

# KHABAR

FALL 2014 & 2015

## LEADING THE WORLD IN BANGLADESH STUDIES U.C. BERKELEY LAUNCHES THE FIRST BANGLADESH STUDIES CENTER IN THE U.S.

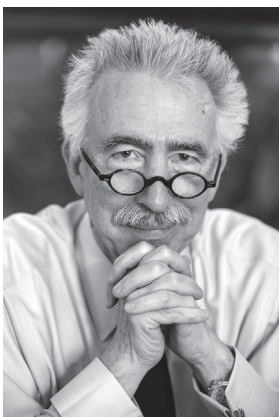
**M**onday, March 30, marked the official opening of UC Berkeley's Subir & Malini Chowdhury Center for Bangladesh Studies.

Endowed by the Subir and Malini Chowdhury Foundation, Berkeley's Bangladesh Center is the first of its kind outside of Bangladesh. The seed funding provided by the Chowdhury's will support, among other things, public lectures, conferences and symposiums to encourage collaboration among researchers and offer undergraduate scholarships and graduate fellowships.

UC Berkeley Chancellor Nicholas Dirks presided over the invitation-only ribbon-cutting at the campus's Institute for South Asia Studies, accompanied by a rendition of the Bangladesh national anthem by Wahida Rashid, a UC Berkeley alumna, and assembled Bangladeshis.

The Chancellor in his remarks noted, "(Bangladesh is) a nation that still struggles with all kinds of issues and challenges," "But (it) is also a sign of great hope and optimism ... that we will be able to explore together as we engage with our colleagues and scholars — both here, elsewhere in the United States, across the world and in Bangladesh," he added.

The Bangladeshi Ambassador to the US, His Excellency Mohammed Ziauddin, in a congratulatory note on the occasion, thanked Subir Chowdhury and the univer-



sity and wished the center great success.

The ceremony was followed by an open-to-all lecture, "A Quiet Revolution in Bangladesh," by Sir Fazle Hasan Abed, founder and CEO of BRAC, considered the world's largest NGO as measured by number of employees and number of people served, and with a reach beyond Bangladesh.

Sanchita Saxena, the inaugural director of the Chowdhury Center and a noted scholar of labor issues in the garments sector, in introducing Sir Fazle Abed, noted the tremendous positive developmental turn-around by Bangladesh and the role BRAC has played in it.

Sir Fazle, in his keynote remarks to a capacity audience, cautioned against focusing on negative headlines about Bangladesh, but instead, urged the audience to recognize positive trend-lines that have emerged on the country in many measures of development. He drew attention to Bangladesh's increased food production leading to self-sufficiency as

*It has been always my dream to do something for my country that can improve the quality of the livelihood of my countrymen. It was from this goal that I started to pursue top universities in the U.S. to open a research centre for Bangladesh studies. The enthusiasm and the academic quality of the University of California, Berkeley made me launch the Subir & Malini Chowdhury Centre for Bangladesh studies here*  
— Subir Chowdhury

well as the significantly reduced under-five child mortality rate and increase in life expectancy- measures in which Bangladesh has surpassed India and Pakistan, both of whom have much greater resources than Bangladesh.

Sir Fazle recounted BRAC's work in

*The center will strengthen UC Berkeley's leadership in the realm of South Asia scholarship and help us expand our ties with a growing nation that is rapidly becoming a vital player on the world's economic and political stage...and the center will be integral to our efforts to study and develop solutions to challenges that know no national border*

— Chancellor Nicholas Dirks

**THE SUBIR & MALINI CHOWDHURY CENTER FOR BANGLADESH STUDIES AT UC BERKELEY WAS OFFICIALLY INAUGURATED ON MARCH 30, 2015 BY**



**SIR FAZLE HASAN ABED**  
BANGLADESHI SOCIAL WORKER, FOUNDER AND CHAIRMAN OF BRAC, & THE WINNER OF THE 2015 WORLD FOOD PRIZE

a myriad of developmental areas such as maternal & child health, education (especially that of female children), small enterprise building, and financial services that support small and medium borrowers. He in particular noted BRAC's latest



venture, bKash, the fastest growing mobile money transfer service in the world. "How we made progress (in BRAC) is not a mystery; we worked very hard, drew on knowledge of others and used lessons learned along the way," Sir Fazle noted. He hoped the Chowdhury Center would study these efforts to carry forward the lessons learned and thus project a better image of Bangladesh to the world.

Prof. Ananya Roy who moderated the Q&A session

# A VIEW FROM THE CHAIR

by *Lawrence Cohen*

Dear friends,  
Welcome, or welcome back, to Berkeley and the perennial promise of a new school year.

Much has happened to South Asia at Berkeley since the last issue of *Khabar*. The biggest news is the establishment of the Subir and Malini Chowdhury Center for Bangladesh Studies. The Chowdhury Center is a pioneer, the first research center in North America dedicated to the interdisciplinary study of Bangladesh. Its creation was possible given a very generous gift from the Subir and Malini Chowdhury Foundation. Dr. Sanchita Saxena, who many of you know as the longtime Executive Director of the Center for South Asia Studies (CSAS), is the inaugural Director of the Chowdhury Center. Dr. Saxena is a political scientist whose work on textile labor policy comparatively between Bangladesh, Sri Lanka, and Cambodia has led her to major policy and public interventions in the aftermath of the devastating factory fires of 2012 and 2013 in Bangladesh. The core faculty of the Chowdhury Center span the fields of environmental sciences, public health, sociology, political science, and literature and history. The Chowdhury Foundation gift has also provided for undergraduate and graduate student scholarships, through which we have already begun to support top research on Bangladesh and through which we hope to recruit top Bangladesh students for study and training at Berkeley.

The second big news is indirectly an effect of the first. Now that we have begun creating research centers within the CSAS, we in effect became more than a center and the Academic Senate voted to transform us into an institute, the Institute for South Asia Studies at Berkeley (ISAS). This expansion, long overdue, reflects the continued growth of our programs in the promotion of top flight, interdisciplinary research and student training, the support of South Asian language training, and the cultivation of robust intellectual debate bringing together faculty, students, and community.

The platform of an institute allows us to develop our initiatives through the imagination of other research centers and programs, and we have begun fundraising to extend our earlier work on governance reform and on the future of cities into a more comprehensive program for the study of contemporary India, and to investigate the possibility of a research center focused on the historical and contemporary study of Hinduism. At the same time, our other funding initiatives continue apace. 2014-15 was a phenomenal year for the Pakistan Initiative, bringing major speakers and several conferences to campus and seeing the successful inaugural year of the newly relaunched Berkeley Urdu Language Program in Pakistan in conjunction with the American Institute for Pakistan Studies. We continued to support the sustenance and growth of language training in Bangla, Punjabi, Sanskrit, Tamil, Telugu, Tibetan, and Urdu, and once again in 2014 were awarded the highly competitive distinction—given by the United States Department of Education—of being one of the few National Resource Centers for South Asia Studies in the United States. In addition, due to large-scale community support and hundreds of gifts large and small but all crucial, we met our initial ambitious goals for both Bangla and Urdu training.

As the Institute is growing, so the campus under the leadership of our Chancellor (and famed India scholar) Nicholas Dirks has been transforming what it means to be a global university. One of many signs of this became clear to me at a meeting of Berkeley alumni in Mumbai in the summer of 2015. I had been in Mumbai two years earlier at another meeting, hosted by alumni and attended by the then incoming Chancellor Dirks and his partner Professor Janaki Bakhle, where I heard a certain refrain: in India, I was told, Berkeley is largely known for its post-graduate and research training, its famed and enviable record of Nobel Prizes, and so forth. But it is not as well known a place, I was told further, for parents in India to send their children for *undergraduate* training. Two years later, and given extensive work in India (and across South Asia, and across the world) by this Chancellor, I was at a meeting last week in which I had the privilege to meet over a dozen top students from Mumbai alone who were about to travel to Berkeley along with many others from across South Asia as entering *undergraduate* freshmen. The energy and capability of these students was incredible, and they augured a new moment in the history of Berkeley as a critical center for research and learning on and from South Asia. As the university continues its urgent mission as a public university dedicated to providing the best as well as the most affordable education to Californians, it will do so with the resources and vision of a global campus. At this recent meeting in Mumbai, taking with these students, I was reminded of the importance of migrants and visiting scholars from South Asia to the inaugural years of this university, and of the importance of building an undergraduate cohort open equitably to all Californians and to students from around the world.

Elsewhere in this issue you will learn both about some of the major conferences and events we hosted this past year.

As always we hope to see many of you at our events. Please check our website: [southasia.berkeley.edu](http://southasia.berkeley.edu) for information on the exciting things we are planning for the coming months. Or you could sign up for our mailing list and receive *Aaj Kal*, our monthly e-newsletter, directly in your inbox!

**S**ir Fazle's vision and innovation have changed the development landscape, providing hope to millions around the world. This center embodies that hope, promoting research and scholarship that will help Bangladesh reimagine its future  
— Sanchita Saxena  
Director, Chowdhury Center for Bangladesh Studies

OUR NEW NAME IS THE  
**THE INSTITUTE  
FOR SOUTH  
ASIA STUDIES**  
AT THE UNIVERSITY OF  
CALIFORNIA AT BERKELEY



ISAS Staff (from left) Manali Sheth, Sanchita Saxena, Lawrence Cohen, & Puneeta Kala

## ISAS STAFF

**Sanchita Saxena** is the executive director of the Institute and the director of the Chowdhury Center for Bangladesh Studies under the ISAS. She received her Ph.D. in Political Science (focus on Comparative Political Economy) from UCLA in 2002. Prior to joining ISAS, Dr. Saxena was the assistant director of Economic Programs at the Asia Foundation, where she coauthored *The Phase-Out of the Multi-Fiber Arrangement: Policy Options and Opportunities for Asia*. She has also served as a consultant to the Asia Foundation on various economic projects and was a Public Policy Fellow at the Woodrow Wilson International Center for Scholars in Washington D.C. in 2010 and 2014. She is the author of *Made in Bangladesh, Cambodia, and Sri Lanka: The Labor Behind the Global Garments and Textiles Industries*.

**Puneeta Kala** is the Institute's Program Director. She is an East Asianist who specialized in Japanese studies. She holds one M.Phil and three M.A. degrees with the most recent from Harvard University. Puneeta has taught at the University of Vermont and the University of San Francisco and has been involved in a number of programming and fundraising initiatives at Harvard and elsewhere.

**Manali Sheth** is the Program & Publications Assistant at the ISAS. She received her B.A. in Ethnomusicology & Global Studies from UCLA in 2011. Manali has lived, worked, and studied in Delhi and Istanbul. After graduating, she spent time interning at the Middle East Institute in Washington, DC and working for a design firm in Turkey.

noted the importance of the BRAC model adding that she utilizes it in her teaching and coursework.

Ahmed Badruzzaman, an energy scientist and a member of the advisory board of the center, who was instrumental in bringing Sir Fazle for the inauguration, noted Sir Fazle's going "above and beyond" by postponing a BRAC Board meeting in order to come for the occasion.

In his remarks, Badruzzaman acknowledged the role of the diaspora from both Bengals for their support of Bangla language instruction at Berkeley, making a special mention of the Bangladeshi community for their tremendous support of the 2013 fundraiser that he had led to permanently endow the course. "This support drew the attention of Mr. Chowdhury and the rest is history," said Badruzzaman.

Subir Chowdhury, a management consultant and a quality guru, whose foundation provided the \$1 million gift that made the center possible, in his remarks, noted that the BRAC model that Sir Fazle described in his talk is what quality is all about.

Chowdhury said that he recognized the importance of a center for Bangladesh studies in the United States and while he did consider a few other universities ultimately chose UC Berkeley for the passion he saw in both the students and in Chancellor Dirks.

The launch of the center closes a two-decade circle for Chowdhury and Raka Ray, chair of the Department of Sociology and professor of South and Southeast Asia studies at UC Berkeley. Ray's 1993 plea to Chowdhury, for help in establishing a Bangla language program, led to his crucial donation.

### Scholarship Opportunities **BANGLADESH@BERKELEY**

The Chowdhury Center provides the following three scholarships to all incoming and current Berkeley students.

- The Subir Chowdhury Graduate Fellowship on Quality of Life in Bangladesh
- The Malini Chowdhury Graduate Fellowship on Bangladesh Studies
- The Subir Chowdhury Undergraduate Scholarship

The focus of both fellowships is the country and region of Bangladesh. Any student whose program of training and research significantly involves the study of contemporary Bangladesh, or historical work in the regions of India and Pakistan that would later become Bangladesh, is eligible, as is any student who does comparative or transnational work in which Bangladesh and its region form a central component.

Both the graduate fellowships are matched by the University's Graduate Fellowship Matching Program.

More information at [southasia.berkeley.edu/chowdhury-fellowships](http://southasia.berkeley.edu/chowdhury-fellowships)

### The pioneering force behind the new Center:

## SUBIR CHOWDHURY

The pioneering force behind the Center is Subir Chowdhury. Mr. Chowdhury, originally from Chittagong and trained as an engineer, is a renowned business consultant, author of many books, and is one of the world's leading management gurus particularly known for his emphasis on quality.

Subir Chowdhury has been a thought leader in quality management strategy and methodology for more than 20 years. Currently Chairman and CEO of ASI Consulting Group, LLC, he leads Six Sigma and Quality Leadership implementation, and consulting and training efforts.

Subir's work has earned him numerous awards and recognition. The New York Times cited him as a "leading quality expert"; Business Week hailed him as the "Quality Prophet." Thinkers50, sponsored by Harvard Business Review, named Subir as one of the "50 Most Influential Management Thinkers in the World". He is an honorary member of the World Innovation Foundation (WIF) and has been inducted into the Engineering, Science and Technology Hall of Fame and the Automotive Hall of Fame. Subir is a recipient of the Society of Manufacturing Engineers' Gold Medal, the Society of Automotive Engineers' (SAE) Henry Ford II Distinguished Award for excellence in Automotive Engineering and the American Society of Quality's first Philip Crosby Medal for authoring the most influential book on Quality. The U.S. Department of Homeland Security presented the 'Outstanding American by Choice Award' to Subir for his contributions to the field of quality and management.

Subir is the author of 13 books, including the international bestseller *The Power of Six Sigma* (Dearborn Trade, 2001), which has sold more than a million copies worldwide and been translated into more than 20 languages, and the critically acclaimed *The Ice Cream Maker* (Doubleday, 2005), which was formally recognized and distributed to every member of the 109th Congress.

The Subir & Malini Chowdhury Foundation focuses on the education of those less fortunate in the world. The foundation helped found the Global Quality Awareness (GQA) campaign, a worldwide initiative to raise awareness of quality in all areas of life. The Foundation also provided a lifetime endowment for the Frances Hesselbein Medal for Excellence in Leadership and Service, awarded annually to a United States Military Academy West Point cadet who demonstrates "excellence in mentorship and leadership by example."

In addition to establishing the Subir & Malini Chowdhury Center for Bangladesh Studies at UC Berkeley, the foundation also awards the annual Subir Chowdhury Fellowship on Quality and Economics via Harvard University and London School of Economics and Political Science to a doctoral student to research and study the impact of quality in the economic advancement of a nation.

Born in Chittagong, Bangladesh in 1967, Subir received his undergraduate degree in Aeronautical Engineering from the Indian Institute of Technology (IIT), Kharagpur, India and his graduate degree in Industrial Management from Central Michigan University, Mt. Pleasant, Michigan. He has received Distinguished Alumnus Awards from both universities, as well as an honorary doctorate of engineering from the Michigan Technological University.

"I had no money then," Chowdhury said. But he promised himself that if he ever did, he would "help her cause."

Dr. Saxena, also executive director of the Institute of South Asia Studies, the larger campus unit that houses

the Chowdhury Center, noted that the establishment of the Chowdhury Center had come at the perfect time.

In describing some of the programs that the center has already undertaken — such as an exchange program for faculty



Subir Chowdhury

### Scholarship Awardees

	Subir Chowdhury Fellowship on Quality of Life in Bangladesh	Malini Chowdhury Fellowship on Bangladesh Studies
2015	<b>Yoshika Crider</b> (Ph.D Candidate, Energy & Resource Group): Safe water and safe water technologies, for rural and low income Bangladesh.	<b>Sheikh Waheed Baksh</b> (MA Candidate, Development Practice): Sustainable development to combat human rights and extreme poverty in Bangladesh.
2014	<b>Caitlin Elizabeth Cook</b> (MPH Candidate, Public Health): Antibiotic resistance in pathogenic bacteria, with a particular focus on UT infections in Bangladesh.	<b>Nafisa Akbar</b> (Ph.D. Candidate, Political Science): Political parties and use violence as a campaign strategy in Bangladesh.

and students at UC Berkeley and BRAC University, a summer internship program for UC Berkeley students at Bangladeshi organizations located in Dhaka, a summer study-abroad program at the Asian University for Women in Chittagong, Chowdhury's hometown — she noted that the new center had already "supported the study of topics such as antibiotic resistance, technology to improve the safety of garment-sector workers and the role of women in enterprise development."

Caitlin Cook, a master's student at UC Berkeley's School of Public Health and one of the center's inaugural fellows, researched antibiotic resistance with the help of researchers at the International Centre for Diarrhoeal Disease Research in Dhaka, Bangladesh.

"It's so important to be able to exchange information and knowledge between the two nations," Cook said. "Public health often knows no borders — for example, bacteria and pathogens aren't limited to one region of the world.... That exchange of knowledge is so critical."

Nafisa Akbar, a Ph.D. candidate in political science and a Malini Chowdhury Fellow, is investigating why political parties in Bangladesh use violence as a campaign strategy. Election violence by political parties happens in other countries as well, such as Kenya, India and Nigeria, notes Akbar.

