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

The Institute’s New Campaign

CENTER FOR RESEARCH ON CONTEMPORARY INDIA

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

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

Support the Institute’s CENTER FOR CONTEMPORARY RESEARCH ON INDIA

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

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

This brings up an important point. The Institute does a lot; much of what it does, it does really well. Justifiably, it has been rewarded over the years. But the Institute can yet grow so much more.

High on that list must be the establishment of a Center focused on contemporary India — Munis D. Faruqui

MUNIS D. FARUQUI
DIRECTOR, INSTITUTE FOR SOUTH ASIA STUDIES; SARAH KAILATH CHAIR OF INDIA STUDIES; ASSOCIATE PROFESSOR, SOUTH & SOUTHEAST ASIAN STUDIES

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

A View from the Chair

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

None of this would have been possible without the imagination and support of many constituencies, including students, faculty, staff, administrators and countless donors; steady and judicious leadership at the Institute, spanning decades; and a fundamental all-round commitment to the idea that South Asia must have a central place at an institution such as ours, and one that former Chancellor Clark Kerr notably called a “multi-versity.”

This brings up an important point. The Institute does a lot; much of what it does, it does really well. Justifiably, it has been rewarded over the years. But there are important areas where the Institute can still grow. High on our list is the establishment of a named Center on Contemporary India as well as a Sheikh Mujibur Rahman Chair in Bangladesh Studies. Other longstanding priorities – such as creating endowed initiatives focused on the study of Hinduism, on the state of the environment (cont’d on page 3)
LAURENCE STEPS DOWN AS CHAIR OF THE INSTITUTE
— his tenure as remembered by Faculty & Friends

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

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

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

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

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

As the Chair who preceded Lawrence, I stepped down with pleasure (and relief!), knowing that the then Center, now Institute, would be in the hands of an intellectual who cared both about the intellectual practices in South Asia and about the everyday culture and politics of the nations that constitute it. I’d like to mention two particular qualities that Lawrence’s directorship of the Institute really foregrounded. First, I will add my voice to everyone else who writes an appreciation of Lawrence and point to the quality that Lawrence’s directorship of the Institute really foregrounded. — Raka Ray, Sociology

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

Although as a retiree I rarely come to campus these days, what I have heard and seen about Lawrence’s achievements as Institute chair is exceptional and exciting. Most visibly of course, building on the work of his predecessor Raka Ray, Lawrence has transformed the old Center as Chair over a decade ago, hosting subordinating a full-fledged Institute, instituting a festschrift for his former days at Berkeley. In so doing, with amazing energy and enthusiasm, he has nourished the development of fresh approaches to scholarship on South Asia, and dramatically enhanced Berkeley’s leadership in the field. His successor will find a sturdy structure on which to build. — Tom Metzger, History (Emeritus)
New fund & lecture series in 2016

THE BHATTACHARYA INDIA FUND

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

The Lectureship will enhance UC Berkeley’s impressive strengths in contemporary South Asia Studies by making an impact on the way India is perceived and understood in the United States. This is a moment of profound importance in India as it stands at the cusp of two worlds—a democratic and modern world on the one hand and a backward-looking, neo-traditional world on the other. The annual lectureship will create a forum where prominent figures both from the global academic community, as well as from the world beyond academia, including journalists, artists, leaders of civil society, and business leaders, will share their ideas about where India is going economically, socially and politically, with Berkeley and the larger community.

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

About the Donors:
KIMI & SHANKAR BHATTACHARYA

Kimi and Shankar (MBA ’75) Bhattacharya have been avid supporters of UC Berkeley and the Institute for South Asia Studies ever since the first time they met in Sproul Plaza in 1971. Shankar was born in India and moved to the US after completing his undergraduate engineering from IIT-Kharagpur. Kimi was born in the Fiji Islands where her grandparents had migrated to from India as indentured labor in the late 19th century. She came to the US as a young girl with her parents. She started her undergraduate studies at UC Berkeley but moved to San Francisco State to pursue a BA in Fine Arts. Shankar is a retired utility executive and Kimi is a retired school teacher and they are both long-time Oakland residents.

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

— Kimi & Shankar Bhattacharya

The Inaugural Bhattacharya Lectureship on the Future of India

The lectureship will be named the Bhattacharya Lectureship on the Future of India, in honor of Dr. Ramachandra Guha, who has written the definitive histories of the country’s past 70 years, reflected on India’s evolution since its independence.

We were honored and pleased that Dr. Guha accepted our invitation to serve as our inaugural speaker in the Bhattacharya Lectures on the Future of India. Dr. Guha, who has written one of the definitive histories of the country’s past 70 years, will reflect on India’s evolution since its independence.

