flip flops protecting his feet from the cold and the muck. The excreta is loose, so it takes several attempts to clean it all out. When he's scooped everything into his bucket, he carries it down the alley, and tips the waste into the gutters on the side. The yellowish sludge dissolves into the watery blackness.

Rajan is from the Valmiki caste, and inherited his job when he was just 14 years old. He lives with his wife and sons in a two-room house, with a small main room leading to an even smaller kitchen. The house is right next to an open drain, but is spotless inside.



With young children to look after, Rajan's wife works as a part-time domestic help. She goes into her immaculately-maintained kitchen and starts making tea for her guests. As she pours the milky tea into three tiny steel glasses, Rajan looks at the number of glasses and says he doesn't want any. Rajan doesn't

want his boys to inherit the family job. Except for the little one, they all go to school. The second one is especially bright and plans to be a bike mechanic, he says.



## — KISHEN & MEENA —

This is a community that will do just about anything to make sure their children get educated. Kishen and

Meena, like Rajan, have pinned all their hopes on education for their children. They both clean toilets. Their house is just a room, 15 feet by 10 feet. At one corner, there's a small kitchen-like setup. The house is lit by a single light bulb, but the toilet is a porcelain pour-flush one, clean and dry.



This evening, Kishen and Meena are back from a full day of work. They wash, then settle down to their dinner – *roti* and *dal*. “You know, when you start doing this work, it is hard to eat *dal* for a couple of months,” Kishen says. “Anything yellow makes you sick.”

Meena moves closer to the fire and suggests some *chai*; she hasn't had any all day. It's not that there's no time:

But “we don't eat or drink until we've washed ourselves. Cleaning the shit of these people is bad enough. I don't want to put that in my mouth.”

Their problem is TV, they say; no one touches his homework when the Hindi soap operas come on. No one even moves. “These children think that education is free. Education is free only in government schools. But our children: I save up every month to send both my children to private schools.” Meena is proud and worried all at once.



The children go to a Christian school, 3 km away from home. “Better to send the children to a school a bit far away from where we work. If other children get to know the child's caste or the parents' occupation, they bully our children.” A rickshaw comes for them, she says, they don't have to walk.



## — VASUMATI —

The next morning, just after 7am, we go out with Vasumati. Her husband doesn't want her to do this work. "But we have two children and we need money for their school, for their shoes," he says. "We could start a business with the money the government will lend us. But we don't really know how to manage a business." He's afraid the business will fail and the family will lose their home. How about a small business that does not need a big investment? A corner shop or a tea stall? "



There's no easy escape out of this job, they all know that.



Her first stop is a house that we don't even have to enter. There's a hole covered with a metal sheet about three feet away from the entrance. She slides open the door and squats in front of the opening.

How much do the households pay, we ask, as Vasumati scoops the excreta into her bucket. "Rs 50 per person per month. Children who have not reached puberty and people over 60 years are not counted... Who can argue with them? These rules have been around for a long time." She moves carefully, avoiding the water she is flushing into the gutter, then she straightens up.



"A tea stall is a great idea. People drink a lot of tea in Lucknow. But if they get to know our caste, we'll run into problems."



Vasumati takes us to her storage spot. A broom, a bucket, a U-shaped scooper, and a bamboo basket are stacked on top of one another. They are covered in dust and ash; it's easier to empty the bucket with an ash layer because the contents don't stick to it. Vasumati covers her head and hair with her scarf. She covers her nose.



She has to get going. She has 32 more toilets to clean today.

# KHABAR



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