### Internship Opportunities **BANGLADESH@BERKELEY**

The Chowdhury Center provides Bangladesh-based research and internship opportunities for UC Berkeley students during the summer break. Open to upper-division UC Berkeley undergraduate and graduate students, this summer research and internship program includes:

- Eight weeks of stay in Bangladesh.
- With the host institution covering all in-country travel and living costs.
- A Chowdhury Center award of \$1500 to cover air fare, immunization and visa related costs.

#### Awardees for 2015

Internship Site: *Technohaven, Dhaka*

- **Dorothy Kong** (*BBA Candidate, Haas School of Business & BA Candidate in Economics & Social Welfare*): Understanding technologies to solve social problems

Internship Site: *School of Business, Independent University, Dhaka*

- **Laura E Boudreau** (*PhD Candidate, Business & Public Policy, Haas School of Business*): International compliance in the RMG sector.
- **Rezwana Abed** (*Master of Public Policy Candidate, Goldman School of Public Policy*): Women and enterprise development

### Welcome note from the first Director of the Chowdhury Center for Bangladesh Studies, Dr. Sanchita Saxena

## BANGLADESH@BERKELEY THANKS SIR FAZLE

It is my great pleasure to serve as the first director of the Subir and Malini Chowdhury Center for Bangladesh Studies. As a scholar focused on issues of labor rights in the garment industry in Bangladesh, who has found the country to be a source of inspiration, it gives me personal pride and satisfaction to be affiliated with this Center, the first of its kind in the United States.

It is Mr. Subir and Mrs. Malini Chowdhury's incredible generosity and vision that has brought us all here today to celebrate the establishment of the Chowdhury Center, which champions the study of Bangladesh's economy, politics, society, art, and culture.

The establishment of the Chowdhury Center comes at the perfect time. In recent years, Bangladesh has achieved a remarkable development turnaround. The nation's per capita income has grown four-fold since independence in 1971. Bangladesh is approaching self-sufficiency in food production, and poverty has been reduced by more than half. However, the country still faces many challenges of governance, deficiencies in physical infrastructure, and the looming threat of climate change. The research produced through the Chowdhury Center will help us to not only begin to think about ways to combat these challenges on a global scale, but it will offer opportunities to learn from Bangladesh and envision how the country can serve as a model for innovation and development.

The goal of showcasing innovative research and training the next generation of scholars on Bangladesh has been realized through this gift. In a short time, the Chowdhury Center has already taken a lead in supporting critical scholarship in such diverse areas as increasing the knowledge of antibiotic resistance in multidrug resistant bacteria, safe water and safe water technologies, studying the use of violence as political campaign strategies, technologies applied to improve the safety of garment sector workers, and the role of women in enterprise development.

We are now able to offer vital support to students every year through fellowships awarded through the Chowdhury Center. This allows us to build a strong group of young scholars not only focused on Bangladesh as a part of their study, but support scholars from Bangladesh as well. The country is ripe with research questions waiting to be addressed and through these opportunities students and scholars will be able to recognize that the study of Bangladesh's economy, society and culture is a critical part of their education and future career paths.

One of the key tenets of the Center is an emphasis on collaborative research between UC Berkeley and top universities in Bangladesh, designed not only to simply impart knowledge or build capacity but to generate new research ideas, projects, and programs based on mutual understanding. To this end we are pleased to be actively pursuing a collaboration with BRAC University in several areas.

I can think of no one who is better suited to launch the Chowdhury center than Sir Fazle Hasan Abed, founder of BRAC, which under his leadership has grown to become the largest development organization in the world in terms of the scale and diversity of its interventions. Sir Fazle's vision and innovation has changed the development landscape, providing hope to millions around the world. The Chowdhury Center embodies that hope, promoting research and scholarship that will help Bangladesh to reimagine its future.

Our sincerest thanks, Sir Fazle, for inaugurating the Subir and Malini Chowdhury Center for Bangladesh Studies at UC Berkeley.

"If we can identify the motivations behind why political parties use violence as a pre-election repertoire, perhaps we can determine solutions to deterring parties from doing so," said Akbar. "Such solutions may be the key to changing what we consider 'weak' democracies into 'strong' democracies."

Judging by what Berkeley's Bangladesh center has already accomplished in the short time since its establishment in 2013, we can be sure, said Dr. Saxena, that the research produced through the Chowdhury Center will not only help us to think about ways to combat the many challenges that the country is currently facing, but it will also offer us opportunities to learn from Bangla-

desh and envision how it can serve as a model for innovation and development.

In the long run, we can be confident that Berkeley's Bangladesh Center will emerge as a major hub for Bangladesh Studies in the United States and will become, in the words of founder Subir Chowdhury, "an independent global voice positively affecting the quality of life of people in Bangladesh."

*With input from coverage of the center by Elaina Provencio, Staff Writer at UC Berkeley's student newspaper, The Daily Californian, Thomas Levy, Staff Writer at the UC Berkeley News Center, and Kathleen Maclay, UC Berkeley Media Relations.*

*This article was first printed in India West's E-Paper edition dated April 10, 2015*



Sanchita Saxena

PRESENTED WITH MUSIC@BERKELEY

## USTAD ZAKIR HUSSAIN TALKING & PLAYING AT CAL

In Spring 2015, ISAS was privileged to host Ustad Zakir Hussain as the UC Berkeley Regents' Lecturer. The four-event festival celebrating the life and career of the great percussionist included tabla performances by him, a documentary on his music, a workshop with advanced students of music that was open to the public to observe, as well as conversations between him and leading scholars of music and South Asia. Included below is an edited excerpt of his conversation with UC Berkeley Musicologist, Prof. Bonnie Wade.

The entire conversation is available for viewing at [southasia.berkeley.edu/changing-role-tabla-player](http://southasia.berkeley.edu/changing-role-tabla-player). As are the videocasts of the other three events.

### ON THE CHANGING ROLE OF THE TABLA PLAYER IN HINDUSTANI CLASSICAL MUSIC:

#### A CONVERSATION BETWEEN ZAKIR HUSSAIN & BONNIE WADE

**Bonnie Wade:** Moving to the instrument as an accompanying instrument and the musician as an accompanist? So, when you were a younger musician what was your idea about your job as an accompanist. Did you understand your role to be different depending on the type of music you were accompanying - vocal music or instrumental music.

Let's start with vocal music. If you were accompanying a singer of khayal, which is as you said a predominantly vocal genre, what would be your role. And you have certainly accompanied many talented singers.

But then I found among your recordings that two of the singers with whom you recorded with sang Taranah, a very difficult genre, from the south. Those artists were Pandit Ajoy Chakraborty in Milan in 1989. And also in that year with Ustad Aashish Khan who sang taranah. In 1989 as well you recorded with Shrimati Girija Devi and she sang yet another vocal genre, tappa.

So, would you please explain the differences among those vocal genres and speak to how accompanying them asked you as a tabla player to adjust what you do?

**Zakir Hussain:** As a young musician I was too busy looking good. I was just too busy trying to impress everybody. I just had to show off. It became an interesting point in my life when I was busy doing showing off and getting good reviews from the age of say twelve to about sixteen. And then I got a really bad one when I was sixteen.

It went something like this, "the young Zakir Hussain did his usual smile and fast riffs and sawaal-jawaab and long tihais and technically was impressive but really had nothing to do with what was happening on the stage musically or with the statement that the main maestro was trying to make through his music. And so this critic's observation is that the young Master Hussain has not developed to the next stage. He has not found a way to be able to grow as a musician.

In other words, it was a scathing analysis of my playing. It made me very upset and very angry. It was one of the students of my father who said, you know what, this may not be something that you like but analyze it. See if this is true. If what the guy is saying is true and is exactly what has happened. And if so then find a way to be able to rectify

it so that next time that person hears he has to eat his words. And come back to liking you or whatever. Or something like that.

I started thinking about it. I started paying more attention to accompaniment. Not me accompanying but watching other tabla players play. Specially with vocalists. The reason for that was because that required the most patience and the most focus as a table player. And also required the understanding of the repertoire, its emotional content, its expressive element. It required all that because it wasn't just a melody being played. There were words. And those words talked about things. Things that related to daily life, relationships, and things that were relevant to our lives.

Then I realized that I really had no clue about what the musical repertoire was. And I started to think that if I didn't learn anything about vocal music then I am not going to be able to take even the first step into becoming a good accompanist. So, I started listening a lot to vocal music. One of the great maestros of Indian vocal music, khayal, was Ustad Bade Ghulam Ali Khan, the great exponent of the Patiala school of vocal music who used to live close by. And my duty, that I took upon my self at that time was that on Sundays when I was not going to school, I would go to his home and I would sit there. And Ustad Bade Ghulam Ali Khan Sahab would be lying down on his settee, with his harp in hand like King Lear, a big bowl of amazing tasty chicken legs - I am not kidding - with all sorts of butter and ghee and masala, and he would just sing. All day long that is what he did. Lying there he just sang. And I would sit there with the tabla. And if the mood came upon him to sing a composition, he would look at me and say "Beta (son)". And then I would accompany him. And that was my job - for many hours a day I would sit there patiently, waiting for him to look at me.

What was interesting to me was that in that period I heard a zillion compositions - thumris, dadras, jhoola, bhav-thumris, bandishes of madhyalaya, bada khayal, chota khayal, everything. I listened to compositions of all those ragas and I started to identify raagas when I heard those compositions. That was very interesting for me. I found a way to say, oh ok, if it is this composition, "aaye na baalam mere," it's bhairavi because I knew it was in bhairavi. So I started to identify all that stuff while listening to singers.

I was lucky that next door to us, in 1962-63, lived a singer of great, great talent. His name was Ghulam Mustafa Khan. At the moment

he is the teacher of people like Hariharan, Sonu Nigam - various singers who went to study with him. He used to practice all day too. So, when I'd come back from school I'd go over to his place. So, now I wasn't just listening on Sundays to the Patiala gharana and all the compositions that came from there but I was also listening to Rampur Sahaswan from Ustad Ghulam Mustafa Khan Sahab. I was accompanying him as well and learning. So, I took it upon myself to really educate myself on the repertoire. And what it did was that it gave me some insight into the emotional content of our music.



Ustad Zakir Hussain with Prof. Bonnie Wade

Up until that point I was a tabla player who had my package no. 1, package no. 2, package no. 3 and so on. And I am playing rhythm and the sitar is playing. Not really paying attention to what he is doing but waiting for him to point to me and tell me, ok, you go. And then, depending on what tempo we were at, I'd unveil my package no. 2 or package no. 3. And then the audience would go, "clap, clap, clap," and I would say to myself, OK, that was good!

That was the extent of my understanding of what Indian music was supposed to be. But, all this changed when vocal music came to play. And it all changed because of that one critical review.

I have to say that if you want to be a very good accompanist as a tabla player, you must know what you are accompanying. You have to. It is the same in any music. If you're a jazz drummer you have to know all the standards are so that you can play them right. You have to know all the chord changes so you know what the course is. If the guy looks at you and says, "4", which means four times around the course, then when you're playing your solo and you know exactly when you're supposed to come out if it and get back to tempo time. You must know these things. It's very important.

So, then what is the job of a tabla accompanist? What is that tabla accompanist supposed to be doing? What he is supposed to be doing?

As per my analysis and as per my understanding, it is this. That the tabla accompanist is a driver. He is a chauffeur. And his job is to take the singer (cont'd on next page)

(cont'd from previous page) or the instrumentalist, whoever he is accompanying, in this beautiful car called raga so-and-so with bandish so-and-so or taal so-and-so, with all the wheels in place, and he has to drive that person on that road, whether it is the road, jhap taal, or road roopak taal, or road aada chaudah or whatever, and you drive him avoiding all the potholes, giving that vocalist or instrumentalist the smoothest possible ride from one end to the other end. And when you arrive there, you make sure you coddle the person you are accompanying. And you provide him or her everything that they need to be able to express what the song is saying. What the emotional feeling of the song is.

If it means that you have to just play time for an hour, like with Kishori Amonkar, and you are just playing teen taal with sixteen beats for fifty minutes, then that is what you do, because that is what is required of you.

I remember playing with Ustad Ali Akbar Khan Sahab, the great instrumentalist. Most tabla players felt that they needed to play with an instrumentalist because that is when you got a chance to play. Or the same with a dancer. But I have found myself in situations where I have played a whole hour and twenty minute set with Ustad Ali Akbar Khan Sahab just playing the rhythm because that is all that was needed. The great man was doing so much with the music that there was no need for me to push my wand in there and really mess things up.

So, understanding your job as an accompanist is very important. You are the most important wheel in the whole thing. And that wheel is the steering wheel. Once you turn on the car and the engine and everything, then you have to steer it through and you have to make sure that you are there one hundred percent for whoever you're playing with. I learned that. And I learned tappa. And I learned thumri. And I learned dadra. And chaytee. And kajri. If Shobha Gurtu sat there and decided to sing, "jhoola, dheere se jhulao, banwari re sanvariya," what was she saying. There were some requests, some pleas in that singing. How do you express that? What kind of a rhythm must you play? What kind of an accent must you give so that she feels the rhythm and she feels the groove and goes further with it.

So, that is what accompaniment is all about.

One review did all this to me. It changed my life and made me an accompanist.

The other thing about being an accompanist is having the confidence to do less. You're not there to impress everybody with your tabla playing. You're part of a large picture. You're part of a canvas. Sometimes, you're just the frame of the canvas. Sometimes, you're the face in the canvas. Sometimes, you're just the stand of the frame behind the canvas, not even being seen but holding it up. And sometimes, you're the thread that holds it around the nail. There are many ways to look at it.

The fact is that the ability to be able to give in, the confidence to be able to do less, and the knowledge of all layers of compositions and what they represent, are all very important to being an accompanist.

## ISAS STUDENT FUNDING OPPORTUNITIES

### THE MAHARAJ KAUL MEMORIAL FUND

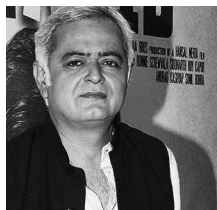
Established in memory of Maharaj Kaul, a UC Berkeley alum, tireless campaigner against injustice, founder of *The India Relief & Education Fund* and *Coalition Against Communalism*, and long-time supporter of ISAS's mission and activities, the dual purpose of this fund is to provide support for:

- **THE ANNUAL MAHARAJ KAUL MEMORIAL LECTURE** on the theme of social justice.
- **ANNUAL MAHARAJ KAUL MEMORIAL GRANTS** of \$1000 toward research travel in South Asia and \$500 for domestic conference travel.

*The 4th Maharaj Kaul Memorial Lecture*

#### SHAHID & THE VOICE OF SANITY

The 4th Maharaj Kaul Memorial Lecture, "Shahid and the voice of Sanity," was delivered on October 21, 2014, by Hansal Mehta, the courageous and award-winning filmmaker, who is perhaps best known for his film



Hansal Mehta

National Award winning film, *Shahid*, about human rights lawyer Shahid Azmi who was murdered in 2010. The lecture was preceded by a screening of the film.

*Video of the lecture at southasia.berkeley.edu/shahid-and-voice-sanity*

*The 2015 Award Recipients:*

#### RESEARCH TRAVEL

**Manaswini Rao** (Agricultural Resource Economics): *Sakala Sakhis*

**Yasir Hameed** (City and Regional Planning): *The Deepening Divide: Residential Segregation and Discrimination in the Housing Market of Delhi.*

**Amee Raval** (Environmental Health Sciences): *Effects of Occupational Heat Exposure on Traffic Police Workers in Ahmedabad, India.*

#### CONFERENCE TRAVEL

**Gowri Vijayakumar** (Sociology): "Why Should I Live?" *Sex Worker Activism and HIV Risk in Kolkata and Bangalore.*

**Inderjit Kaur** (Music): *Privileging Sound: Authenticity, Authority, and Aesthetics in Sikh Sacred Music*

**Lauren Bausch** (South and Southeast Asian Studies): *Karma as Rite and Retribution: The Agnihotra*

**Karin Shankar** (Theatre, Dance, & Performance Studies): *Memory of the Image: 'Witnessing Inwards' in Amar Kanwar's Films.*

*For application procedures & eligibility requirements please visit*

**SOUTHASIA.BERKELEY.EDU/MAHARAJ-KAUL-GRANTS**

**Deadline: APRIL 20, 2015**

### THE TATA SOCIAL INTERNSHIP PROGRAM IN INDIA

The Tata Social Internship Program in India is a Tata-funded program that offers UC Berkeley, UC Santa Cruz, and UC Davis students the opportunity to undertake 8 week projects at the Tata Group in India every summer. These projects have either a development, social enterprise, environmental, sustainable or CSR focus and involve a significant research element.

*The 2014 Tata Interns*

**Dafna Bearson:** Titan (Bangalore, Karnataka)

**Kaela Connor:** Tata Projects (Hyderabad, Andhra Pradesh)

**Crysta Highfield:** Tata Power: Jojobera Division (Jamshedpur, Jharkhand)

**Kavikant Lal:** Tata Chemicals (Haldia, West Bengal)

**Ryan Puglisi:** Sir Dorabji Tata Trust and Allied Trust (Kolkata, West Bengal)

**Joseph Daniel Sparks:** Tata Medical Center (Kolkata, West Bengal)

**Christopher Stern:** Tata Projects (Hyderabad, Andhra Pradesh)

**Ailen Vega:** Tata Steel (Jamshedpur, Jharkhand)

*The 2015 Tata Interns*

**Priya Bhattacharjee:** Tata Medical Center, Kolkata (West Bengal)

**Gurchit Singh Chatha:** Tata Quality Management Services (Jamshedpur, Jharkhand)

**Shalini Chatterjee:** Tata Medical Center, Kolkata (West Bengal)

**Sagaree Jain:** Tata Communications (Pune, Maharashtra)

**Kyle Joyner:** Tata Capital (Thane, Maharashtra)

**Yoehei Kato:** Sir Dorabji Tata Trust (West Bengal; Uttar Pradesh; Assam)

**Henna Kaushal:** Tata Power (Pune, Maharashtra)

*To apply please visit*

**SOUTHASIA.BERKELEY.EDU/TATA-ISES**  
**Deadline: MID FEBRUARY**

*ISAS Grants for Student-led Symposia on South Asia*

### THE SOUTH ASIA FORUM

This grant opportunity, offered by the ISAS, is designed to encourage collaborative work between graduate students at UC Berkeley. It sponsors

one graduate student-led research workshop or mini-conference in any field on contemporary or historical South Asia-related topics every Spring.