Ramachandra Guha
New in 2017:

THE BHATTACHARYA GRADUATE FELLOWSHIP

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

The 2017 Award Recipients:

RESEARCH TRAVEL

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

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

CONFERENCE TRAVEL

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

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

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

For application procedures & eligibility requirements please visit southasia.berkeley.edu/bhattacharya-india-fund

Deadline: MID APRIL

New Lecture Series in 2017

THE ISAS-VSB LECTURES ON RELIGION IN THE MODERN WORLD

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

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

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

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

CELEBRATING THE LIFE & LEGACY OF GERALD BERREMAN

On October 13, 2016, the Institute organized a symposium under the stewardship of Prof. Alex von Rospatt to celebrate both the life and legacy of the late UC Berkeley Anthropologist, Prof. Gerald Berreman and to mark the launch of the newly established Berreman-Yamanaka fund in support of Himalayan Studies.

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

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

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

New Fund in 2017

THE BERREMAN-YAMANAKA FELLOWSHIP FOR HIMALAYAN STUDIES

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

For application procedures & eligibility requirements please visit southasia.berkeley.edu/himalayan_studies_ucb

Deadline: MID APRIL
BERKELEY-AIPS URDU LANGUAGE PROGRAM IN PAKISTAN

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

The 2017 BULPIP Cohort
Ali Imam: B.A. in Economics and in Urdu

More information at southasia.berkeley.edu/BULPIP
Application Deadline: Mid February

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

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

The 2017 Fellowship Awardees

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

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

The 2017 Scholarship Awardees

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

The 2017 Internship Awardees

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

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

More information at chowdhurycenter.berkeley.edu/FUNDING
Deadline: End February

More information at chowdhurycenter.berkeley.edu/INTERNSHIP
Deadline: End April

THE MAHARAJ KAUL MEMORIAL GRANT

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

The 2017 Award Recipients:

RESEARCH TRAVEL


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

CONFERENCE TRAVEL

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

More information at southasia.berkeley.edu/MAHARAJ-KAUL-GRANTS
Deadline: Mid April

HART FELLOWSHIPS FOR TAMIL STUDIES

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

• The Hart Fellowship for Tamil Studies which provides grants of up to $2000 for research and $500 for conference/library travel

• The Bodha Pravaham Undergraduate Fellowship for Tamil Studies supports two awards of grants of $900 for research travel to South Asia for Cal undergrads.

The 2017 Hart Fellows

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

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

The 2017 Bodha Pravaham Fellows

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

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

More information at southasia.berkeley.edu/HART-FUND
Deadline: Mid April

FLAS FELLOWSHIPS — funding for studying South Asian languages

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

The 2017 Award Recipients:

ACADEMIC YEAR AWARD

HINDI: Tara Qansalves (UC Berkeley). Sohini Pillai (UC Berkeley)

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

TAMIL: Ned Dostaler (UC Berkeley). Keith Cantu (UC Berkeley)

URDU: Rachel Hyland (UC Berkeley)

SUMMER AWARD

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

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

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

SANSKRIT: Jessica Merritt (Indiana University-Bloomington)

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

More information at southasia.berkeley.edu/FLAS-FELLOWSHIPS
Deadline: Mid January
Harsha Ram: A question that struck me about your work is how consistently you return to the problem of class. You don’t try to escape from class into gender or into ethnicity or race, but the fundamental question of human inequality seems to be haunting you from the moment you began making movies. One of the things that strikes me (I’m saying this as an Indian and as an American) is the way that all of us both in India and Oakland cope with life by desensitizing ourselves. There’s a certain kind of numbness that becomes an operative or necessary condition for living life, particularly imagining it in Africa. How is it that you have overcome this kind of Indian numbness that I think many people in the audience would recognize as familiar? Why is it that you return to things that most Indians would take for granted, the servants, the hierarchies, the street life, the squalor and so forth? This comes, as we move into Monsoon Wedding, that you very consciously chose to parallel you understand that it’s not so simple. Salaam Bombay for instance, came out of when I was making the documentary and was living with the strippers in their tenement in Qatkapor. I did that for a whole month because I wanted to create trust and I really wanted to understand what their life was like. Because I actually lived with these women, Rekha and Rosie. I was sometimes considered a stripper by the tenement that I was living in. That was also very interesting and very important because then you really understand what it’s like to face those double standards. The men who come to see you take your clothes off and the men who will spit on you when you come home. It was very palpable and visceral and for me it was very important to not just observe from an exalted place but to actually get in there. Because when you get in there, you understand that it’s not so simple. In a small film that many have not seen called Children of Desire and Sex, about women who go through amniocentesis to understand if it’s a boy or a girl, and if it’s a girl, they have the abortion. I wanted to investigate this. I stayed in a clinic in Bombay for several months. Meeting people who would come there. Asking them if I could follow them as they had their abortion and waited for the results. And asking what would they do. The person who let me do that was an anemic, weak woman who said “I just want a son.” And her husband, contrary to the belief that men only want a boy said, “please don’t go through with this. You’re weak and won’t be able to sustain this.” But she persisted. And as I was filming her and, fortunately or whatever, she had a boy. Her husband, the reality is, couldn’t believe that she had put herself through that ordeal. The reality of life is much more revealing and much more unexpected than what you think it might be. And that’s what’s so very amazing about making films and write and engaging with life in that way. You never know what the story is going to be. And that’s a very interesting lesson even as I make fiction films - the unpredictability of life, the contradictions, the complexities in many of these stories. I made a film called Laughing Club of India about people who take laughing seriously. I followed people who came to this laughing club every morning to laugh in Bombay. And, I went home with each of the 18 people to ask about their lives. Each of them had come to needing laughter through an abject sense of loss; suicide of their son or the end of a 90 year old friendship. Different, different stories. But life always teaches you something that you have no expectation of. In my work I like to remember that it is not two-plus-two. Nothing is two-plus-two. It is absolutely mysterious as to what makes something work. My background and growth has come from documentary, how life is lived and how it is unfolding. I try to bring that in to fiction so I can create and control narrative but keep the electricity of living in it. HR: To bring together some of the threads of the wonderful answer you just gave, we started with class and then moved on to so many other things. You begin with this fact of everyday continued exposure to inequalities of gender or of class but you also embrace a kind of immersion relationship to your subject matter that allows you to both become part of your subject or, at th every least, erase yourself or at the very least be aware of yourself as someone who needs to be surprised or radically open. I’m now transitioning because I wanted to talk a little about the one final kind of in-betweenness that we could all talk about before we open it up to audience. We’ve talked about in-betweenness of spaces, of places, continents, of gender, but we haven’t talked about the in-betweenness of the artistic medium. That is the way in which you work between genres. And it struck me that up till now that you’ve done something that so many filmmakers do very well. Which is to adapt a book or text to the cinematic form. So we have a Thackeray, Jhumpa Lahiri, Mohsin Hamid, and a Vatsyayana for the Kama Sutra. With the play, it strikes me that we’re dealing
The Sarah Kailath Memorial Lecture on "Women & Leadership"