*For application procedures & eligibility requirements please visit*

**SOUTHASIA.BERKELEY.EDU/SOUTH-ASIA-FORUM**

**Deadline: LAST FRIDAY OF OCTOBER**

## THE CHOWDHURY CENTER SCHOLARSHIPS FOR BANGLADESH STUDIES

The Chowdhury Center provides the following three scholarships to all incoming and current Berkeley students.

- The Subir Chowdhury Graduate Fellowship on Quality of Life in Bangladesh
- The Malini Chowdhury Graduate Fellowship on Bangladesh Studies
- The Subir Chowdhury Undergraduate Scholarship

*Details about the winners of the 2014 scholarships on page 3.*

*For application procedures & eligibility requirements please visit*

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

**Deadline: END FEBRUARY**

## BERKELEY-AIPS URDU LANGUAGE PROGRAM IN PAKISTAN

The program provides intensive 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 2014 BULPIP Cohort*

**Madiah F. Akhter:** Ph.D. Candidate in

## ISAS AWARDS FOR SRI LANKA STUDIES

The ISAS, with the support of the Tamil American Peace Initiative, offers: **OUTSTANDING PAPER PRIZE IN SRI LANKAN STUDIES** for a paper on the "Impact of the Sri Lankan Model in Internal Conflict and International Diplomacy," and the **DISSERTATION RESEARCH AWARD** of \$1500 for doctoral work on Sri Lanka.

*For application procedures & eligibility requirements please visit* **SOUTHASIA.BERKELEY.EDU/SRI-LANKA-AWARDS. Deadline: MARCH 3, 2014**

## THE HART FELLOWSHIP FOR TAMIL STUDIES

The Hart Fellowship for Tamil Studies, established with a generous contribution from Professors George and Kausalya Hart, both cornerstones of Tamil Studies at UC Berkeley, supports graduate student research on projects

History, Stanford University

**Elizabeth A. Bolton:** Ph.D. Candidate in Radio-Television-Film, UT Austin

**Aparna M. Kumar:** Ph.D. Candidate in Art History, UCLA

**Saleha Parvaiz:** MA Candidate in Asian Studies, UT Austin

**Kelsey J. Utne:** MA Candidate in International Studies, Univ. of Washington

**David W. Weil:** Ph.D. Candidate in Near Eastern Studies, Princeton

*For application procedures & eligibility requirements please visit*

**SOUTHASIA.BERKELEY.EDU/BULPIP**

*Application Deadline*

**MID FEBRUARY**

*The 2014 awardees are:*

### OUTSTANDING PAPER PRIZE

**Dylan Fisher** (Grinnell College): *The Disappeared: Fiction and Ethnography in Sri Lanka's Postwar Reconciliation*

### DISSERTATION RESEARCH AWARD

**Alessandra Radicati** (London School of Economics): *The Wonder of Asia: Infrastructure and Development in Colombo.*

focusing on some aspect of Tamil studies. The fund provides for grants of up to \$3000 for research travel and \$500 for domestic conference travel or in-country library research

*The 2015 Award Recipients:*

**Mark E. Balmforth** (Ph.D. Candidate, Religion, Columbia University): *Devotion, Education, and Power in British Colonial Jaffna*

**Kristina Rogahn** (Ph.D. Candidate, South and Southeast Asian Studies, UC Berkeley): *Tamil literary history from the 18th to the early 20th century.*

**Lily Shapiro** (Ph.D. Candidate, Socio-cultural Anthropology, University of Washington): *Intersection of medicine and labor in South India.*

*The 2014 Award Recipient*

**Shakthi Nataraj** (Ph.D. Candidate, Anthropology, UC Berkeley): *Narratives of Sexual Identity in Tamil Nadu*

*For application procedures & eligibility requirements please visit*

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

**Deadline: APRIL 13, 2015**

## FLAS FELLOWSHIPS —funding for studying South Asian languages

Each year ISAS 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 2014 Award Recipients:*

### ACADEMIC YEAR AWARD

**for HINDI:** Padma Maitland (UC Berkeley), Ajay Pillarisetti (UC Berkeley), William Stafford (UC Berkeley), Elizabeth Thelen (UC Berkeley), Vania Wang (UC Berkeley)

**for MARATHI:** Gregory Goulding (UC Berkeley), Hareem Khan (University of California-Santa Barbara), Aaron Young (UC Berkeley)

**for SANSKRIT:** Meghan Howard (UC Berkeley)

**for TELUGU:** Anisha Gade (UC Berkeley)

**for URDU:** Inderjit Kaur (UC Berkeley)

### SUMMER AWARD

**for HINDI:** Joseph Albertson (UNC at Charlotte), Julia Corwin (University of Minnesota-Twin Cities), Carly Nichols (University of Arizona), Angela Oberg (Rutgers University), Shivani Sud (UC Berkeley), Lindsay Vogt (UC Santa Barbara)

**for SANSKRIT:** Eli Sharf (Brown University), Alexander Yiannopoulos (Kathmandu University)

**for SINHALA:** Ruvani Fonseka (UC Berkeley)

**for TAMIL:** Jodi Shaw (Loyola Marymount University)

**for TELUGU:** Kristina Rogahn (UC Berkeley)

**for URDU:** Sarah Fasano (Connecticut), Jaslina Paintal (UNC at Chapel Hill)

*For application procedures & eligibility requirements please visit*

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

**Deadline: MID JANUARY**

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

The Syed Sharifuddin Pirzada Dissertation Prize on Pakistan honors the best doctoral dissertation on Pakistan (or the region that is now Pakistan) in the Humanities, Social Sciences, Visual & Fine Arts, Law, and Public Health as long as a) Pakistan forms at least 50% of the content, b) the dissertation is submitted at an accredited North American or European Union-based University, and c) the dissertation is filed between May 1, 2014, and September 1, 2015. The amount of the award is \$2,500.

*Details about the winner of the 2014 Syed Sharifuddin Pirzada Dissertation Prize on Pakistan may be viewed on the following page.*

*For application procedures & eligibility requirements please visit*

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

**Deadline: MID OCTOBER**

## PAKISTAN@BERKELEY

—launched by the ISAS in the Fall of 2013, Pakistan@Berkeley is the only area studies initiative or program, in a major university in the US, that is focused entirely on Pakistan related research, teaching and programming. Our goal for this initiative is to broaden and deepen understanding of Pakistan through on-campus talks and conferences, promote scholarly exchanges between UC Berkeley and educational institutions in Pakistan, raise funds for graduate fellowships (to train the next generation of scholars of Pakistan), and provide funding for Pakistan-specific courses at UC Berkeley. Currently, four programs anchor Pakistan studies at Berkeley: the Quaid-i Azam Chair in Pakistan Studies, the Mahomedali Habib Distinguished Lecture Series on Pakistan; the Syed Sharifuddin Pirzada Endowment on Pakistan; and the Berkeley-AIPS Urdu Language Program in Pakistan.

The Berkeley Pakistan Initiative has had a very busy year. In August 2014, it successfully re-launched, in partnership with AIPS, the Berkeley Urdu Language Program in Pakistan (BULPIP) (for more details, see next page). The Berkeley Pakistan Initiative and the Institute for South Asia Studies co-hosted several Pakistan-focused events, including the "Pakistan Writers Series" which featured readings and conversations with acclaimed authors Muhammad Hanif, Mohsin Hamid and Bilal Tanweer. In October, the annual "Mahomedali Habib Distinguished Lecture on Pakistan" invited Dr.

### AYESHA SIDDIQA THE 2014 MAHOMEDALI HABIB DISTINGUISHED LECTURER ON PAKISTAN

World renowned military analyst, author & political commentator, Ayesha Siddiqua delivered the Second Annual Mahomedali Habib Distinguished Lecture on Pakistan on Sunday, October 26, 2014 by.

Titled "Religion, State and Society in Pakistan: Searching for Identity in an ex-Colonial State and Elite Circulation," Dr. Siddiqua discussed the growth of extremism in Sindh and Balochistan and commented on how religious extremists had penetrated all organs of the state leaving hardly any space for liberals to either operate or to challenge the state's drift towards religious extremism. The event was moderated by UC Berkeley historian, Dr. Janaki Bakhle.



Dr. Ayesha Siddiqua (bottom right) with the CEO of Habib University Foundation, Wasif Rizvi (top right) and Prof. Lawrence Cohen (top left), Prof. Janaki Bakhle (bottom left), and Prof. Saba Mahmood (center).

The Mahomedali Habib Distinguished Lecture on Pakistan is named in honor of Mahomedali Habib (1904-1959), the founder of the House of Habib, a leading industrial and financial conglomerate with interests in Pakistan and elsewhere in the world. This distinguished lecture series is aimed at improving and diversifying conversations about Pakistan in the United States as well as creating opportunities for US and Pakistan-based scholars to dialogue.

More on the series at [southasia.berkeley.edu/mahomedali-habib-lecture-series](http://southasia.berkeley.edu/mahomedali-habib-lecture-series). Video of the lecture at [southasia.berkeley.edu/religion-state-and-society-pakistan](http://southasia.berkeley.edu/religion-state-and-society-pakistan)

Ayesha Siddiqua (author of *Military Inc.*) to Berkeley to spend a week on campus, and to present a talk focused on religion, state and society in contemporary Pakistan. Other guest speakers over the past twelve months have included: Dr. Anjum Altaf (Provost, Habib University) who presented on the crisis of education in Pakistan; Dr. Iftikhar Dadi (Associate Professor, Cornell University) who gave a talk about Urdu cinema in 1950s Pakistan; Mr. Saqib Mausoo (director) who screened his film *Kala Pul*; Dr. T.V. Paul (Professor, McGill University) who discussed his 2014 book, *The Warrior State*; and Dr. Mona Sheikh (Researcher, Danish Institute of International Studies) who shared her thoughts on Pakistan government negotiations with the Taliban. Dr. Sheikh was a visiting research scholar at the Institute of South Asia Studies in the summer of 2014 as well. In early February 2015, the Berkeley Pakistan Initiative and TCF (The Citizen's Foundation) held a one-day conference focused on the challenges facing Pakistan's educational system as well as possible solutions. Speakers included: Adil Ajmal, Shashi Buluswar, Salman Humayun, Ameen Jan, Umair Khan, Bilal Musharraf, Irfan Muzaffar, Sanaa Riaz and Amjad Noorani. Planned for late February 2015 is another conference, this one focused on security in Pakistan, widely conceived to include the vulnerabilities surrounding access to food and safe water, urban dysfunction, corruption, land tenure, legal access, rising religious nationalism, economic

### A Pakistan@Berkeley initiative THE PAKISTAN WRITERS SERIES

The Berkeley Pakistan Initiative and the Institute for South Asia Studies co-hosted the "Pakistan Writers Series" which featured readings and conversations with acclaimed authors from Pakistan.

In Spring 2014, in an event titled, "Mangoes, Alice, and the Missing Baloch," Mohammed Hanif, the renowned author



Mohammed Hanif with (from left) Prof. Harsha Ram and Prof. Munis Faruqi.

of *A Case of Exploding Mangoes*, *Our lady of Alice Bhatti*, and *The Baloch Who is Not Missing and Others Who Are*, read from *Exploding mangoes* and talked about his career both as a journalist as well as an author. (See box on next page for a response to this event by Journalist & Visiting Faculty at the Graduate School of Journalism,

### THE SYED SHARIFUDDIN PIRZADA DISSERTATION PRIZE ON PAKISTAN

The Pirzada Dissertation Prize Committee congratulates Dr. Amber H. Abbas (Assistant Professor, St. Joseph's University) on receiving the first S.S. Pirzada Dissertation Prize in Pakistan Studies. Dr. Abbas's dissertation—*Narratives of Belonging: Aligarh Muslim University and the Partitioning of South Asia*—was completed at UT-Austin under the supervision of Professor Gail Minault. The award ceremony was held on April 25, 2015, at



The 2014 Pirzada Prize winner, Dr. Amber Abbas flanked by donors, Rafat Pirzada and his wife, Amna Jaffer.

UC-Berkeley.

The Pirzada Dissertation Prize honors the best doctoral dissertation relevant to the study of Pakistan in the humanities, social sciences, education, or law. From 2015 onwards the prize will be open to anyone who has completed their dissertation in the previous year in the US, Canada or Europe. It comes with a cash prize of \$2,500.

Videocasts of the lecture at [southasia.berkeley.edu/pirzada-award-ceremony-lecture-2015](http://southasia.berkeley.edu/pirzada-award-ceremony-lecture-2015). For more information about the Pirzada Dissertation Prize, please visit [southasia.berkeley.edu/pirzada-prize](http://southasia.berkeley.edu/pirzada-prize).

weakness.

For more information about the Berkeley Pakistan Initiative, please visit: [southasia.berkeley.edu/berkeley-pakistan-initiative](http://southasia.berkeley.edu/berkeley-pakistan-initiative).

Kalpana Sharma.)

Later in the same semester, we were privileged to have Mohsin Hamid, author of the novels *Moth Smoke*, *The Reluctant Fundamentalist*, and *How to Get Filthy Rich in Rising Asia* visit UC Berkeley 2014. The acclaimed novelist read from his latest book, *How to Get Filthy Rich in Rising Asia*, as well as delighted the assembled audience with his views on the craft of writing, being an outsider, drones, and love.

In Fall 2015, Bilal Tanweer, writer, translator and LUMS faculty member, read from his debut novel, *The Scatter Here Is Too Great*, a powerful novel that paints a haunting portrait of urban Pakistan.

All conversations were led by UC Berkeley Professor of Comparative Literature, Prof. Harsha Ram and included book sales and signings.

Videocasts of the readings at [southasia.berkeley.edu/podcasts](http://southasia.berkeley.edu/podcasts)





## REFLECTIONS BY A BULPIP-AIPS STUDENT (ON HER TIME IN PAKISTAN)

By Keith Snodgrass

It isn't easy for an American to travel to and spend time in Pakistan these days. And given Western media



coverage of the region, not many people prioritize it as a destination. Despite the ob-

stacles and the common misconceptions of the country, Kelsey Utne was intent on getting there anyway. A student of Hindi and Urdu, she knew the value of immersion in developing her language skills. Previously she had lived and studied in India, but felt that her experience and understanding of South Asia was incomplete without visiting Pakistan.

Luckily, her first year at the University of Washington was also the first call for applicants for the Berkeley Urdu Language Program in Pakistan (BULPIP) program in over ten years. Administered jointly with the American Institute of Pakistan Studies

## BERKELEY-AIPS URDU LANGUAGE PROGRAM IN PAKISTAN

In the Fall of 2014, the BULPIP-AIPS Urdu Language Program hosted its first batch of students in Lahore. A cohort of six, these students came from a variety of departments (Art History, Asian Studies, History, International Relations, Near Eastern Studies, and Radio-Television-Film) and institutions (Princeton, Stanford, UCLA, UT-Austin, and the University of Washington). The students spent approximately fifteen weeks on the campus of the Lahore University of Management Sciences (LUMS) undergoing intensive intermediate-plus Urdu language training under the tutelage of two experienced Urdu teachers—Ishrat Afreen and Faiza Saleem—as well as a resourceful and committed Program Manager—Gwen Kirk. Students and program personnel alike needed to take

basic security precautions; yet, students did not miss any opportunity to explore Lahore, meet residents of the city, and pursue their research. By all accounts, a program highlight was a weeklong road trip to Islamabad, Taxila and Murree in early December. Said students, reflecting back on their experience: "I really enjoyed studying Urdu in Pakistan"; "my Urdu has improved by leaps and bounds over the past few months"; both Urdu teachers "cared deeply about the students"; "LUMS was a really comfortable space to live and work in"; "Lahore is a gem of a city"; and, "I would enthusiastically recommend the program to anyone interested in Urdu, Lahore and Pakistan".

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

(AIPS), this program had been closed due to post-9/11 security concerns. As the political situation has stabilized, the program has reopened and seeks to give American students the opportunity to study Urdu in Lahore, Pakistan. After applying last winter, she was awarded a fellowship to study on the campus of the Lahore University of Management Sciences (LUMS) from August until December in the intensive Urdu language program.

"Living in Lahore was an incredible opportunity," Utne says. Though classwork

dominated much of her time, she and her cohort also climbed Mughal forts, visited Sufi shrines, and celebrated Eid. "My favorite classes were on current events, because it helped me to better understand the city and country I was living in. We read local newspapers and almost every week we each had to present on a current issue or news story. And there's a lot going on in Pakistan right now, so these classes also gave us space to ask for background information and clarification about ongoing issues."

(cont'd on next page)

## PAKISTANIS, INDIANS & THIN SKINS

By Kalpana Sharma

Very much in fashion these days are the talented and versatile Pakistani writers who rarely fail to impress as they churn out one bestseller after another. You cannot walk into a literary festival anywhere in India without bumping into one of them.



Kalpana Sharma

But Mohammed Hanif, author of *A Case of Exploding Mangoes* and *Our Lady of Alice Bhatti* and, more recently, *The Baloch Who Is Not Missing & Others Who Are*, is not quite a fashion icon. Indeed, adorned in a mismatched jacket and shoes that

were a kind of turquoise blue, during a recent visit to the University of California in Berkeley, the US, he did make a declaration of sorts, but not a fashion statement.