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

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

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

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

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

The Namesake came out of a great sense of grief over losing my mother-in-law who died unexpectedly in NY and burying her in a country that was not her home. That was so shocking. It was my first experience of that kind of loss. It was in that mood of melancholy and mourning that I could not understand that I read Jhumpa’s book and felt a kind of solace that someone had understood the situation I was in. Because that story was based in Calcutta and in Cambridge, both homes of mine, I felt I had a way in. Because it was inspired by my own family. I chose to look at the book not as how Jhumpa had written it - which was a third of parents, a third of their son, Gogol, and then Gogol’s life as an American. I chose to make it about the parents. I knew that I would make it Ashok and Ashima and that Gogol would be a part of the story. It was really about the love story between the parents which is what inspired The Namesake and colored my making of it.

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

The Namesake, both homes of mine, I felt I was based in Calcutta and in Cambridge, both homes of mine, I felt I had a way in. Because it was inspired
The Fulbright Pakistan Social Entrepreneurship & Re-entry Seminar
HELPING PAVE THE WAY FOR SOCIAL ENTREPRENEURSHIP IN PAKISTAN

In April 2017, for the second year running, the Institute for South Asia Studies at UC Berkeley was awarded a grant from the Institute of International Education (IIE) and the Department of State’s Bureau of Educational and Cultural Affairs to host the Fulbright Pakistan Social Entrepreneurship & Re-entry Seminar, a seminar designed to prepare Pakistani Fulbright Fellowship awardees for their return home and to introduce them to the field of social enterprise. Organized at the Oakland Marriott Hotel, between April 27 and May 1, 2017, this 4-day seminar welcomed 144 students representing a diverse range of disciplines at different academic institutions across the US to the Bay Area.

The opening seminar began with welcoming remarks by Prof. Munis Faruqui (Chair of the Bay Area Pakistan Initiative), Stephanie Reed (Fulbright Program Officer at UC Berkeley) and past alumni. The keynote speech by Amra Tareen, founder of Littlecast and President of OPEN Silicon Valley, addressing the 2017 Pakistan Fulbrighters at the U.S. Department of State, and Ambassador Abdul Jabbar Memon (Consulate General of Pakistan, Los Angeles) were all congratulated the students on their time at OPEN. Lawrence Cohen, a debrief session for the students to reflect on their final day of the seminar took place in UC Berkeley. The first, “Map Vest: My Power, Your Power,” which was led by Assistant Dean of the Goldman School of Public Policy, Sudha Shetty, showed the students how to leverage their existing skillsets for starting a social enterprise, fund-raising, or lobbying for legislation. It prepared the students to begin thinking about how they could all become social entrepreneurs by using their existing talents. The Re-entry Aspect of the program, following lunch, was planned in conjunction with Jason Patent and Lauren Moloney-Encarnacion, both from the Center for Intercultural Leadership in UC Berkeley. The seminar provided students with strategies to integrate what they had learned in the US with their lives and future career decisions.

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

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

The 2016 Mahomedali Habib Distinguished Lecture on Pakistan

The 4th Annual Mahomedali Habib Distinguished Lecture on Pakistan was delivered on Nov, 6, 2016 by Prof. J. Mark Kenoyer, Professor of Anthropology at the University of Wisconsin, Madison and one of the world’s leading authorities on the ancient Indus Valley civilization. Using his decades-long experience of carrying out excavations and research on the Indus civilization, Prof. Kenoyer presented a fascinating overview of the major cities of the Indus civilization in Pakistan and India, along with a discussion of smaller settlements. His talk touched upon several recent discoveries that highlight the role different regions of northwestern South Asia have played in the formation of this early urban society. He ended his talk by describing recent excavations in Oman that evidence how far reaching the impact of the Indus Civilization on later cultures was and continues to be up to the present. Richly illustrated with interesting facts, images and reflections gathered during 50 years of field work that few archaeologists have had with Indus materials and sites, Prof. Kenoyer’s talk was attended by standing-room only audience.

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

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

The Mahomedali Habib Distinguished Lecture on Pakistan

The Mahomedali Habib Distinguished Lecture on Pakistan is named in honor of the 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 the knowledge about Pakistan in the United States as well as creating opportunities for US and Pakistan-based scholars to dialogue.
The Berkeley-AIPS Urdu Teacher Training Program completed its third year of supporting Pakistan-based Urdu lecturers to receive training in teaching Urdu. Funded by the U.S. Dept. of State, this program aims to foster cooperation between academic institutions in the U.S. and Pakistan as well as develop Urdu as a Second Language teaching capacities in Pakistan. Since the program’s inception it has funded and successfully trained seven Urdu instructors from Pakistan.

In the spring of 2017, the program sponsored Sadra Afzal to participate in a three-month-long training program at the University of Washington, Seattle. Ms. Afzal teaches Urdu at the International Islamic University in Islamabad and Government College for Women in Rawalpindi. At the University of Washington, Ms. Afzal was hosted by the South Asia Center and trained by Mr. Jameel Ahmad, a Senior Urdu lecturer in the Department of Asian Languages and Literature. Also in Spring 2017, the program sponsored Faiza Saleem to be trained at the University of Texas, Austin. Ms. Saleem is completing her PhD. in linguistics from Bahauddin Zakariya University in Multan and has been serving as an Urdu instructor for the Berkeley-AIPS Urdu Language Program in Pakistan since its inception in 2014. Ms. Saleem was hosted by the South Asia Institute and trained by Dr. Akbar Hyder, Associate Professor in the Department of Asian Studies. In Summer 2017, the program sponsored Bilal Tanweer, an Assistant Professor in the Dept. of Humanities & Social Sciences at the Lahore University of Management Sciences. Mr. Tanweer spent five-weeks attending the Summer 2017 SASLI Urdu program at the University of Wisconsin-Madison. Following his stint in Madison, he attended a two-day workshop at the University of Washington where he received further training in curriculum design and development.

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

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

From L: Salman Hyder, Bilal Tanweer, Syed Akbar Hyder, Jameel Ahmed, Syed Babar Ali, and Max Bruce
Providing Safe Drinking Water in South Asia

—An Arsenic Remediation Project led by Prof. Ashok Gadgil & the Gadgil Lab Team

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

A research team led by Prof. Ashok Gadgil at Lawrence Berkeley National Laboratory, and Civil and Environmental Engineering Department of University of California Berkeley, has developed and patented ElectroChemical Arsenic Remediation (ECAR) technology to meet international drinking water quality standards for arsenic while supporting a sustainable and scalable business model. They first verified ECAR performance using “worst-case” synthetic groundwater and real groundwater from Bangladesh, India, and Cambodia. Then field trials of an ECAR 600L pilot plant were conducted successfully in a multi-month operation at Dhapdhapi High School, a rural school near Kolkata, India, over 2012-2014. In the field trials, the research team demonstrated that ECAR produced treated water with an arsenic concentration less than 5 parts per billion (ppb) consistently, which is well below the WHO standard of 10 ppb. An ECAR 2000L pilot plant, with a throughput capacity of 10,000 liters per day, was commissioned at the same school in August 2015, and since July 2015, water testing reports from third party national labs in India show that ECAR treated water is in compliance with Indian drinking water standards in all respects. Since April 2016, the 2000L plant has been operating 5 hours per day, 5 days each week, and since September 19, 2016, the plant has provided arsenic-safe water to the community of nearly 3,000 people free of cost.

On January 30, 2017, the operation of the plant was handed over to the Indian industrial partner, Livpure, who has been operating the plant since that date, and continues to provide free access to arsenic-safe water for the school per their agreement with the school. On September 15, 2017, Livpure started commercial sale of arsenic-safe water to the community near the school, utilizing excess capacity of the plant after

(cont'd on next page)
Back to South Asia—a summer exploring safe water access in non-household settings in Nepal

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

How did you spend your summer?

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

What drives your research? and why Nepal?