What Hanif communicated, not through his attire but via his generally self-deprecating response to questions, was that Pakistani journalists and writers ace their Indian counterparts in their irreverence and open criticism of society and the establishment. Not many contemporary Indian writers have managed to do that and still not have their books banned. Remember Rohinton Mistry? Years after his book *Such a Long Journey* was published, the Shiv Sena decided to take offence at a character resembling Bal Thackeray, and the Supremo's grandson succeeded in getting the book taken off the English syllabus at Mumbai Univer-

sity. Evidently, irreverence is not a trait that Indians appreciate.

Yet, in Pakistan, where we are told there is much greater "intolerance" of all manner of things, where journalists are routinely beaten up and even killed for treading on the toes of one lot or another, writers like Hanif get away. Is it because not many people read English? Or, as the writer suggested, "Government is not a scary thing in Pakistan because the government itself is scared!"

Sitting in an overstuffed chair in the beautiful Morrison Reading Room of UC Berkeley's Doe Library, Hanif failed completely to be awed by the moment. Here he was surrounded by academics, many seriously considering the hidden messages in his first book that speculated on the cause of Zia ul-Haq's death in a plane crash. Yet, Hanif laughed off the seriousness, saying that, as a novelist, "you escape into a world where you have no responsibility, escape from the drudgery of day-to-day life".

He explained that, basically, he had concocted a theory about Zia's death because there was no dominant theory, no one had been charged for it and no one had claimed responsibility. At the time of Zia's death, Hanif was still in the Pakistani Air Force. He recalled how there was stunned silence for the first 15 minutes when the news came through. But within half an hour, people were dancing and celebrating in the streets.

Several senior bureaucrats and even police and security services officers asked him how he "knew" how Zia had been killed! He even got a message from Zia's son who had not read the book (although, apparently, his wife had read

it). The son told Hanif that it was a filthy book and that if his father had been alive, it would definitely have been banned. To which Hanif responded that if Zia had been alive, the book would never have been written.

But it is the banning of books, above all, that seems to mark the difference between us in India and them in Pakistan. Is it even conceivable for a book to be written, for instance, about the way Sanjay Gandhi died by crashing his small plane in 1980? Would anyone dare speculate, even in a work of fiction, that it might have been part of a conspiracy to get rid of a member of the "dynasty" being groomed to succeed Indira Gandhi? Even if a brave writer were to produce such a work of fiction, how long would it take for it to be banned? I suspect that at the first whiff of such speculation, a ban order would have been prepared.

So how do Pakistani writers like Hanif get away with it? Why does no one take offence to the point of banning such books? As far as Hanif's book on Zia's death is concerned, one possible reason, he suggests, is that Zia was not a greatly revered character in Pakistan. But in India anyone in "authority" is revered, regardless of character or virtue. Sadly, our skins appear to be definitely much thinner.

Kalpana Sharma is a consulting editor at the *Economic and Political Weekly* and a columnist with *The Hindu*. She was in residence in UC Berkeley during Spring 2014 as a Visiting Faculty at the School of Journalism where she taught a course titled, "International Reporting: India."

Originally published in *Economic & Political Weekly*, Vol - XLIX No. 8, February 22, 2014

(cont'd from previous page) One of her most memorable experiences was celebrating Eid al-Adha, or Greater Eid—a Muslim festival which celebrates Abraham's willingness to sacrifice his son Ishmael. "The night before it we went to the market to have mehndi put on our hands. It reminded me a little bit of the US winter holiday season with how the whole market was more festive, more crowded."



Traditionally families will purchase a goat or other live-stock to sacrifice on that day, which is then portioned between the family, neighbors, and the poor and needy.

As for holidays back home, it was a little hard to be away for Thanksgiving. "I really missed my mom's cooking! In the week leading up to Thanksgiving I was trying so hard not think about her stuffing. But we were so lucky—Syed Babar Ali, the founder of LUMS, didn't want us to miss out on the holiday. Since Thursday was just a normal class day with homework and tutorials we did it on that Friday, but we had these exquisite turkeys that Babar Ali had ordered specially for us. They were delivered on a bed of French fries, which was to try to make them 'more American.' And then a good friend of mine hunted all over the city for ingredients so she could make a stuffing, which was just delicious."

## MANAGING THE FIRST COHORT—A report by Gwendolyn Kirk, the Lahore-based BULPIP-AIPS Program Coordinator

Apart from over twenty hours a week of formal classroom study, students got the opportunity to interact with monolingual guest speakers from many different walks of life. In addition to prominent writers and scholars such as Intezar Hussain and Yasmeen Hamid, they met with film actress and dancer Zareen Suleiman, singer Muhammad Jawwad, independent filmmaker Akifa Mian, calligrapher Abdul Basit, and a group of traditional wrestlers who visited specially from Gujranwala.

"He who has not seen Lahore has not even been born," goes a famous Punjabi saying, and indeed a major advantage of studying Urdu in Lahore is the incredibly rich and vibrant atmosphere, filled with the city's distinctive cultural and historical personality. Students explored Mughal sites, such as the Royal Fort, Shalimar Gardens, and Jahangir's Tomb, and rowed across the river Ravi to play cricket in the shadow of Prince Kamran's hunting pavilion. We also visited cultural

Due to security concerns, the students' movements were somewhat limited and for the most part they weren't allowed to travel outside of Lahore. But when there were exceptions, they were quite memorable. "Every day at sundown there is a ceremony at the Atari-Wagah Border between India and Pakistan. It's a huge event and tourists come from all over to watch it, wave flags, and support their country. A couple of years ago I had seen it from

and artistic institutions such as Faiz Ghar, Peeru's, and the Lahore Museum, in addition to less formal outings such as visiting the bustling Liberty Market on Chand Raat, the night before Eid. Towards the end of the program, students also visited various sites in Islamabad and even spent a day at Murree, enjoying the hill station's fresh air and mountain scenery.

We were incredibly fortunate to have the cooperation and support of the AIPS as well as our host institution, LUMS. Both of these institutions were of critical importance not just in terms of program logistics, but also in that they provided excellent resources for our students to make research contacts and further develop their own projects, for instance meeting research contacts in the archives at the Secretariat. It was especially exciting for me not only as the program coordinator but as a Pakistan researcher myself. Watching opportunities for graduate research opening up in Pakistan—in ways that just a few years ago were not even in the realm of possibility—was tremendously inspiring, and I look forward to the program's continued growth and success.

the Indian side, and I remember standing on my tiptoes trying to see as much of Pakistan as I could through the gates. It was really important to me that I be able to experience this event from both sides, and so I was so grateful when we were able to go."

Reproduced from: [southasia.washington.edu/south-asia-mais-candidate-kelsey-utne-bulpip-aips-fellowship-pakistan/](http://southasia.washington.edu/south-asia-mais-candidate-kelsey-utne-bulpip-aips-fellowship-pakistan/)

## IN MEMORIAM

### SOCIAL ANTHROPOLOGIST GERALD BERREMAN DIES AT AGE 83

By Kathleen Maclay

Gerald D. Berreman, a UC Berkeley Emeritus professor of anthropology who was widely recognized for championing socially responsible anthropology and for his work on social inequality in India, died at an elderly care home in El Cerrito, Calif., on Dec. 23 following a long illness. He was 83.

A native of Portland, Ore., Berreman joined the UC Berkeley Department of Anthropology in 1959 as an assistant professor. He retired in 2001 after a distinguished career that featured a 41-year study of caste, gender, class and environment in and around the Indian village of Sirkanda and the urban area of Dehra Dun.

In later work, Berreman explored how lower-caste individuals in Northern India could escape the stigma of belonging to the so-called "untouchable" class. With a lifelong interest in South Asia and the

Himalayas, he also worked on environmental and development issues in India and Nepal.

Berreman was known among anthropologists for his campaign to establish an ethics code that said anthropologists' primary responsibility should be to the people they study. He also was an early proponent of transparency in social science research. In the 1970s and '80s, he contributed to efforts that helped debunk a 1970s hoax about the discovery of a Stone Age tribe in the Philippines.

Berreman was an outspoken critic of the Vietnam War and the United States' Cold War entanglements. Related to that, he refused to participate in Peace Corps training for volunteers going to India "because he thought that a nation which was annihilating a people in one country cannot be truly interested in doing good to another," according to Berreman's longtime Indian colleague, the poet and folklorist Ved Prakash Vatuk.

UC Berkeley colleagues recalled that Berreman was profoundly affected by the segregation he witnessed around him and across the South while stationed in Montgomery, Ala., with the U.S. Air Force from 1953 to 1955, before the civil rights movement took hold in the 1960s.

"Gerry considered those years decisive with respect to his development of a broadly comparative theory of social inequality that allowed him ... to compare caste relations in India, the American South and, by further extension, to South

Africa during apartheid," said UC Berkeley anthropologist Nancy Scheper-Hughes, who was Berreman's former graduate student, colleague and friend.

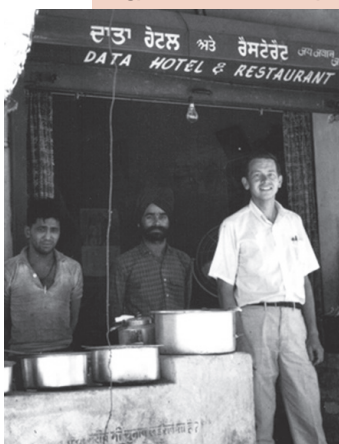
She said his "masterful theoretical and methodological contributions... shaped and transformed generations of Berkeley graduate students, among whom I was extremely lucky and extremely grateful to have been numbered."

Friends, colleagues and students recalled Berreman's "smashing humor," love of travel, and his regular "breakfast club" meetings with friends.

Berreman earned a bachelor's and a master's degree in anthropology from the University of Oregon in 1952 and 1953, respectively. He received his Ph.D. in cultural anthropology from Cornell University in 1959. Berreman spent almost three years in a Ford Foundation Foreign Area Fellowship and also had several Fulbright Fellowships. He received honorary degrees from the University of Stockholm and Garhwal University in India, and taught in Sweden, India and Nepal.

Berreman conducted several studies in Japan and Nepal with his wife, Keiko Yamanaka, a lecturer in UC Berkeley's Ethnic Studies Department who researches transnational migration and social transformation in East Asia, primarily in Japan and South Korea.

"Gerry and I traveled together, worked together on research trips, and had lots of fun in the many places we visited," said Yamanaka. "I cherish (cont'd on next page)



Gerald Berreman in India  
Photo: UC Berkeley Anthropology

## ISAS AWARDED MULTIPLE GRANTS IN SUPPORT OF SOUTH ASIA PROGRAMS

We are delighted to report that in 2014 both the Institute as well as ISAS-affiliated faculty received major grants and fellowships in support of our work in South Asia related fields. We thank all our faculty and students for it is their record of work that has enabled us to receive these prestigious and important awards.

### ISAS Safe Water Initiative wins prestigious Obama-Singh Award for 2014

The Institute has been selected for the prestigious Obama-Singh 21st Century Knowledge Initiative Award for 2014. The award is a part of an ongoing educational partnership between India and the United States aimed at cultivating educational reform, fostering economic growth, generating shared knowledge to address global challenges, and developing junior faculty at Indian and American institutions of higher learning.

A team of faculty members at UC Berkeley will collaborate with faculty at the Centre for Technology Alternatives for Rural Areas (CTARA) in the Indian Institute of Technology (IIT), Bombay, Maharashtra on a three-year project titled, Sustainable Indian Water Infrastructure Project (SIWIP): A Systems Approach.

The UC Berkeley SIWIP team will be led by Cal water experts Isha Ray and Kara Nelson. Isha Ray is Associate Professor at the Energy and Resources Group and Co-Director of the Berkeley Water Center. Professor Ray works on the social and economic problems of safe water and sanitation in low-income communities, with emphasis on access, affordability, and acceptance. Kara Nelson is Professor, Civil and Environmental Engineering (CEE), Director at the Engineering Research Center for Reinventing our Nation's Urban Water Infrastructure (ReNUWIt), and the faculty leader of the Research Thrust Area on Safe Water and Sanitation at Berkeley Water Center. Professor Nelson is an expert in the field of urban water infrastructure and waterborne pathogens.

Other UC Berkeley faculty involved

in this project are David Sedlak, Professor, CEE. Professor Sedlak is an expert on urban water infrastructure, particularly in relation to chemical contaminants and new water treatment technologies. He is Co-Director of the Berkeley Water Center and Deputy Director of the NSF-sponsored center on urban water infrastructure (ReNUWIT). Ashok Gadgil, Professor, CEE. Professor Gadgil works on energy efficiency and safe water technology development, especially in developing countries. He has pioneered an inexpensive technology to purify contaminated drinking water, "UV Waterworks", that is being deployed in thousands of villages across India. He is Director of the Environmental Energy Technologies Division at Lawrence Berkeley Laboratory. The research team will be advised on economics and social science methods by Professor Pranab Bardhan, who has pioneered the study of development economics in India for over four decades; and Professor Lawrence Cohen, Anthropology, and Director of ISAS, who has conducted extensive fieldwork in India, most recently on public health and society.

CTARA, the center within IIT-B that we are partnering with, has two decades of engagement with elected bodies and local agencies in the core sectors of water, energy and agriculture.

The CTARA SIWIP team will be led by NC Narayanan. Professor Narayanan works on policy and governance in the water sector in India. As Executive Director of the South Asia Consortium for Interdisciplinary Water Resources Studies, Hyderabad, he coordinated a research program linking Wageningen University, the Netherlands, and five South Asian universities, on a Water Policy Program from 2006-08.

This effort is part of urbanWASH - an ongoing initiative at the Institute that is focused on urban water and sanitation issues in South Asia

thinking about security and Pakistan.

Where current conversations mostly focus on the Pakistan army, Af-Pak, relations with India, Islamist movements, or nuclear weapons and proliferation, this project seeks fresh approaches and broader frameworks that address insecurities such as those posed by anemic economic development, explosive population growth, faltering public institutions, environmental degradation, resource mismanagement, and rising class and ethnic tensions. In exploring these issues, this project is especially interested in foregrounding Pakistani voices toward highlighting the often complex, surprising and capacious ways in which different groups of Pakistanis think about their individual and national "security."

Our first event in this series was a conference held on February 27-28, 2015 in UC Berkeley. It brought together a diverse

### ISAS recipient of Dept. of Ed's Title VI Funding for 2014-18

The Institute for South Asia Studies (ISAS) is among a select group of academic institutions awarded Title VI funding from the U.S. Department of Education for the 2014-18 grant cycle.

The grant, totaling about \$.5 million (\$242,000 for National Resource Center (NRC) component and \$251,000 for Foreign Language and Area Studies (FLAS) fellowships) will support and promote course development and pedagogy related to South Asian languages and content; workshops, seminars and speaker series; collaboration with local, regional and national media, business, and government officials; and outreach to K-14 schools

The NRC program has been important to ensuring the global diversity of United States university research, teaching, and community outreach. Many strong South Asia programs around the country compete to be National Resource Centers. Berkeley's selection is testimony to the great strength of its faculty and students, its deep community support and oversight, and the commitment of administrators across campus to sustaining our over one hundred years of leadership in South Asia scholarship and its broad dissemination. And we are grateful to the exceptionally dedicated and hard-working people both at the Department of Education and in Congress for sustaining the NRC Program.

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

We cannot underestimate the importance of these grants. At Berkeley, it has enabled the Institute to focus attention in both research and teaching to emerging areas of scholarship across the sciences and engineering, the social sciences, and the humanities. It has enabled us to build links to community colleges and primary and secondary schools and to teachers. It has helped support the fantastic ISAS staff whose knowledge and skill have brought diverse faculty and student resources and the wonderful, broad, and passionate Bay Area community committed to cutting edge work and programs on South Asia.

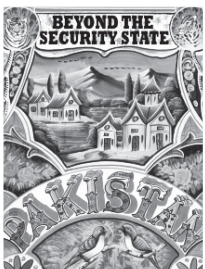
group of scholars and civil society activists from Pakistan and the US who participated in panels that fell into several broad themes and represented views including religion, law enforcement, electronic media, poetry and the environment.

For more information on the conference, please visit: [southasia.berkeley.edu/pakistan-beyond-security-state](http://southasia.berkeley.edu/pakistan-beyond-security-state)



Isha Ray

### Pakistan@Berkeley Receives Major Grant for Multi-Year Project on Pakistan



The ISAS along with the Institute of International Studies have been awarded a \$140,000 MacArthur Foundation grant for "Pakistan: Beyond the Security State," a multi-year project that seeks to foster new ways of

these memories."

In addition to Yamanaka, Berreman's survivors include daughters Janet Berreman of Albany, Calif., and Lynn Holzman of Santa Barbara, Calif.; a son, Wayne Berreman of Berkeley, Calif.; eight grandchildren; one great-granddaughter; and a brother, Dwight Berreman of New Jersey.

This article was first printed in Berkeley News on January 14, 2014.

**Lisa Allette Brooks** (Ph.D. Candidate, South & Southeast Asian Studies) working in Sanskrit and history of Indian medicine received the Fulbright Hays Doctoral Dissertation Research Abroad award for her research work in India.

### Vikram Chandra & Jake Dalton win Guggenheim Fellowships

Two ISAS affiliated faculty, Professor Vikram Chandra and Professor Jacob Dalton were both honored with a Guggenheim fellowship for 2015 and 2014 respectively. Guggenheim fellowships are awarded for "impressive achievement in the past and exceptional promise for future accomplishment," and provide funding to further recipients' work in fields ranging from the natural sciences to the creative arts.

Prof. Vikram Chandra is Senior Lecturer of Creative Writing in the English Department at UC Berkeley. His first novel, *Red Earth and Pouring Rain*, won the 1996 Commonwealth Writers' Prize for Best First Book, and his most recent book, *Geek Sublime: The Beauty of Code, the Code of Beauty* (2014), was a finalist for the National Book Critics Circle Award.