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

What has been the most fascinating part of working in Nepal?

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

Why are you interested in studying water access in non-household settings?

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

What are your goals for the future?

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

Notes from the Field

Pancham Yadav is a second year undergraduate from Gurgaon, Haryana, studying computer science and cognitive science.

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


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

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

Jeff rapidly made a name for himself in the field of Southeast Asian Studies. Between 1998 and 2014, he published on a wide variety of subjects, including Indonesia during the Soeharto years, the place of the Nineteenth Century Javanese religious cleric Tuanku Imam Bondjol in contemporary Indonesia, and overlaps between anti-Semitism and anti-Chinese sentiments in colonial and post-colonial Indonesia. In 2008, he published a much admired book, Muslims and Matriarchs: Cultural Resilience in Indonesia through Jihad and Colonialism (Cornell University Press). In 2010, an Indonesian translation came out, and in 2011 the Association of Asian Studies awarded the book the Harry Benda Prize in Southeast Asian Studies. At the time of his death Jeff was working on a potentially groundbreaking study, located at the intersections of history, art history, and literary studies, on the famous Indonesian philosopher and painter Nashar.

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

In a department with a record of teaching excellence, Jeff was one of the most effective and most popular teachers. He taught courses on insular Southeast Asia, Islam in Southeast Asia, culture and art in Indonesia, and Indonesian history. As an undergraduate teacher, Jeff was known for great storytelling skills and devotion to his students. For graduate students, he was a particularly perceptive and steadfast advisor who never refused reading and commenting on multiple drafts of research papers, dissertation chapters, postdoctoral applications, job letters, and job talks.

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

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

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

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

South Asian Studies suffer a terrible blow with the untimely passing of two leading scholars with deep connections with UC Berkeley

NOTEED SCHOLAR OF THE TAMIL EXPERIENCE IN SOUTH INDIA AND SRI LANKA AND A PROFESSOR IN THE DEPARTMENT OF ANTHROPOLOGY AT PRINCETON UNIVERSITY, ISABELLE CLARK-DECÈS

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

Isabelle earned her B.A. and Ph.D., both in Anthropology, from UC Berkeley. Clark-Decès is survived by a daughter, Penelope Nabokov, of Berkeley; two brothers, Pierre Tabolet and Philippe Tabolet, of France; and longtime partner Frederick Smith.

On July 22, KAVITA DATLA, a widely respected scholar of Urdu language politics, British colonialism, and the princely state of Hyderabad, passed away after a long fight with cancer. An Associate Professor in the Department of History at Mount Holyoke College, Kavita completed her Ph.D. at UC Berkeley under the supervision of Prof. Thomas Metcalf. Kavita is survived by her parents, Sita and Raju, and brothers, Vishnu and Bobby. All of us at the Institute extend our love and condolences to the family, students, and many dear friends of Isabelle and Kavita.

THE HADLER FUND

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

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

For more information regarding this fund please contact Prof. Jake Dalton (jakedalton@berkeley.edu) or Prof. Munis Faruqui (faruqui@berkeley.edu)
Bharati Mukherjee, acclaimed writer and UC Berkeley professor emerita of English, died Jan. 28 at 76 from complications related to rheumatoid arthritis and cardiomyopathy.

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

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

Blaise, who is also a writer, said he first met Mukherjee in 1962 during graduate school in the Iowa Writers’ Workshop at the University of Iowa. Blaise recalled Mukherjee’s bravery, single-mindedness and honesty as the qualities he most admired in her. Amitabha Basu, a lecturer in the Dept. of English. Prof. Mukherjee, whose many works examined the Indian American immigrant experience, was one of the pathbreaking Indian American writers in the US who paved the way for many others.

In Memoriam

In Memoriam

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

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

"Think the Iliad and the Odyssey, and the Bible in one package, and you might get a sense of it," says Goldman, recalling the Ramayana’s simultaneously literary and religious stories of love and war, sex and violence, and mundane daily struggles sprinkled with multi-headed monsters and an army of shape-shifting monkeys.

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

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

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

Of course, there were complications.

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

Some controversial segments were even excised from regional variants of the epic. Eventually a critical edition of the original poem Ramayana was produced in the 1960s and ’70s by the Oriental Institute of Baroda, India, from dozens of manuscripts collected from across the Indian subcontinent. Older translations into European languages generally were laden with awkward “thees” and “thous,” says Goldman. They were, of course, also not based on the critically reconstructed text.

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

AN EPIC DREAM: In November 2016, Princeton University Press published...
rule and the perils for monarchs who don’t fill their subjects’ needs, according to Princeton’s summary.

**EPILOGUE.** The translation concludes by extolling the rewards awaiting all who read, recite or hear the Ramayana. “One, of course, has mixed feelings about the end of what has been a roughly 40-year-long project,” says Goldman. “It’s been a lot of hard work, but was also a labor of love and we will miss working on it together.”

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

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

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

Reprinted from Berkeley News with permission from the author.
EMPOWERING INDIAN COMMUNITIES

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

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

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

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

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

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

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

Through the Teaching Learning Methods, the students are able to utilize hands-on techniques to improve their language, math and English skills. One of the most popular TLMs is the Oriya Story Cards, which encourage the kids to creatively write, read and share their own stories. The LEPs address many of the fundamental disparities these children have, and work innovatively to improve their basic literacy.

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

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

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

Reprinted from www.indiaweek.com with permission from the author.

TATA SOCIAL INTERNSHIP PROGRAM IN INDIA

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

The 2017 Tata Interns

• Katie Jocelyn: Tata Medical Center
• Marylin Longley: Tata Medical Center
• Angelica Zocchi: Sir Dorabji Tata Trust
• Margaux Payton: Taj Hotels
• Mei Lin Jackson: Tata Steel
• Gopika Mavalankar: Tata Steel

For application procedures & eligibility requirements please visit southasia.berkeley.edu/TATA

Deadline: Mid February

Showcasing the work of Cal undergraduates working on South Asia

YOUNG SCHOLARS RESEARCH SYMPOSIUM

by Srdesvi Prasad

On May 2nd, 2017, the Institute hosted its 2nd annual Young Scholars Research Symposium, a symposium aimed at showcasing undergraduate South Asia-related research at UC Berkeley. The students selected for the symposium worked on a diverse range of topics on South Asia.

Ariana Pemberton, a senior at Berkeley studying History of Art, traveled to Kashmir in summer 2016 to study the Martand Sun Temple. Ariana argued that the Martand sun temple, the project of Kashmir’s Karkota dynasty ruler, Lalitaditya, was used to shape a political identity of himself as a Chakravartin, a universal political and religious leader. Sanchit Shorewala, a graduating senior majoring in Economics and Statistics, analyzed colonial peasant revolts to determine how it affected the outcomes of present-day agrarian reforms.

Sanchit argued that the revolts and the development of a “class-conscious” peasantry was crucial for the success of the Communist-led reforms in Kerala and West Bengal in improving the rural land structure from 1950-1980. Rebecca Dharmapalan, a junior Sociology student, presented a film thesis that examined the themes of immigration, migration, civil war, genocide and freedom’s effects on self-identity. Using her four South Asian grandparents as the focal point of her student, Rebecca sought to understand how their stories of struggle allowed them to simultaneously assimilate, hold onto their culture, and to define themselves through their migrations.

The next presenter, Zhuo Shi, a graduating senior double majoring in Molecular and Cell Biology and Economics, presented a paper analyzing how the Patent Amendment Act of 2005 affected domestic companies and multinational subsidiaries in India. Examining the outcomes of net sales, pre and post profits, and R&D expenditures, Zhuo ultimately identified that the Patent Act did not differentially affect domestic companies compared to multinational subsidiaries. Our final presenter was Lei Dingkun, the Institute’s Visiting Scholar for 2016-2017. Dingkun presented a literature review of the challenges of SEZ development in India and the methodologies that he was planning on pursuing as he began his PhD dissertation research. The Institute for South Asia Studies looks forward to continuing to host symposiums that showcase excellent South Asia Related undergraduate research work at UC Berkeley.
New South Asia Faculty

Sharad Chari returns to his alma mater UC Berkeley, where he did his B.A., M.A., and Ph.D., as an Associate Professor in the Department of Geography. An ethnographer who uses tools from geography, social anthropology and history, his research has ranged from world politics and trajectories of capital, to state racisms and the biopolitics of segregation. He has been a Postdoctoral Fellow at the Michigan Society of Fellows at the University of Michigan and has taught in the Departments of Anthropology and History at the University of Michigan and the University of the Witwatersrand, the School of Development Studies at the University of KwaZulu-Natal, the Department of Geography and Environment at the London School of Economics, and NYU’s Metropolitan Studies program in London. More on Prof. Chari at geography.berkeley.edu/people/regular-faculty/sharad-chari/

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

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

New Visiting Faculty

The India Reporting Project

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

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

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

Since then, India’s middle class has grown rapidly, and Bangalore now has more IT professionals than Silicon Valley. India’s highly educated workforce is entering the global market, and the country is quickly becoming a major economic power. But it is also true that a majority of Indians still depend on agriculture to make a living, lack access to safe drinking water and cannot access basic health care. More people in India subscribe to a cell phone service than have access to a proper toilet, an oft quoted fact that illustrates the tension between a country moving forward and those being left behind.

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

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

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

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

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

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

Ms. Anand was previously a correspondent for 17 years at The Wall Street Journal, where she was part of a team that won the 2003 Pulitzer Prize in ex-planetary journalism for a series of articles on corporate scandals. In addition to the Pulitzer, she won a Gerald Loeb award in 2006 for reporting on the causes and consequences of the high price of medicine. In 2013, she was recognized by the International Consortium of Investigative Journalists for her work on drug-resistant tuberculosis. She is the author of The Cure: How a Father Raised $100 Million — and Bucked the Medical Establishment — in a Quest to Save His Children (2006). The book was made into “Extraordinary Measures,” a movie starring Harrison Ford. Ms. Anand holds a B.A. from Dartmouth College. She began her journalism career at the Cape Cod News, a free weekly newspaper in Massachusetts, and later made the leap to The Boston Globe as a political reporter for the city and state politics.