With the support of his Guggenheim Fellowship, Tibetan scholar, Prof. Jacob Dalton will be writing a book on the ninth- and tenth-century tantric manuscripts that were discovered in the "library cave" of Dunhuang. The book will highlight the rise of ritual manuals in late fifth- and sixth-century India and their formative role in the early development of tantric Buddhism.

**Asavari Devadiga** (Ph.D. City & Regional Planning) presented the theoretical framework of her research, *Water When You Need It: Examining Water Service Delivery with an Urban Planning Perspective*, at the American Collegiate Schools of Planning (ACSP) annual conference in Philadelphia in Nov 2014. Additionally, *Connecting the Last Mile: Water Access Policy in Action*, a paper that she coauthored on was published in *Waterlines*, Spring 2015

**Riyad Sadiq Koya** (Ph.D. Candidate, History) had an article titled, "The Campaign for Islamic Law in Fiji: Comparison,

*Codification, Application*," published in *Law and History Review*, November 2014 - Volume 32, Issue 0.

### Munis Faruqi awarded the 2014 Distinguished Teaching Award

Professor of South-east and South Asian Studies, as well as the co-chair of the Berkeley Urdu Initiative and the Berkeley Pakistan Initiative, Munis Faruqi was



Munis Faruqi

one the three 2014 recipients of UC-Berkeley's most prestigious honor for teaching, the Distinguished Teaching Award (DTA). The award, "recognizes teaching that incites intellectual curiosity in students, engages them thoroughly in the enterprise of learning, and has a lifelong impact." The DTA comes with a cash prize of \$10,000 and a formal investiture ceremony presided by Chancellor Dirks.

### Jitendra Malik Elected to National Academy of Sciences in 2015

Prof. Jitendra Malik, along with four other UC Berkeley faculty, has been newly elected to the prestigious National Academy of Sciences in 2015. Established by congressional order and signed into existence by Abraham Lincoln in 1863, the academy acts as an official science and technology adviser to the federal government. Election to the academy is considered one of the highest honors that can be accorded to a U.S. scientist. Professor Malik is the Arthur J. Chick Professor of Electrical Engineering and Computer Sciences. His area of research focus is Computer vision and computational modeling of human vision.



Jitendra Malik

**Shakthi Nataraj** (Ph.D. Candidate, Anthropology) was awarded the 2015 Philip Brett LGBT Studies Fellowship to investigate how political tensions have led to the proliferation of new notions of sexual identity in Tamil Nadu

**Luther Obrock**, (Ph.D. Candidate, South & Southeast Asian Studies) has joined the faculty in the Department of South Asia Studies in U. Penn as a Lecturer in Sanskrit.

**Cristin McKnight Sethi** (Ph.D. Candidate, History of Art) is working as a Curatorial Consultant for the Philadelphia Museum of Art (researching textiles from India and Pakistan in preparation for an exhibition slated for 2017) as well as an Assistant Curator for the Museum of International Folk Art in Santa Fe, NM to help prepare a catalogue and exhibition of beadwork from around the world. Cristin has recently finished teaching a course on South Asian art in the Art History Department at Colorado College. In February 2015, she went to India as the Asher Family Fellow on an AIIS Junior Dissertation Research Fellowship to do some final research for her dissertation on embroidery from Punjab.

### George Hart, Professor Emeritus of Tamil Studies, Awarded the Padma Shri for 2015

Prof. George Hart has been awarded the the Government of India's Padma Shri for his contributions to the study and translation of Indian literature, particularly the Sangam literature of ancient Tamil Nadu. Professor Hart, the inaugural holder of the Chair in Tamil Studies at Berkeley and as such responsible for establishing the Tamil program at Berkeley, has written extensively on premodern Tamil, its relationship to classical Sanskrit, and South Indian religion and culture. He is best known for his translations of several Tamil epics into English and for asserting that Tamil should be classified as a classical language. It was partly due to his efforts that the Indian Union Cabinet recognized Tamil as a classical language in '04.



George Hart

**Pranjali Sirasao**, Hindi Lecturer in the Department of South & Southeast Asian Studies at UC Berkeley, has recently provided the Hindi translation of *Mithila Reverie: Meditations on the Devanagari Script*, a book based on the beautiful paintings of Devanagari alphabet by Martine Le Coz.

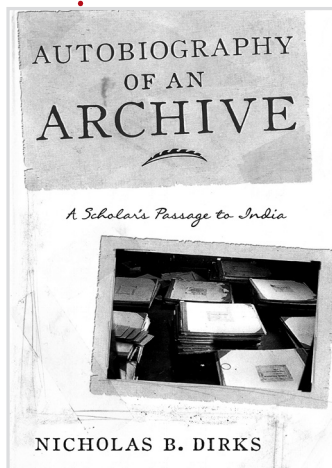
**Michael Slouber** (Ph.D. South & Southeast Asian Studies 2012; Asst. Professor, Western Washington University) was awarded the 2015 DK Award for the best dissertation in Sanskrit Studies in the past three years at the recent World Sanskrit Conference in Bangkok. Dr. Slouber's dissertation, *Garuda Medicine: A History of Snakebite and Religious Healing in South Asia*, is now under contract with Oxford University Press.

## NEW PUBLICATIONS BY UCB SCHOLARS & ALUMNI

### **Autobiography of an Archive : A Scholar's Passage to India**

Nicholas B. Dirks (Author)

Nicholas B. Dirks revisits his early investigations of kingship in India, the rise of the caste system, the emergence of English imperial interest in controlling markets and India's political regimes, and the development of a crisis in sovereignty that led to an extraordinary nationalist struggle. He shares his personal encounters with archives on these subjects, ultimately revealing the limits of colonial knowledge and single-disciplinary perspectives.



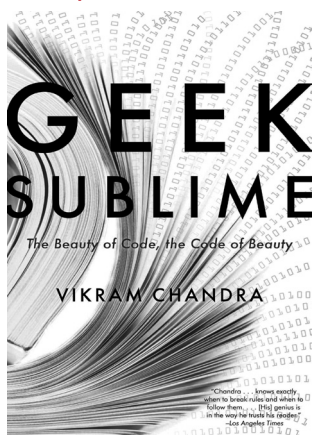
#### **About the Author:**

*Nicholas B. Dirks* is the chancellor of the University of California, Berkeley, where he is also a professor of history & anthropology.

### **Geek Sublime: The Beauty of Code, the Code of Beauty**

Vikram Chandra (Author)

Vikram Chandra has been a computer programmer for almost as long as he has been a novelist. In this extraordinary new book, his first work of nonfiction, he searches for the connections between the worlds of art and technology. Coders



are obsessed with elegance and style, just as writers are, but do the words mean the same thing to both? Can we ascribe beauty to the craft of writing code? Exploring such varied topics as logic gates and literary modernism, the machismo of tech geeks, the omnipresence of an "Indian Mafia" in Silicon Valley, and the writings of the eleventh-century Kashmiri thinker Abhinavagupta, *Geek Sublime* is both an idiosyncratic history of coding and a fascinating meditation on the writer's art. Part literary essay, part technology story, and part memoir, it is an engrossing, original, and heady book of sweeping ideas.

#### **About the Author:**

*Vikram Chandra* is Senior Lecturer of Creative Writing in the Department of English at UC Berkeley.

### **Made in Bangladesh, Cambodia, and Sri Lanka: The Labor Behind the Global Garments and Textiles Industries**

Sanchita Banerjee Saxena (Author)

The garments and textiles sector is one of the world's oldest export industries. It has often served as the "starter" industry for many countries, especially in Asia. Dr. Saxena's book, based on original, in-depth research in three different countries of Bangladesh, Vietnam, and Cambodia, casts light on some of the significant policy and attitudinal shifts that have occurred in this industry. The book also puts the entire garments and textiles sector into the larger context of international trade policy.



#### **About the Author:**

*Sanchita Banerjee Saxena* is the Executive Director of the Institute for South Asia Studies at UC Berkeley and the Director of the Chowdhury Center for Bangladesh Studies housed within in.

### **Notable publications by select CAL alumni:**

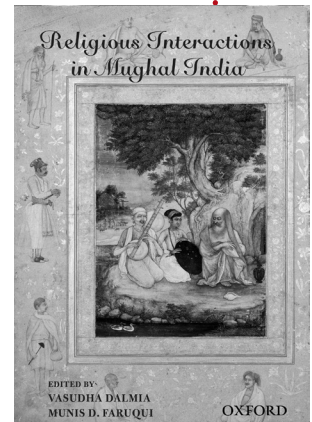
- **Blood and Water: The Indus River Basin in Modern History (University of California Press, 2015)**  
*David Gilmartin (Professor of History, North Carolina State University)*
- **Ayya's Accounts: A Ledger of Hope in Modern India (Indiana University Press, 2014)**  
*Anand Pandian (Associate Professor of Anthropology, Johns Hopkins University)*
- **The Language of Secular Islam: Urdu Nationalism and Colonial India (University of Hawai'i Press, 2013)**  
*Kavita Datla (Associate Professor of History, Mt. Holyoke)*
- **Censorium: Cinema and the Open Edge of Mass Publicity (Duke University Press, 2013)**  
*William Mazzarella (Professor of Anthropology, University of Chicago)*
- **Making Faces: Self and Image Creation in a Himalayan Valley (University of Hawai'i Press, 2012)**  
*Alka Hingorani (Professor of Visual Narratives, Industrial Design Centre, IIT Bombay)*
- **The Muslim Empires of the Ottomans, Safavids, and Mughals (Cambridge University Press, 2010)**  
*Stephen F. Dale (Emeritus, Professor of History, Ohio State University)*
- **Making Lahore Modern: Constructing and Imagining a Colonial City (University of Minnesota Press, 2008)**  
*William Glover (Associate Professor of History & Architecture, University of Michigan)*
- **Sex and the Family in Colonial India: The Making of Empire (Cambridge University Press, 2006)**  
*Durba Ghosh (Associate Professor of History, Cornell University)*

(cont'd on next page)

### **Religious Interactions in Mughal India**

Vasudha Dalmia & Munis Faruqui (Eds.)

Popular knowledge generally operates with the notion that "Hindu" and "Muslim" as polarized religious identities have existed from the moment Muslims entered northern India in the eleventh century. The essays for this volume interrogate this idea. They focus on Islamicate traditions in their interaction with co-terminous Hindu ones in the three centuries between 1500 and 1800. They examine a wide tableau of sites and modes of interchanges, allowing the texts to speak in their own languages, whether these are assimilative, antagonistic, or indifferent. Given the charged nature of Hindi-Muslim relations today, a fresh study of these relations in their regional and temporal specificity along with a renewed attempt to closely interrogate the language in which we talk about them is absolutely vital in order to contest powerful and contemporary "clash of civilizations" narratives in South Asia as well as elsewhere.



#### **About the Editors:**

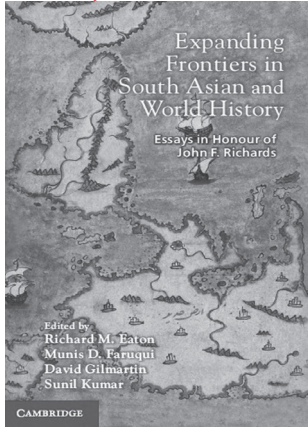
*Vasudha Dalmia* is Professor Emerita of Hindi & Modern South Asian Studies.

*Munis D. Faruqui* is Associate Professor of South & Southeast Asian Studies.

## Expanding Frontiers in South Asian and World History: Essays in Honour of John F. Richards

Edited by Richard M. Eaton, Munis D. Faruqui, David Gilmartin & Sunil Kumar

This book brings together some of the foremost scholars of South Asian and Global History, who were colleagues and associates of Professor John F. Richards to discuss themes that marked his work as a historian in an academic career of almost forty years. It encapsulates discussions under the rubric of 'frontiers' in multiple contexts.



Frontier has often been conceived as a space of transformation marking new forms of economic organization, commodity trade, land settlement and state authority. The essays here underline the range of interests and approaches that marked Professor Richards' illustrious career – frontiers and state building; frontiers and environmental change; cultural frontiers; frontiers, trade and

### The 3rd Sarah Kailath Memorial Lecture on Women & Leadership

## Women Who Lead: Pages from an Indian Story

The 2014 Sarah Kailath Memorial Lecture was delivered by Ambassador Nirupama Rao, Former Foreign Secretary of India and Former Ambassador of India to the United States. In her lecture, Ambassador Rao focused on three influential, yet little known Indian women who

have made a pivotal contribution to the democracy that is India.

Hansa Jivraj Mehta (1897-1955) was president of the All-India Women's Congress and a tireless advocate for gender equality and human rights who served as India's delegate on the UN

Human Rights Commission in 1947; Vijayalakshmi Pandit (1900-1990) the first woman to become president of the UN

General Assembly who also served as India's ambassador to Moscow, Mexico, London and Ireland; and Kamala Devi Chattopadhyay (1903-1988) freedom fighter, prolific nonfiction author and a powerful social reformer who is credited with the found-



Ambassador Rao with a photo of Sarah Kailath in the back. (Photo courtesy of Lisa Tsering at India-West)

**THE SARAH KAILATH MEMORIAL LECTURE IS PART OF THE "SARAH KAILATH CHAIR IN INDIA STUDIES," A CHAIR ENDOWED BY THOMAS KAILATH, AND VINITA & NARENDRA GUPTA IN HONOR OF DR. KAILATH'S WIFE, SARAH KAILATH (1941 - 2008), A LONG-TIME SUPPORTER OF ISAS'S MISSION AND ACTIVITIES. THE CURRENT SARAH KAILATH CHAIR IS PROF. LAWRENCE COHEN**

## NEW SOUTH ASIA RESEARCH NOTES

— e-versions at southasia.berkeley.edu/south-asia-research-notes —

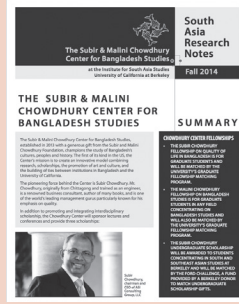
**FIXING PAKISTAN'S EDUCATION: INNOVATIVE SOLUTIONS FOR A MAJOR CHALLENGE**



**MADE IN BANGLADESH, CAMBODIA, AND SRI LANKA: LABOR BEHIND THE GLOBAL GARMENTS & TEXTILES INDUSTRIES**



**THE SUBIR & MALINI CHOWDHURY CENTER FOR BANGLADESH STUDIES**



**COLLECTING SOUTH ASIA ARCHIVING SOUTH ASIA: A CONFERENCE ON SOUTH ASIAN ART**



drugs; and frontiers and world history. The volume discusses issues from medieval to early modern South Asian history. It also reflects a concern for large-scale global processes and for the detailed specificities of each historical case as evident in Professor Richards' work in world history.

### About the Editors:

Richard M. Eaton is Professor of History at

the University of Arizona.

Munis D. Faruqui is Associate Professor of South & Southeast Asian Studies at the University of California at Berkeley.

David Gilmartin is Professor of History at North Carolina State University.

Sunil Kumar is Professor of History of Medieval India at Delhi University.

## THE INDO-AMERICAN COMMUNITY LECTURE IN INDIA STUDIES — ISAS was privileged to welcome historian Romila Thapar and feminist scholar Nivedita Menon as the Indo American Community lecturers for 2014 & 2015



Romila Thapar

We were privileged to have **Dr. Romila Thapar**, arguably the most prominent contemporary historian of ancient India and a model of courage in the

face of devastating attacks on academic history in India over the past two decades, in residence as the Indo-American Community Lecturer for 2014.

Dr. Thapar's Indo-American Community Lecture, *Representing the Past as History: Early North India*, was delivered on April 16, 2014.

While in residence, Dr. Thapar

participated as a respondent at a conference commemorating the 150th birth anniversary of Swami Vivekananda, led *Histories of Histories*, a graduate student workshop, and held office hours with UC Berkeley graduate students.

In 2015, **Dr. Nivedita Menon**, renowned feminist scholar, prolific political theorist, and key architect of the website *Kafila* that has transformed the critical public sphere of ideas in India and beyond, in residence as the Indo-American Lecturer for 2015

Dr. Menon's Indo-American Community Lecture, *Women's Rights to Land and the Challenge of the Commons*, was delivered on April 9, 2015.

While in residence, Dr. Menon participated in a conference titled, *Experimental Populations, Universal Life: Rethinking 20th-century Medicine, Public Health, and the Relation of Economy to Experiment in South Asia*, led *Escaping Intelligibility*, a graduate student workshop on one of her papers, and held office hours with UC Berkeley graduate students.

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Videocasts of both lectures at southasia.berkeley.edu/indo-american-lectures

Videocasts of both lectures at southasia.berkeley.edu/indo-american-lectures

**THE INDO-AMERICAN COMMUNITY LECTURESHIP IN INDIA STUDIES, WITH SUPPORT FROM THE INDIAN COUNCIL FOR CULTURAL RELATIONS, ENABLES TO BRING PROMINENT INDIVIDUALS FROM INDIA TO BERKELEY TO DELIVER A LECTURE AND INTERACT WITH CAMPUS AND COMMUNITY MEMBERS DURING A TWO-WEEK STAY**



Nivedita Menon

## SELECT ISAS EVENTS 2014 - 2015

February 7, 2014

*Courtly Encounters: Translating Courtliness and Violence in Early Modern Eurasia*  
Sanjay Subrahmanyam, University of California, Los Angeles

February 7, 2014

*Chai Why?: The Making of the Indian "National Drink"*  
Philip Lutgendorf, The University of Iowa

February 12, 2014

*A Persianate Empire?: Sanskrit Literature and Literati at the Mughal court, 1560-1660*  
Audrey Truschke, Stanford University

February 12, 2014

*'City of Devi' and IPC 377*  
Manil Suri, Author

February 18, 2014

*Collecting South Asia: Archiving South Asia: A conference on South Asian arts*

Tuesday, March 4, 2014

*Kala Pul (The Black Bridge): A film by Saqib Mausoo*

March 13, 2014

*Ancient Persia meets colonial India: Histories portrayed on a Zoroastrian silver bowl*  
Qamar Adamjee, Asian Art Museum, San Francisco

March 15, 2014

*Zamanay kay Andaaz: The 9th Annual Urdu Culture Show*

March 20, 2014

*Ship of Theseus: A Screening of Anand Gandhi's award winning film*

April 2, 2014

*Apartheid Remains: Ruins of Segregation, Remnants of Struggle*  
Sharad Chari, University of the Witwatersrand

April 3, 2014

*Red Ant Dream: The life of revolutionary possibility in India*  
Sanjay Kak, Documentary film-maker

April 19, 2014

*Swami Vivekananda: Celebrating the man and his legacy. A day-long conference celebrating Swami Vivekananda on the occasion of the 150th anniversary of his birth.*

April 29, 2014

*Consuming Gold: Reframing Gender, Property and Aesthetics in Contemporary India*  
Nilika Mehrotra, Jawaharlal Nehru University, New Delhi

April 30, 2014

*Talking with the Pakistani Taliban*  
Mona Kanwal Sheikh, Danish Institute of International Studies

May 1, 2014

*De Sidere 7: Desire's Vexed Status - A film by Nicolás Grandi and Lata Mani*

May 2, 2014

*Feminist Interventions-On Gender and South Asia: The 3rd South Asia by the Bay*

Graduate Student Conference

September 8, 2014

*How to (Really) Fix Pakistan's Education System*  
Anjum Altaf, Lahore University of Management Sciences

September 17, 2014

*Art History in India and Its Discontents in Global Times*  
Parul Dave-Mukherji, Jawaharlal Nehru University

September 23, 2014

*The Cultural Expression of the Bungalow in India: The Colonial Legacy and its Post-Colonial Manifestation*  
Miki Desai & Madhavi Desai, Center for Environmental Planning and Technology University, Ahmedabad, India

October 14, 2014

*The Fiction of Fact Finding*  
Manoj Mitta, Journalist

October 20, 2014

*The Sutas of the Mahabharata*  
Naina Dayal, Delhi University

October 20, 2014

*Invoking the Goddess - Pattini-Kannaki Devotion in Sri Lanka*  
Malathi De Alwis, Anthropologist,

October 21, 2014

*Caste and Religion in the Era of Economic Growth*  
Ashutosh Varshney, Brown University; Pradeep Chhibber, University of California, Berkeley

October 22, 2014

*In God's Land:*  
Pankaj Rishi Kumar, Director

October 23, 2014

*Circa 1190 - The Transformation of Geopolitics through Material Culture in North India*  
Alka Patel, University of California, Irvine

November 4, 2014

*Cultural Re-imaginings - Experiments in Creative Placemaking*  
Indrani Baruah, Interdisciplinary Visual Artist

November 6, 2014

*The Dharma of Difference - Alterity and Alcohol in Jharkhand, India*  
Roger Begrich, Medical Anthropologist

November 17, 2014

*Narendra Modi and the Sangh parivar: Lessons from his Gujarat years*  
Christophe Jaffrelot, King's India Institute

November 18, 2014

*Dirty Pictures & Item Girls: Emerging Forms of Female Sexuality in Contemporary Hindi Cinema*  
Ajay Gehlawat, Sonoma State University

November 23, 2014

*Gandhi and the Political Enlightenment*  
Akeel Bilgrami, Columbia University; Nicholas Dirks, University of California, Berkeley

November 24, 2014

*Urdu Cinema During the 1950s*  
Iftikhar Dadi, Cornell University

December 1-8, 2014

*We All Live in Bhopal: Commemorating 30 years of the Carbide Disaster*

December 19, 2014

*Social Media and the Political Right in India:*



### Beyond Capital: Climate Change and the Problem of Scale in Human History

Dipesh Chakrabarty, University of Chicago

Video: [southasia.berkeley.edu/beyond-capital](http://southasia.berkeley.edu/beyond-capital)

*An analysis of Narendra Modi's Tweeting*  
Joyjeet Pal, University of Michigan

January 22, 2015

*Corruption & Crisis of Governance in India*  
C. Raj Kumar, O.P. Jindal Global University

January 22, 2015

*U.S. Public Diplomacy and Cultural Heritage Preservation in Afghanistan*  
Laura Tedesco, U.S. Department of State

January 22, 2015

*Comparing Indian State Political Regimes*  
John Harriss, Simon Fraser University

University

February 7, 2015

*Conference: Fixing Pakistan's Education: Innovative Solutions for a Major Challenge*

February 12, 2015

*Don't Let Him Know*  
Sandip Roy, Author and Journalist

February 23, 2015

*Orphanhood and the Art of Not Being Cared For*  
Anila Daulatzai, Harvard Divinity School

February 25, 2015

*Social Enterprises in Developing Economies: A Panel Discussion followed by a Networking Hour*

March 3, 2015

*Liberalization as Layering: Electricity and India's Fragmented State*  
Elizabeth Chatterjee, UK-India Education

Research Initiative Fellow for 2015

March 18, 2015

*India's Urban Futures: Beyond the Scripts of Techno-utopia and Rural Backwardness*  
Kavita Philip, University of California, Irvine

March 19, 2015

*The Future of India*  
Justice Markandey Katju, Former Judge, Supreme Court of India

April 7, 2015

*The Networked World: How Foreign Policy Is Evolving In The 21st Century*  
Shashi Tharoor, Member of Parliament, India

April 8, 2015

*Sustaining the Indo-U.S. Strategic Partnership: Are Their Long Term Perspectives Convergent?*  
Ambassador Shyam Saran, Govt. of India

April 22, 2015

*Abd al-Jalil Bilgrami's Ode to a Troubled Marriage: On Poetry and Politics in the Late Mughal Empire*  
Abhishek Kaicker, UC Berkeley

April 30, 2015

*The Suction of Patients: The captivating forces of Medical Tourism as they unfold in Delhi*  
Heidi Kaspar, Social Geographer

May 8-9, 2015

*Precarious Exchange: Materiality, Network, and Value in South Asia in the World*  
The 4th South Asia by the Bay Graduate Student Conference

### Affective Bodies - Performative Cultures and Aesthetic Practices

Pushpamala N., Photo and Visual Artist

Video: [southasia.berkeley.edu/pushpamala-n](http://southasia.berkeley.edu/pushpamala-n)



### Reinvent Growth without Pollution: Can India do it?



Sunita Narain, Centre for Science & Environment

Video: [southasia.berkeley.edu/reinvent-growth-without-pollution](http://southasia.berkeley.edu/reinvent-growth-without-pollution)

### Buy Now, Pay Later



Geeta Patel, University of Virginia

Video: [southasia.berkeley.edu/buy-now-pay-later](http://southasia.berkeley.edu/buy-now-pay-later)

### Gandhi before India



Ramachandra Guha, Author & Journalist

Video: [southasia.berkeley.edu/gandhi-india](http://southasia.berkeley.edu/gandhi-india)

## NOTES FROM THE FIELD

### CONNECTING TO SRI LANKA IN WISCONSIN—a graduate student's summer experience learning Sinhala in Madison.

Ruvani Fonseka is a third-year Master of Public Health and Master of Social Welfare candidate who spent summer 2014 on a FLAS fellowship studying Sinhala at the South Asia Summer Language Institute (SASLI) in Madison, Wisconsin. Her research focus is on the intersection of gender equity and health in Sri Lanka, and she is writing her master's thesis on the relationship between adverse childhood experiences and adulthood intimate partner violence perpetration among Sri Lankan men. After she graduates, she plans to conduct research on gender norm formation among Sri Lankan university students, for which fluency in both Sinhala and Tamil (which she is currently studying at UC Berkeley on an academic year FLAS) are essential.

#### WHY DID YOU WANT TO STUDY SINHALA?

After having the chance to research Gender-Based Violence prevention programs in India for my MPH program, I knew that I wanted to take the skills I had learned there and work on the same issue in Sri Lanka, where my parents were born and raised, and I still have many family members. India is widely researched by international scholars and Indian researchers, but due to its size, recent war, and lack of visibility, Sri Lankan gender-based violence is less studied. However, research on just the prevalence of domestic violence in Sri Lanka, has found that the rates of violence within marriages are nearly identical to those found in India. One of the challenges of conducting research in Sri Lanka, however, is gaining fluency in the two major languages – Sinhala and Tamil. While neither is taught with great frequency at higher education institutions in the US, UC Berkeley students are very lucky to have a strong Tamil language program at our school, which I am currently lucky enough to be enrolled in. Unfortunately, Sinhala is taught at no university in America during the academic year except for Cornell in Ithaca, New York. Luckily, Cornell's excellent Sinhala instructor, Bandara Herath, regularly joins the teaching staff of the South Asia Summer Language Institute (SASLI) at University of Wisconsin-Madison, and I was able to study with him this past summer through a FLAS fellowship granted by UC Berkeley's ISAS.



Ruvani's four-person Sinhala class at SASLI, with instructor Bandara Herath (of Cornell) in the middle. Ruvani is on extreme right. (Photo courtesy of South Asia Summer Language Institute)

He used a textbook designed specifically for English-speaking adults learning Sinhala as a second language, which truly honored the differences between children learning their native languages and adults learning a second language. While this technique is commonly used in popular languages taught in the US like Spanish and French, rarely-taught languages like Sinhala often lack this type of instructional material and instead rely on pedagogical materials for children or "speed-course" materials for short-term diplomats. We were so lucky to have access to the textbook, along with writing and reading guides personally designed by our teacher based on his 25 years of experience teaching Americans Sinhala. Finally, the class size was unbeatable – with one instructor, we only had four students!



Ruvani with members of Madison's Sinhala community in Madison. Sarvodaya staff and Dr. Vinya Ariyaratne, Executive Director of Sarvodaya – the largest non-governmental organization in Sri Lanka. (Photo courtesy of Tyler Lehrer)

at the Wisconsin Union. And SASLI program staff made sure to have a bunch of both social events and academic, including the first community health-focused talk I had ever seen in an American university featuring an expert from Sri Lanka (Doctor Vinya Ariyaratne, pictured). It was a wonderful place to spend the summer learning a language!

#### CAN YOU DESCRIBE YOUR RESEARCH GOALS?

I am studying the factors which lead to intimate partner violence in Sri Lanka society, particularly male violence against their female partners. In addition to being a social justice issue, intimate partner violence is a serious public health issue, as it is linked to a series of poor health outcomes ranging from HIV infection or chronic stress to miscarriage or suicide. In order to prevent intimate partner violence in Sri Lanka, policy makers need a clear understanding of what leads men to become violent towards their partners. While at Berkeley, I am conducting quantitative research on the links between childhood abuses and adulthood perpetration of intimate partner violence. After graduation, I plan to travel to Sri Lanka and began qualitative field research to understand the links that my thesis uncovers through interviews with young adults about their childhood and the formation of their own gender identity and gender norms. If we can understand what leads to violence in adults and what prevents it, this knowledge can be applied more widely in programs with children to help the next generation lead more peaceful lives.

#### WHAT WAS IT LIKE STUDYING A SOUTH ASIAN LANGUAGE IN AMERICA?

I have spent extended periods of time intensely studying languages before, but usually in an immersion context, living in the country of the language I am learning. Going through an intense Sinhala language curriculum in Madison, Wisconsin was a bit surreal at first, and I found that after four hours of language instruction each morning, I would retain what I had learned best if I continued to study for four more hours in the afternoon, either with my classmates, with other SASLI students studying other South Asian just as intensely, or on my own. Even though I wasn't practicing my Sinhala daily with native speakers in the way I would have in Sri Lanka, having the chance to focus solely on learning Sinhala without having to balance work of other English-medium academic demands (as one naturally does with a language studied during the academic year) greatly sped up the language acquisition process – there was simply no time to forget what I learned each day!

#### WHAT WAS UNIQUE ABOUT YOUR SINHALA PROGRAM?

Like I said, I have studied many languages, and our instructor, Bandara Herath, made the experience this summer one of the best language learning experiences I have ever had.

Our instructor regaled us with tales of the summer when he had only one student (and I've met that student, who has amazing Sinhala skills), but to us, four students in one class was an incredible privilege and made language acquisition so much easier than it would have been in a larger classroom.

#### WHAT MAKES SASLI SPECIAL?

In addition to Sinhala, SASLI supports many other less commonly-taught South Asian languages alongside the very popular classes in Hindi and Sanskrit. It was wonderful to be part of a community of scholars from all across the country all studying South Asian languages intensively together. I now have connections to scholars who plan to work in Pakistan, Bangladesh, South India, North India and Tibet. It was a unique experience to be around so many people interested in the region, who all have very different reasons for being there. The reasons people had for coming to SASLI ranged from: studying South Asian religions, working in Public Health, helping create new alphabets for rare languages, interest in international diplomacy, speaking with family members, and many more! In addition, as SASLI students, we had full access to all of the benefits afforded to UW-Madison students, from fresh ice cream made of milk from cows living on campus, to having the chance to enjoy sunset over the beautiful isthmus between Lakes Mendota and Lake Monona while sitting



## MANGOES AND MONSOONS: LESSONS LEARNED IN DHAKA—a graduate student's summer experience working in Dhaka, Bangladesh

Dorothy Kong is a Bachelor of Business Administration candidate at the Haas School of Business & a Bachelor of Arts candidate in Economics & Social Welfare at UC Berkeley. She worked at Technohaven, over the summer of 2015 on a project titled, "Understanding technologies to solve social problems."

### WHERE DID YOU GO AND WHAT DID YOU DO?

I went to Dhaka, Bangladesh over the summer to work at a software development company called Technohaven. My project was focused on using design-thinking and lean principles to design apps for the social sector. In particular, I focused on three sectors - education, garment industry, and women's health. Most of my project was based on doing user research so I had the opportunity to visit schools and garment factories. I interviewed a wide array of stakeholders like gynecologists, class-3 students, factory owners, and labor organizations. Through the interviews, I was able to scope down the project and design two apps. The first app is an English-education app for young kids, and it is in the process of being developed. The second app is a women's health question app that allows women to anonymously ask health questions. In addition, it will provide women with information about menstruation and its related symptoms. In addition to this project, I was also given a chance to facilitate three cross-cultural communication workshops and lead a panel discussion. I facilitated a dialogue on the work-life differences between Bangladesh and the United States at Technohaven's company Iftar party and at the Dhaka North Rotary club. The last workshop was for the U.S Information Center and the Ivy League Alumni Association where we discussed strategies to rebrand Bangladesh to attract more international interns in not just the health sector but in the private sector as well. Overall, my work experience has been interesting because I got to see the inner workings of a small software company trying to establish itself in an emerging market economy.

### WHAT WAS LIVING IN DHAKA LIKE?

Living and working in Bangladesh for the summer has been an engaging experience. In terms of working, I think that the field visits have been my favorite part of the project as I got to take a peak at other people's perspective on what it is like to work, study, and live in Dhaka. Also, picking up on the work culture has been interesting. For instance, the main way of communication here is through phones - so the phones feel like they are constantly ringing, whereas in the United States most of the communication is through email or text. There are small little nuances like this - and sometimes I still get surprised when I see geckos running around walls of the office.

In terms of living here, Dhaka has challenged my perspective on many things. I am enthralled by this fast-paced and changing city. At times it can be slightly overwhelming, especially when you are trying to cross the street during a bumper to bumper traffic jam, or when little children are following you down the street repeatedly saying "m'am" and pointing to their mouths to indicate hunger. And the truth is, it can be kind of sad - to see that there are many broken bodies asking for money, disheartening newspaper articles, and the shakiness of the slums especially during big rainstorms. In the beginning that was all I could see - then the longer that I stayed in Dhaka the more that I was beginning to unsee it. And perhaps, guiltily admitting that when I was in a hurry sometimes, I would be annoyed when people asked me for money. I think I learned that the line between empathy and self-preservation is easily blurred... I know that sounded kind of sad - but I feel like I had to address that. (Usually when people talk about traveling to developing countries, they only highlight the really good parts or the really bad parts.) So, there were really good parts too! Dhaka is a city that all foodies must try! There are so many cool restaurants and cafes - and hands down the best bread I've had in my life is at Holey Bakery in Baridhara. Also, Iftar food is the best especially sweet deserts like Jilapi and Doi. Oh, and I think my favorite food now is Fuchka (GO TRY IT NOW!!) On the weekends, I usually explore old Dhaka, take a boat ride, go to small concerts, and hang out at shisha lounges. Recently, I've started taking up salsa dancing here as well!

Overall, what I'm trying to say is that - Dhaka is an amazing city that is a mix of really awesome things and then not-so-great things; it has a very rich diversity (and never listen to American / Western news media as they do a terrible job portraying Bangladesh!). I think that everyone should visit Dhaka at least once in their life because it's so unique. It is a living city that has its own rhythm - it's the constant movement of 14.4 million people through every crack and crevice of this city. Dhaka is unyielding and challenges your senses - it's in the constant honking of CNGs and shrilling bells of rickshaw drawers, it's in the humidity that the monsoon season brings, and it's in the mangey street dogs eating over-ripen jackfruit on the streets.

### CAN YOU SHARE A MEMORY THAT STAYS WITH YOU FROM YOUR SUMMER IN BANGLADESH?

It's really hard to choose just one memory because I think this overall experience has really shaped me. One memory that really sticks with me was when my friends and I were coming back home on a rickshaw at night. We were going down on a small backroad and I remember this white SUV driving by our rickshaw yelling something obscene. Then they swerved around us - but at the same time a motorcycle was going the other way. There was a deafening collision. The white car drove right into motorcyclist knocking him off his car. At that moment, the white car sped away. I remember everyone dropped what they were doing and everyone rushed to help the motorcyclist and some were on their bikes trying to chase down the white car. I think that even though the situation may have seemed greatly unjust - there is still a lot of hope and resilient that can be found in the kindness of strangers. I think if Bangladeshis has taught me anything - it's the ability to remain optimistic despite difficult circumstances.