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

Geeta Anand

Former Deputy Prime Minister L.K. Advani with students from the inaugural 2003 India reporting class.
ROBERT GOLDMAN WINS WORLD SANSKRIT AWARD FOR 2017

Renowned Sanskrit scholar Robert P. Goldman has been honored with the World Sanskrit Award for 2017 by the Indian Council on Cultural Relations (ICCR) for his work on Sanskrit language and literature and for the completion — under his direction — of the seven-volume, 5,000-page translation and annotation of the monumental Sanskrit epic poem the Ramayana of Valmiki. The award was initiated in 2015, when it was announced by India’s external affairs minister during her inaugural address at the 16th World Sanskrit Conference. It carries a prize of $20,000. The ICCR plans an award ceremony in November in New Delhi.


Shakthi Nataraj

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

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

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


Robert Goldman

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


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 Love across the Global South: Popular Cinema Cultures of India and Senegal

Love across the Global South explores interconnections between South Asian and African popular cultures through film posters, footage, and memorabilia. Focusing on the circulation of Bombay cinema, South Asia’s largest film industry, in Senegal, West Africa, the exhibition foregrounds the role of transnational film cultures and fan clubs in shaping affinities across the Global South. High-lighting archival material held by UC Berkeley—including a collection of twentieth-century popular film magazines and films housed at the Media Resources Center—the exhibition harnesses library holdings to nuance campus debates on race, globalization, and visual representation while experimenting with new curatorial practices that emphasize Afro-Asian connections in an expanded Indian Ocean imaginary. The exhibition is curated by Sugata Ray (Asst. Professor, History of Art), Ivy Mills (Lecturer, History of Art), Liladhar Pendse (Librarian, Central Asian and Eastern European Studies), and Adnan Malik (Curator, Asian Collections, South/Southeast Asia Library). The Mellon Curatorial Preparedness Initiative funded Curatorial Assistantships for History of Art Department graduate students Shivani Sud and Randip Bakshi.
I grew up on the mean streets of Calcutta, spending much of my boyhood and youth in a cramped rented house on a narrow bye-lane of North Calcutta, with no running water or flush toilet, and all the rooms packed with refugee relatives from East Bengal, recently displaced by the violent Partition of India. My father, as an educator, was not very poor by Indian standards, but he had to support most of those relatives; he had no savings as whatever was left of his income he spent on good food and books. Very early in my childhood he instilled in me an appetite for both, and the habit of rational, irreverent thinking and a deep sense of irony.

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

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

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

Economics gave me a deeper understanding of the incentive mechanisms that provide the micro-foundations of stable social institutions. I was simultaneously put off by the various failures of (and the injustices flowing from) the market mechanism and fascinated by its superb ability to coordinate resource allocation and to discipline inefficiencies. The search for social organizing principles that can combine the coordinating and disciplining functions of the market with the objectives of social justice and political accountability pervades through much of my work in economics—from my dabbling in models of ‘market socialism’ (in a world where central authorities are limited by a severe lack of lo-

PRANAB BARDHAN

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

Musings on a Professional Life

declined to be part of a global village of thinking people. At the same time I shared with some friends the passion to read, write and participate in the rich and vibrant tradition of Bengali literature. In the early days of college I was, however, most attracted to the discipline of history, and to the Marxist way of finding coherent patterns in a jumble of events, although I was repelled by what I read about the brutalities of Stalinist Russia and the dogmatism I saw in the Marxists around me. I gravitated to economics as I wanted to understand better the economic interpretation of history.

Economics gave me a deeper understanding of the incentive mechanisms that provide the micro-foundations of stable social institutions. I was simultaneously put off by the various failures of (and the injustices flowing from) the market mechanism and fascinated by its superb ability to coordinate resource allocation and to discipline inefficiencies. The search for social organizing principles that can combine the coordinating and disciplining functions of the market with the objectives of social justice and political accountability pervades through much of my work in economics—from my dabbling in models of ‘market socialism’ (in a world where central authorities are limited by a severe lack of lo-

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

PRANAB BARDHAN

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

Musings on a Professional Life

declined to be part of a global village of thinking people. At the same time I shared with some friends the passion to read, write and participate in the rich and vibrant tradition of Bengali literature. In the early days of college I was, however, most attracted to the discipline of history, and to the Marxist way of finding coherent patterns in a jumble of events, although I was repelled by what I read about the brutalities of Stalinist Russia and the dogmatism I saw in the Marxists around me. I gravitated to economics as I wanted to understand better the economic interpretation of history.