Dorothy (second from right) with her supervisor, Mr. Karim (on right) who graciously invited her to his home for Eid Dinner. "After we were stuffed with delicious biryani, they pulled out seven types of desserts. It was quite hard to say no as they were very insistent that we try all the desserts." (Photo courtesy Dorothy Kong)



This image is from Chawkbazar, the biggest market in the capital where iftar items are sold. Dorothy tried faluda here for the first time! (Photo courtesy Dorothy Kong)



Dorothy (on right) with her friends in front of Ahsan Manzil, a beautiful pink colored palace perched near the Buriganga river! (Photo courtesy Dorothy Kong)

# ADVENTURE: A PASSAGE TO INDIA

*In 1956, new PhDs Lloyd and Susanne Rudolph set out from Austria in a Land Rover to begin the research on Indian politics that became their life's work. Half a century later, the emeritus UChicago professors share notes they kept on their journey east.*

by Lloyd & Susanne Rudolph  
Illustration by Dave Stevenson

## SEPTEMBER 1956

Our trip diary was written under challenging conditions. We jotted down the first half while the car was passing from one country to another on moderately respectable roads. But when we reached Persia, we could no longer write in the car—all our attention was devoted to keeping our stomachs below our lungs and not bumping our heads on the car ceiling. So the second half was written at greater leisure from notes as we recuperated from the trip in Lahore, New Delhi, and Jaipur.

We consider Salzburg the official starting point of our trip because we delayed in England and Germany along the way. Our vehicle was a new model of the Land Rover; the 107-inch wheelbase, five-door station wagon seated ten people and looked like an armored car meant for a battalion. The car was blue grey with a white tropical roof set on top of the ordinary roof.

The Rover made up into a bed. The second seat flattened out, the back of the front seat was laid across the back benches, and the cushions from the front seats made headrests. Since we carried all our luggage with us, we had to transfer it out of the back of the car into the front seat each night before we could make up the bed. We routinized this process enough so that it became quite simple. Lloyd usually made the bed while Sue prepared the supper.

For cooking, we had a Higgins two-burner gas stove, which we set just inside the door in the rear of the car. For breakfast and supper we put up our little wooden tables and folding chairs, set the table with paper napkins and plastic dishes, and tried to keep a gently civilized routine.

After dinner, we washed dishes in hot, soapy water in our folding rubber dishpan; sometimes we washed out a few clothes and hung them on a line tied to a nearby tree. In the mornings, while Sue cooked breakfast, Lloyd propped his mirror on the spare tire screwed on top of the hood,



*After its long journey, the Land Rover gets a rest at Jai Mahal Palace Hotel in Jaipur, India.*

perched the pot with hot shaving water on the fender, and shaved. Keeping house on the road was always some trouble. But it refreshed and strengthened us as no hotel stay ever did. We're not quite sure why this was so, but we think the manipulation of household equipment gave us the sense of being more than mere rootless wanderers upon the face of the earth.

We left Salzburg July 26 and arrived in Peshawar August 20, a matter of 25 days. The mileage was 5,114 miles, and the cost of the trip was about \$300. The pretrip expenses incurred because we wanted to make the trip by car came to another \$384.

Such a trip is an enormously rewarding experience for the strong of limb and stout of heart. The fact that everything is new and strange and possibly threatening creates a chronic underlying strain, a fear of the unknown which one must learn to live with. Such a trip is a calculated risk. But anyone who is in good physical condition, with a balanced psyche, a good car, a bit of luck, and a capacity to improvise can make the trip.

## JULY 26 / SALZBURG

Did big laundry on glorious sunny morning at camp outside Salzburg. All the laundry accumulated on the drive down through Germany. Sue reveling in domesticity, Lloyd champing at the bit. Drove into Salzburg with laundry triumphantly flapping on nylon laundry lines in back of car. Money for which we'd been waiting for three days finally came. Ate some kuchen and coffee to celebrate. Did some more quick shopping. Salzburg shops wonderful. Many tempting things. Bought some Landjäger for emergencies, piece of good bacon for outdoor breakfast, peaches, tomatoes, butter. Off at two for Graz.

## JULY 27 / GRAZ TO ZAGREB

On the way toward Zagreb we came through Friday evening festivities. Truckloads of country people coming together at an inn garden near Varaždin—violins, dancing, and beer. The army, which we found in evidence throughout the country, was also on the road in companies on trucks. To get through the

crowds on the roads, the trucks beeped furiously, and we soon followed behind, also tooting noisily and happily. July 28, we later found out, is the date on which the old Croatian government was replaced by the present one, and celebration was already beginning.

## JULY 30 / SERBIA TO THESSALONÍKI

Woke up at 5:30. Everybody on the way to Monday morning market. Women with quacking ducks in their baskets, clean white cloths over their heads with roses pinned on. Bullocks, calves, tomatoes, peppers, all on the way to the market. Having no fixings for breakfast, we followed the crowd, after a lengthy discussion with a passing farmer who offered Lloyd a cigarette from a silver case.

As we headed south during the day, the farmland decreased and the herding of sheep increased. Finally, as we came out of the relatively flat farmland of Serbia into the arid, wild, and lonesome hill country of Macedonia, even sheep became rare.

On the way toward Thessaloníki, we began to encounter a strange phenomenon, so strange that we thought we'd had too long a day of it. Small trees moved silently across the road in front of us. Huge bushes slowly growled down the highway toward us. Agitated flora enlivened the roadsides. The bushes, we eventually realized, were heavily camouflaged troop transports with their lights out, the lively greenery camouflaged men. We, of course, had our lights shining brightly, essential if we were not to annihilate a donkey and his guide every ten yards. But the transports became more frequent, their drivers signaled to us to put down our lights, and eventually an armed sentry stepped into the road and halted us. For five minutes before that, we had been reviewing the recent history of Greco-Yugoslavian relations and theorizing that the Yugoslavian troop movements we had seen on the other side of the border and the Greek troops we saw on the move now might have some mutually antagonistic aim. But our sentry, who made us pull off the road and join a group of donkeys, farmers, and Italian motorcyclists, which he had already

collected there, quickly eased our minds. War games, big ones, and ones to which Turkey and England had, incidentally, not been invited. [As it turned out, the English, French, and Israeli invasion of Egypt began soon after President Nasser nationalized the Suez Canal on July 26, 1956. Yugoslavia and Greece were mobilizing against each other just in case.—L.R.]

Our detainer spoke French and had studied political science at the University of Athens. He and his colleagues fed us and the Italian motorcyclists fresh watermelon, and when we got tired of waiting after an hour and proposed to park somewhere and spend the night, they found a place for us behind their own bivouac.

## WE WERE ARRESTED. BUT THE ARREST SOON DETERIORATED INTO ABSURDITY: NO ONE COULD COMMUNICATE THE CHARGE TO US.

### JULY 31 / THESSALONÍKI TO ALEXANDROÚPOLI

We left Thessaloníki about 10 a.m. and drove to Alexandroúpoli by 8 p.m. In the meantime, we made the extensive acquaintance of the Greek police—a snappy corps, with their well-kept green uniforms and uniformly large black mustaches. At about 1 p.m., a mile outside the beautiful city of Kavála on the Aegean, we were arrested. But the arrest soon deteriorated into absurdity: no one could communicate the charge to us.

Our policeman called in a passing army officer for consultation. The officer was no help, but he used the word “Russki” frequently enough that we tentatively concluded this had something to do with (a) last night’s maneuvers and (b) we were suspected of being Russkis, spying no doubt. This impression was confirmed when the policeman got into our car and directed us to a nearby army encampment.

A few moments later a noncom emerged from one of the red corrugated iron Quonset huts that sat among the trees. He spoke English and informed us that we were charged with killing a cow with our car. Someone had seen us do it and taken down our number.

The long and the short of this story is: it wasn’t a cow, it was a horse, and we didn’t do it. Fortunately we saw the accident, or the confusion would have lasted much longer. The horse had run into the path of a defenseless Volkswagen, knocking in the VW’s nose and one light and killing itself. We stopped to see if we could help, because we had met the Iranian driver and his young German bride at the Greek customs. While we were explaining this story to the police, the VW drove up, looking duly bashed. The Iranian, one of the tensiest men we have ever met, was all for telling the police that his wife was pregnant with quintuplets and they couldn’t stay to answer questions, but his calmer wife dissuaded him. We translated their story to our interpreter who translated to the police. When we last saw them, they were returning to the site of the act, where they were to argue their case before the local police. We felt sorry for them—it would be awkward arguing with an irate Greek

farmer and the Greek police in German and Persian.

We arrived in Alexandroúpoli via worsening roads, after dark, in time to see people flocking through the main streets in the evening cool.

### AUGUST 2 / ISTANBUL

The traffic here is very thick, and the trolleys carry crowds of people including always a contingent of five or six little boys who jump on the back and hold on to god only knows what with their bare toes and hands. The Istanbul police wear snappy white coats (wool!) and blue trousers and are very helpful. As far as traffic in Turkey in general is concerned, there are many American cars in the big cities and some in the country. People rely on brakes rather than on a generally accepted conception of the right of way. Lloyd was always fit to be tied after an hour’s driving in any city. In the provincial towns the automobile has not yet received recognition of its rights on

a par with cows, donkeys, people, and other users of the right-of-way. We still haven’t killed a chicken—a truly glorious record.

### AUGUST 4 / ANKARA

On to Ankara. The city itself is very attractive with its parks, bou-

levards, and public monuments. At four in the afternoon we plunged back into the forbidding, arid country. No appealing campsites appeared anywhere, and the people looked unfriendly when we slowed down to inspect a possible site. Finally, near Sungurlu, we saw a village in the distance on a hillside. We turned off the road that led to it and parked in a dry streambed which looked promising. But before we got very far in unloading the car, four farmers arrived and investigated our arrangements. They gave us to understand that the mosquitoes were bad at our site, and one farmer motioned toward a nearby house where tractor-powered machinery was thrashing some crop.

There we parked and started supper. Pretty soon the word got out, and more farmers started assembling, sitting in a large half circle around us, watching every move of the preparation. Evening show! Good instinct of showmanship required to survive such an experience. The prosperous though quite unshaven farmer who had asked us there soon brought out an enormous plate of curds. Lloyd had no trouble with this unsolicited gift, but Sue, who can scarcely face even milk, turned a little pale. But everyone was watching—not a chance of disposing of it by any manner other than eating it.

## WE STILL HAVEN’T KILLED A CHICKEN — A TRULY GLORIOUS RECORD.





*The Rudolphs in 1990 with Ramaswamy Venkataraman (center), the eighth president of India, and his wife. At left is Gandhi's grandson Gopalkrishna Gandhi, then secretary to the president.*

When the daylight finally faded, the helpful farmers brought over the tractor, turned its lights full on us, and critically observed our bedtime ablutions. Nothing like brushing your teeth with 20 men watching intently! Late show! We were pretty tired by this time and most troubled about how we'd tell our audience that the show was over. We made up the bed, drew the curtains, came over to face our audience directly, bowed in unison, and said good night. The farmers murmured a friendly return greeting, lumbered to their feet, and went away, avidly discussing the evening's events among themselves.

The trip from Samsun to Trabzon was magnificent. The view from the heights, across green hazelnut groves and red tile roofs, fell to the Black Sea. We arrived in Trabzon after dark and, after some inquiries, were directed to headquarters of a US military group. These were in a large house behind the usual wall at the top of a narrow, steeply pitched alley that led at a 45-degree angle to closely set buildings and walls. Five or six men were lounging in T-shirts in a large room next to a pantry where our furtive looks could catch glimpses of Campbell's tomato soup and corned beef hash. They appeared to be not at all surprised to see visitors from the States and were cordial and immediately responded to our inquiries about a place to camp with a suggestion of the local radar installation. We slept that night on top of a mountain immediately outside the barbed wire of the radar installation. [We assume that the radar installation was part of a missile site whose weapons were aimed at the Soviet Union. These are the missiles that President Kennedy had covertly agreed to remove as a condition of solving the Cuban missile crisis in October 1962.—L.R.]

#### AUGUST 6 / ERZURUM

Glorious drive from Trabzon to Erzurum, through mountains reminiscent of the Salzkammergut. Slow driving because of many curves. Apricot country. The dry lowlands were relieved by rows of tall poplars, obviously planted by someone anxious to add greenery. Above Erzurum, at a number of small towns, we began to notice a proliferation of the army installations which were prominent throughout

Turkey. All appeared in a high state of readiness: hundreds of trucks lined up in apple-pie order, jeeps, half-tracks, and all in great quantity. Before Erzurum itself we passed the climactic one of these establishments. We were just remarking to each other that for a determined spy the situation around Erzurum would be sheer duck soup, when we were flagged down by an armed soldier. Our passports were demanded and swiftly borne off. A half hour later a junior officer returned with them, and in his sparse German cheerfully indicated that he would now climb into our vehicle and accompany us elsewhere. Fifteen miles later we entered Erzurum. Eventually our passports were left at the police station, after being registered in immense, painfully written record books at two guard houses on the way. We were told we might pick them up in the morning, and where, please, did we plan to spend the night? In the car! Well, then our companion would arrange to find a place to park the car in the garden of the city jail.

#### AUGUST 7 / ERZURUM TO MAKU

After breakfast we picked up our passports and a soldier who escorted us 40 miles beyond Erzurum, through extended training areas which Lloyd identified as engineering, artillery, armor, and transportation.

The reason for the large concentration of men and equipment in this area is plain on the map. Erzurum is the closest major city to the Russian border along the main overland route from Russia into Turkey. As far as we could see, the Turks have much more equipment than the Yugoslavs. Their soldiery is not nearly as spiffy in appearance as that of the Greeks but approximates that of the Yugoslavs. But we were impressed with their apparent preparation.

Just inside Iran, we arrived at the small town of Maku.

#### AUGUST 9 / MAKU TOWARD TEHRAN

Another grueling day of dull driving. Hills and plains all equally dry. Our one amusement was the camels which we now began to encounter in large numbers. They are great, lumbering, pompous beings, who peer along their noses with an air of contempt while chewing with their big, soft, fuzzy lips. Their gait is loose and uncoordinated looking when they run, though they have a fine swaying and dipping rhythm when they walk. They are led by a rope attached to a pin in their noses, a necessary device since they are often ornery. They are still a very important means of transport in these parts, though more so east of Tehran than west of it.

We hoped to get to Tehran that night, but the last 60 miles turned out to be the worst we had yet encountered—dusty, with potholes, washouts, and dangerous places everywhere. Yet this road was the busiest we had seen in all of Persia, buzzing with the incredibly high, overloaded trucks which are the bane of its roads and which here and there lie toppled by their load into ditches. To stay behind these trucks on the road was death, because the diesel smoke and dust would blind and poison you. To pass was disaster, because if the black diesel smoke came from a lefthand exhaust all view was obscured, even of bright oncoming headlights; if you got through the smoke the chances were a washout on the left would catch you. After two hours struggling, in which we covered 30 miles, we gave up, pulled off the road into the desert, which bore only

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a prickly, unkind weed on its dry face, and made camp in the dark. We ate more dried fruit, but we were so tired we had almost no appetite. Our ritual ablutions—washing the face and brushing the teeth keep men human—comforted us and we instantly fell asleep.

#### AUGUST 11 / TEHRAN

At 6:30 we met with Hugh Carless, the new secretary of the Tehran Embassy. Laughing, we told him of a story Lloyd had heard from a warrant officer who had served at the embassy in Kabul. The story concerned a diplomatic car held up by bandits on the road from Kabul to Peshawar. The car had been robbed and diplomatic files scattered over the Afghan hills. We said we realized that this was just another one of those popular horror stories people like to tell prospective travelers. Carless laughed agreeably and added conversationally, "Yes, I was in that car."

When we had recovered, he related the following tale: it seems that a disaffected tribe had contrived an ambush on this road, which goes in part through steep canyons and is quite vulnerable to attack. Carless's car had been the first stopped, and its occupants were put in a nearby canyon and guarded, while for the next three hours other cars and lorries were

held up in the same ambush. One lorry was accompanied by two soldiers, seated on top. One soldier, either through extreme courage or extreme stupidity, fired his gun. He was instantly shot. The other soldier sought to jump down to surrender, but his motives were misunderstood, and he too was shot.

### AUGUST 13 / MASHHAD

On to Mashhad. We stopped at Sabzevaṛ to take a picture of a funny mosque with aluminium-topped minarets. The crowd that gathered to watch us was rude, and the children very fresh. We drove off quite angry. In the medium-sized cities after Tehran where we stopped this was often the case. A batch of just prepuberty males would gather around, stick their heads in the window unless Lloyd growled, and make remarks which sounded no less fresh for being in Farsi. We had the feeling, although no evidence, that the extraordinary sight of an unveiled, bare-legged woman led them to suppose that such an immoral phenomenon invited disrespect. The women became increasingly more veiled as we moved east—the large black or dark blue cotton shawl, worn as a cloak over the ordinary Western-style clothes which all the city women and many provincial women wear, is rarely drawn over the face in Tehran, where women even use lipstick. But eastward, the face is more rarely seen, and the casual gesture of hiding the face becomes more purposeful, until finally women squat down, turn away, and draw the veil when a car passes. By the time we arrived in Mashhad, Sue was feeling self-conscious about her face showing—if people look at it as though it were naked, then gradually the supposition arises that it is naked.

While we were looking for the way to the consulate, four young Iranians accosted us and offered their help. Two of them, it turned out, were taking English lessons several nights a week and were very anxious to practice it. They were perhaps 17 or 18 and eager to hear about America and Western habits in general. The brighter one of the two was the son of a Persian rug merchant. The other, an engineering student, told us that Mosaddeq [deposed by the CIA in 1953—L.R.] was very popular still, though he had little chance for a comeback because he would not be permitted to hold public office. They invited us for tea and apple juice at a little ice cream parlor and escorted us safely back to the hotel.

### AUGUST 14 / MASHHAD TO HERAT

We met the consul, Robert Schott, at the consulate. The day of our trip preceded by only one day the great and sorrowful feast day of the Shiite Muslims commemorating the death of Hussein, a descendant of the prophet and, according to the Shias, his true heir. Mashhad, with its great shrine containing the tomb of Imam Reza, is a famous pilgrimage center for the Shias, and the death day of Hussein is the culmination of months of sorrowing, comparable in a sense to Lent and Good Friday. Foreigners are not welcome at these times of great religious significance.

We went to the bazaar with some trepidation, after Sue had modified her wanton appearance with a scarf over her head. Because of the impending feast, all money changers in the bazaar were closed. We

were about to give up, when our Iranian consulate guide came back from some inquiries and announced: “One Jew is open.” Apparently the ancient profession is still practiced in these parts by the people of the Book, and they are not bound by the Muslim rules. The money changer quoted us an acceptable rate and then went off to see if he could round up enough Afghans to cover the deal. He told us the transaction would take another 20 minutes.

By this time a crowd was beginning to gather, and while the men seemed mostly curious and not unfriendly, an inordinate number of little boys were accidentally taking running starts and bumping into Sue, without being chased off by the adults. Schott suggested we leave the consulate servant there to finish the transaction and start back to the consulate. Half-way through the bazaar we heard chanting ahead and caught glimpses of black prayer flags. Schott hastily shepherded us into a nearby bake shop, and only just in time. The chanting signaled the approach of a mourning procession on its way to a shrine in the bazaar. Men bearing the flags came first, followed by a slow-moving array of mourners—men with shaven heads wearing loose, black, sleeveless gowns cut out to expose the shoulder blades. They carried short clubs to whose heads were attached some 20 thin metal chains, and with these they beat their exposed backs rhythmically as they walked—the self-flagellation was not violent, but steady and ritually patterned. As they passed we huddled toward the rear of the bake shop and watched the bakers at work.

We left Mashhad around 1 p.m. after equipping ourselves with tire patches. We were guided to the road to Herat by a boy from the local Land Rover agent. Night fell as we passed through the no man’s land between the frontiers, past the Persian border guards with their fixed bayonets gleaming in the early moon. After half an hour’s driving, a border barrier loomed out of the darkness, and on the right rose the shadow of an old fort. The Afghan border guards cheerfully pumped Lloyd’s hand in greeting, glanced at our passports, and indicated that one of them would now climb in to take us to some unknown destination ahead.

Though Afghanistan imposes a stricter

purdah on its women than any other Muslim country we passed through, the men were relaxed in their greetings to Sue. Since she was plainly not of a category with their women, they apparently treated her in the only other plausible way—as a man.

### AUGUST 15 / HERAT

The mile markers which had guided us through Persia now disappeared. They had served their function: teaching us Persian numerals, which we had to know for the financial transactions—we usually bargained by having a vendor write the amount on the dusty surface of our car door, and then writing the bargaining figure underneath.

The land from the Afghan border to Herat did not differ greatly from the last part of Persia. One difference was the road, which immediately announced that in Afghanistan we should not expect to travel more than 20 mph, and that the bouncing we had gotten on some Persian roads was insignificant.

Another difference was a powerful hot wind, or loo, which began to blow when we were not far into Afghanistan. It whipped up the dust and sand from the arid land and chased it over the road. When we stopped, as we had to four times that morning to readjust and eventually completely reload the equipment in the back, it blew so strongly that we had trou-

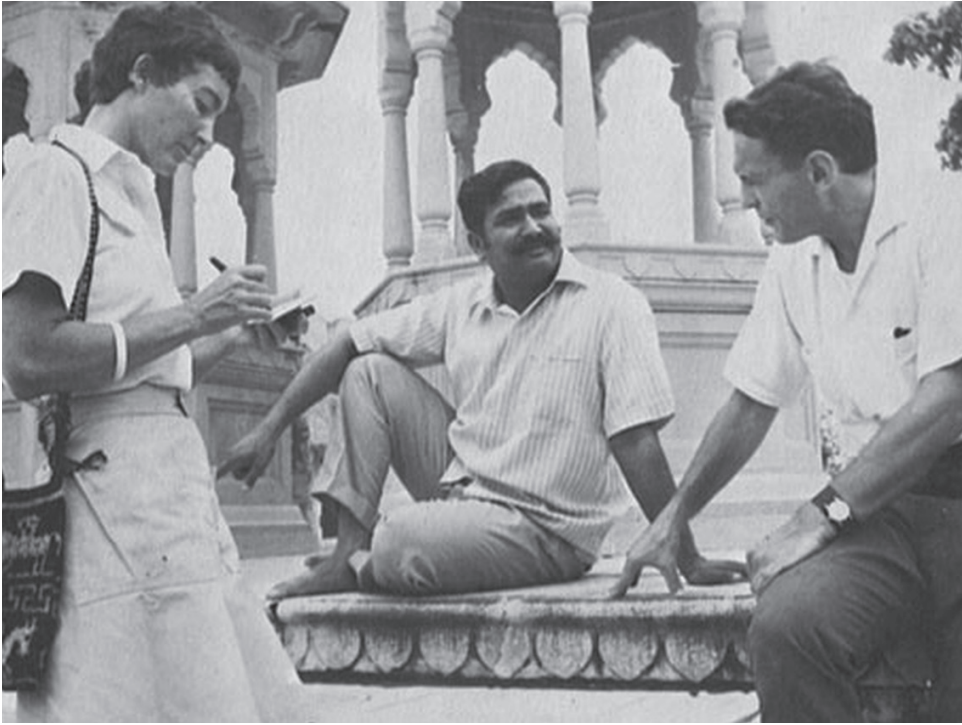
**THEY CARRIED SHORT CLUBS ...  
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THEY WALKED.**

ble moving about. Once it tore the wooden folding table from Sue’s hands. This is the “wind of 120 days” for which the area is famous—or infamous. Its unhesitating persistence tires the body and irritates the spirit. We were almost spitting at one another after an hour of it.

The terrible, uneven road where even 15 mph was no guarantee against bounces that would send us flying out of our seats, produced several disasters. The new aluminium water container, bought in Tehran, was crushed to an octagonal shape, and eventually the metal side gave way and the back of the car was flooded. We had six large book packages, wrapped in



*In 1990 the authors received the Colonel James Tod Award, recognizing foreign nationals who have contributed to the understanding of the Indian state Mewar.*



*The Rudolfs in 1971 with Mohan Singh Kanota (center), who worked with them on Reversing the Gaze.*

heavy paper, lying under the middle seat where the water could reach them. So 20 miles out of Herat we had to stop, rush around to save the packages, and mop up the back. But the wind had its virtues: it dried the book packages off quickly. Subsequently we discovered that only one book had been hurt, but that unfortunately was Lloyd's thesis (the binding).

We arrived at Herat around 12:30. We saw its smokestacks—what industry could Herat have that requires four smokestacks?—rising in the distance some time before we reached the approach avenues, which, though still uneven and graveled, are lined with beautiful coniferous trees of a kind we had not met before. The weary traveler from the countryside must find these a great relief as he goes to the city market to sell his goods. We certainly did. As we entered the city, we discovered that the smokestacks were broken-off minarets, the remains of an ancient university that dominated the East when Herat was a

## **AFGHANISTAN WAS PLAINLY THE WILDEST COUNTRY WE VISITED.**

great center of culture and learning in the 16th century.

Everywhere frantic decorating was in progress in preparation for the Jeshyn, or Independence Day Celebration, which would begin August 24 and last a week. It marks the successful end of the last Afghan war, which finished British influence in Afghanistan. The man who won this independence for the Afghans, the former King Amanullah, was apparently cut of the same cloth as Atatürk. He sought to modernize his country and among other things to take the women out of purdah. On this ground and others he incurred the wrath of the conservative elements, especially the mullahs, and was ousted.

We heard more talk of history and politics in Afghanistan than in any other land en route, both from Afghans and foreigners. We knew little more of the country than that it had traditionally been the invasion (and trade) route to India; that therefore the British and Russians had spent a substantial part of the 19th century meddling in Afghan politics trying to create a situation favorable to themselves;

that Afghanistan, though drawn into the British sphere of influence as far as its foreign policy was concerned, had resisted any real colonization and that the old game of seeking influence was not over, but had gotten some new players—notably the United States.

Afghanistan was plainly the wildest country we visited. The absence of even a rudimentary communications system, as well as of other evidence of Western impact, led us to speculate on the virtues and vices of colonialism. The Afghans were totally unapologetic about their lack of knowledge of Western manners and ways. (Kabul may be an exception.) Elsewhere we had found people apologizing if they couldn't speak English. Here there was some surprise that we couldn't speak Farsi or Pashto. An Indian acquaintance who spent time in jail as a nationalist has told us that he is often unintentionally resentful of Westerners because "I forget that we are free."

This outlook has its negative side. Afghanistan presents an example of 16th- and 17th-century-style Oriental autocracy caught up in 20th-century power political problems. Like the autocracies of an earlier era, Afghan politics are family politics uninformed by any regularized determination of popular will—though elaborate claims of constitutional monarchy are made.

The atmosphere in Kabul breathes intrigue, largely because speech, communications, and political decision making must flow through subterranean channels—they are by no means free and open. The Westerners to whom we spoke in Kabul, almost to a man, referred to Afghanistan as a "police state." To us the term seemed a misnomer—it conjures up visions of highly rationalized, bureaucratized, technologized Western-style dictatorship. What exists in Afghanistan seemed to us more an ancient arrangement which had never heard of the liberal tradition and didn't want to hear of it, than a modern arrangement seeking to suppress it.

## **AUGUST 16 / FARAH**

We reached Farah around 1 p.m. and set off at 5 p.m. to tackle the

desert road. We had been told that no one tackles it in the daytime, and we agree that no one should. This night's driving was a sheer endurance run. The road was not just rough but downright treacherous. About 11 p.m. we came to a village. The tea house looked inviting: two winking lamps strung up above a huge copper samovar standing in the open shop front, nearby a dark wooden rack with brightly colored teacups and teapots, some small Persian rugs on the floor near the samovar, and on one side five men in turbans sitting in a circle sipping tea. We parked and came over, requested "chay." The proprietor, a young man, quickly brought the round pot (known as china in these parts, a splendid Persian word) and cups, a little bowl to put in tea leaves when you finished a cup, and a container of rough-grain sugar. When we were ready to leave, Lloyd opened negotiations for payment, but one of the turbaned men rose and dismissed the possibility of payment.

At Gereshk the road changed—suddenly at 4 a.m., when the darkness was lifting and we were tired to death of the driving, there appeared before us a well-graded, freshly graveled smooth road with new bridges. This is the road that the Americans are said to have helped with, and we blessed American materialism with all our hearts as we sped along the next 60 miles to Kandahar at 50 mph.

## **AUGUST 17 / KANDAHAR**

We found the Kandahar hotel, another gaily painted stucco structure, and were received by a rather inept manager in Western bush shirt and trousers, with Western pretensions but no real feeling for hospitality. Our ruder hosts at Farah and Herat were much nicer. He couldn't make up his mind for a while whether he could really serve us lunch already at 11 a.m. (We had had no full meal since the previous afternoon.) Once he made up his mind to do so, the food was unattractively served—even by our now modest standards. Sue met three people in the lobby, all of whom spoke German. They asked if she and Lloyd would take one of them, a tall Austrian young man with a fish-belly-colored, unappealing appearance, to Kabul. He was a professional world traveler, on the road one year already and financing himself with the proceeds of lectures and slide shows. Subsequently he brought out a large scrapbook in which were displayed pictures of himself with "significant" personalities around the world: "Here I am with the chief police inspector of Baghdad." "Here I am with Ibn Sa'ud's son." "Here I am on Radio Cairo."

We had discovered, by the way, that there are numerous types of world travelers. But there seems to be one kind that makes all embassies from Yugoslavia to Kabul flinch. He is the fellow on his way around the world on \$15, and here he is in Mashhad, halfway round, and he still has \$13. There are surely some fine men among these, but the typical example seems to feel that because he has been brave or harebrained enough to attempt this extraordinary adventure, he can expect all Europeans along the way to meet all his demands, outrageous and otherwise. The embassies further east, where the going is tough, seem to have had their fill of such types. We found some consular and embassy officials very wary when we first met them to ask for local advice. They all relaxed and turned

out to be warm and helpful eventually, but only after they found we were not expecting them to supply food, lodging, gas, and guide service free of charge. The Yale group which came through last summer, though they were probably not of the \$15 variety, made a poor impression by insisting on gas at the Kabul embassy as a matter of right and not paying for it (or not paying adequately, we are not sure which).

In any case, Sue put off the world traveler, hoping for Lloyd's return and a bolder refusal. We picked up riders several times on our trip, but except for the Turk who went with us to Trabzon, we never took anyone for long distances. It would be a good man whom one could like after a day of heat on those terrible roads. The ride to Kabul was overnight besides, and we didn't relish the prospect of having to search for accommodations for a third person, when we could simply stop anywhere. Meanwhile the Austrian further endeared himself to Sue by some authoritative lecturing on the atrocities which the Americans had committed against the Germans during the Second World War.

#### AUGUST 18 / KABUL

After a day in Kandahar, we set out for Kabul, reaching it after dark. The marine guard at the embassy told us that possibly the International Cooperation Administration (ICA) staff house might have some room, but he couldn't raise them by phone. We were already getting ready to pull the curtains and sleep in the streets of Kabul, when it occurred to us to ask for directions to the staff house. We got some rather general ones and started prowling up and down alleys looking for it. Just as we were about to give up in a new burst of desperation, we heard laughing and English voices down the street—a somewhat entwined Western couple, who turned out to be young UNESCO personnel. They knew where the staff house was and took us there.

The UNESCO girl, who turned out to be endowed with limitless brass, commanded the Afghan who opened the door to admit us all. "Where was the manager?" she inquired. "Miss Poindexter is asleep." (It was then 8:30 p.m.) "Wake her up!" "Oh no, Madame. Miss Poindexter would

kill me." "Well then, which of your rooms is empty? Where can these people sleep?"

The servant reluctantly allowed that one room was empty. Our intrepid friend inspected it critically and conceded that it might be all right for us. (Best place we'd seen since Tehran.) She then ordered the servant into the kitchen to prepare tea sandwiches and, after having quieted our misgivings about crashing the house this way, swept off gaily with her more diffident young man.

#### AUGUST 20 / PESHAWAR

We had promised ourselves that the arrival in Peshawar would be considered the official end of our journey. The last lap was easy. The road from Kabul to Peshawar is much better than roads anywhere else in the country. The last stretch is very attractive—instead of the flat, high plateau we finally found mountains. We followed the roaring Kabul River, a joy to our eyes after the dry 2,000 miles before.

We reached the Pakistan border at seven, when it legally closes, but border officials gave us sweet green tea and let us go on, along the marvelous blacktop road which starts immediately on the other side of the Afghan border. They provided us with a guard from the border constabulary, a tough-looking Pashtun in khaki shorts and shirt, a decorated turban, bearing a rifle with fixed bayonet. Since the car was full, he had to climb in next to Sue, which he accomplished after a first attempt to climb with his heavy boots on the seat and into the back. Through the Khyber, which takes a half an hour to cross, and into Peshawar, he kept his heavy foot resolutely on Sue's sandaled foot oblivious of her kicks at his ankle.

The Khyber is still not entirely safe, and frequently constabulary checkpoints have been erected to assure that no traveler is picked off by a roaring frontier tribe.

Out of the pass we emerged into the flatlands below, which looked more rich

## JUST AS WE WERE ABOUT TO GIVE UP IN A NEW BURST OF DESPERATION, WE HEARD LAUGHING AND ENGLISH VOICES.

and fruitful in the dark than anything we had known since the Black Sea. Here and there, we saw signs of a highly organized society, compared to those we had left: the cantonment signs, the Civil Lines, the sign "Government High School," the blacktop roads, the sign to the railway retiring room, the little officialisms in language that showed the English stamp. We almost had tears in our eyes and did not condemn completely the colonialism which had left such comforts.

We drove straight to Dean's Hotel, a hotel in the British Indian tradition, with fans, and dressing rooms, and flush toilets that worked, and a six-course menu. We were received into the gentle arms of a colonial-influenced civilization by five white-turbaned hotel servants. When the dessert, an English sweet, was brought on, and the tea was served with a pitcher of hot milk, we drank to England and to Pakistan and celebrated our emergence from the underdeveloped areas into the developed Indian subcontinent.

*This article was first published in the University of Chicago Magazine, Jan–Feb/13. It is also published as the article, 'Travel Notes from Salzburg to Peshawar' from the book Destination India by Lloyd I. Rudolph & Susanne Rudolph, Oxford University Press. It is reproduced here with both their permissions. Unauthorized copying is strictly prohibited.*



Back in 1956, a young American couple, Lloyd Rudolph and Susanne Rudolph, drove all the way from Austria to India in a Landrover. This was

the beginning of a relationship with India that has spanned half a century, of which eleven years were spent in India.

The husband and wife duo have written extensively on Indian politics, as well as the social, cultural and economic forces that drive it. They have co-authored eight books, including post-modern Gandhi and Other Essays in 2006. In 2008, Oxford University Press published a three-volume, career-spanning collection of their writings, titled Explaining Indian Democracy: A Fifty-Year Perspective.

In 2014, in recognition of their work, the Rudolphs were honored with the Government of India's prestigious Padma Bhushan Award, the country's third-highest civilian honor.

The Rudolphs, now in their eighties and emeritus professors at Chicago University, divide their time between Kensington, California; Barnard, Vermont; and Jaipur, Rajasthan.



Before the journey: the Land Rover being washed in Germany, July 1956.



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