Economics gave me a deeper understanding of the incentive mechanisms that provide the micro-foundations of stable social institutions. I was simultaneously put off by the various failures of (and the injustices flowing from) the market mechanism and fascinated by its superb ability to coordinate resource allocation and to discipline inefficiencies. The search for social organizing principles that can combine the coordinating and disciplining functions of the market with the objectives of social justice and political accountability pervades through much of my work in economics—from my dabbling in models of ‘market socialism’ (in a world where central authorities are limited by a severe lack of lo-

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

PRANAB BARDHAN

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

Musings on a Professional Life

declined to be part of a global village of thinking people. At the same time I shared with some friends the passion to read, write and participate in the rich and vibrant tradition of Bengali literature. In the early days of college I was, however, most attracted to the discipline of history, and to the Marxist way of finding coherent patterns in a jumble of events, although I was repelled by what I read about the brutalities of Stalinist Russia and the dogmatism I saw in the Marxists around me. I gravitated to economics as I wanted to understand better the economic interpretation of history.

Economics gave me a deeper understanding of the incentive mechanisms that provide the micro-foundations of stable social institutions. I was simultaneously put off by the various failures of (and the injustices flowing from) the market mechanism and fascinated by its superb ability to coordinate resource allocation and to discipline inefficiencies. The search for social organizing principles that can combine the coordinating and disciplining functions of the market with the objectives of social justice and political accountability pervades through much of my work in economics—from my dabbling in models of ‘market socialism’ (in a world where central authorities are limited by a severe lack of lo-

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

PRANAB BARDHAN

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

Musings on a Professional Life

declined to be part of a global village of thinking people. At the same time I shared with some friends the passion to read, write and participate in the rich and vibrant tradition of Bengali literature. In the early days of college I was, however, most attracted to the discipline of history, and to the Marxist way of finding coherent patterns in a jumble of events, although I was repelled by what I read about the brutalities of Stalinist Russia and the dogmatism I saw in the Marxists around me. I gravitated to economics as I wanted to understand better the economic interpretation of history.

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

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

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

Rural Poverty (1984) and edited a volume on The Economic Theory of Agrarian Institutions (1989); several years later I was pleased to observe the definitive turn of economics in general to seriously tackle institutional issues. From Berkeley I served as the chief editor of the Journal of Development Economics (the premier journal for development economists) for 18 years and tried to help the journal reflect some of the major changes that were taking shape in the discipline.

One macro political issue that interested me right from the beginning of my research career is the inability of a heterogeneous and unequal society like India to easily resolve collective action problems. The invitation to give a set of endowed memorial lectures at All Souls College, Oxford gave me the opportunity to speculate on India’s long-standing economic problem of public underinvestment in long-term projects of building physical infrastructure, explaining it in terms of a collective action problem, and also to speculate, even more wildly, that the same social heterogeneity which may be behind India’s investment problem is also what made democracy survive in India, against considerable odds, as a device for transactional negotiations among disparate non-trusting groups. These lectures came out in a short book titled The Political Economy of Development in India (1984), which attracted some attention from political scientists, but very little among my economist colleagues.

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

Over the years as I became more convinced of the ‘failures’ of the centralized state, I also explored the factors that contribute to governance failures at the local level, whether in community management of the local commons or in the delivery of social services by locally elected governments. In collaboration with Dilip Mookherjee, I carried out several theoretical exercises on the advantages and disadvantages of decentralization, along with repeated field surveys in West Bengal villages on the impact of elected village councils on land reforms and anti-poverty programmes. These projects were part of a research network of international scholars around the theme of inequality, funded for over a decade by the MacArthur Foundation and co-directed by myself.

My abiding interest in the complexities of political economy has kept me skeptical of easy ideological solutions and yet appreciative of the constant human striving for social-institutional improvement. As Antonio Gramsci said, it was a world that had to be won, not to be disillusionsed.
What’s Inside

The Sarah Kailath Lecture by Mira Nair: Between Worlds
Musings on a Professional Life by Pranab Bardhan

The Bhattacharya Lecture on the Future of India by Ram Guha

Berkeley in South Asia

In Memoriam
Bharati Mukherjee, Jeff Hadler
Pakistan@Berkeley

TELL HER STORY

ANNouncing a new contest

Tell her story in the most creative way you can

through images OR short 2 minute videos
Include a description in English in 300 words
Upload your story to the Facebook contest page

SUBMIT A STORY FOR A CHANCE TO WIN

a $5000 grand prize | a paid trip to Berkeley | featured on Facebook

TO SUBMIT A STORY

Think of a woman from South Asia who has effected change
Tell her story in the most creative way you can
to Facebook contest page

DEADLINE

5 PM PST | JANUARY 15, 2018

CONTEST SPONSORS

THE INSTITUTE FOR SOUTH ASIA STUDIES AT UC BERKELEY & FACEBOOK

MORE DETAILS AT SOUTHASIA.BERKELEY.EDU/TELL-HER-STORY