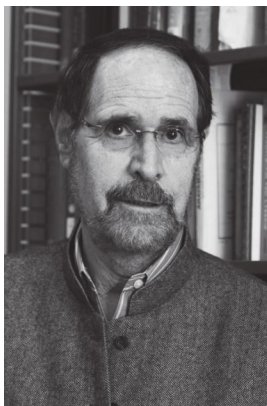


KHABAR

FALL 2019 - SPRING 2020

WHAT A LONG, STRANGE TRIP THE SOUTH AND SOUTHEAST LIBRARY TURNS 50

The South/Southeast Asia Library (SSEAL) is celebrating its fiftieth anniversary (1970-2020). To mark the occasion, it is holding an exhibition highlighting South and Southeast Asia scholarship and stewardship at Berkeley. The exhibition, on display from March 12 through the end of the Spring semester in the Bernice Layne Brown Gallery, First Floor, Doe Library, will showcase the evolution, interdisciplinary scope and international impact of Berkeley's scholarship on the regions by highlighting faculty publications, language instruction, and library collections on South and Southeast Asia. It will also feature the history of the Department of South & Southeast Asian Studies, the Institute for South Asia Studies and the Center for Southeast Asia Studies.



Robert p. Goldman

by

*Prof. Robert P. Goldman,
Catherine & William L.
Magistretti Distinguished
Professor in South and
Southeast Asian Studies*

It gives me great particular pleasure to look back from the vantage of the fiftieth birthday, as it were, of SSEAL as it happens to coincide with the fiftieth year of my teaching at Berkeley. It seem almost as if we had grown up here together.

And it is, perhaps, this coincidence that led Puneeta to ask me to write up a short history of this vital resource for student and faculty of South and Southeast Asian Studies here at Cal.

In other words, I was quite literally in at the creation of the Library, at least in its embryonic form, this long and eventful half century ago and the two of us have seen a lot of changes since then. What a

long strange trip it's been.

Berkeley, is a much quieter and more subdued place, despite its occasional strikes and protests, then it was back then. When I first stepped onto the campus in 1971, the reek of teargas hung in the air, and gasmasks were a common accessory seen in faculty offices. And the source of the conflict that had police in riot gear as frequent visitors to our supposedly peaceful little grove of academe, which then Governor Ronald Reagan had so colorfully described as "a haven for communist sympathizers, protesters, and sex deviants," lay not merely a few blocks south of the campus in and around People's Park, but in far off mainland Southeast Asia where the long and tragic Vietnam War raged on in that country, Laos and Cambodia.

That war, as you all know, sparked massive unrest and protest in the United States, and nowhere more profoundly than in our universities. Berkeley, at the time was one of the most heavily

impacted as a major area of resistance to the war as well as support for it. Not surprisingly feelings among faculty were strongest amongst political scientists and, especially, scholars working on Southern Asia.

This was the atmosphere in those days at Berkeley in which the sometimes tense history of the Center for South Asian

COVID-19 RESOURCES FOR SUPPORTING COMMUNITIES IN NEED IN SOUTH ASIA

The rapid spread of the virus that causes Covid-19 has sparked worldwide alarm and disruption. Although the scale of the pandemic in South Asia remains smaller compared to Western countries, it has already caused extraordinary disruption to peoples' lives—especially in poor communities—thanks to the passage of sweeping shelter-in-place ordinances and draconian attempts by the police to enforce them. Unfortunately, rates of infection may take a turn for the worse in coming weeks as millions of migrant workers head out of South Asia's cities and back to their villages.

In case you are looking for ways to support those most affected, please find a list of organizations that are providing badly needed relief work at

[SOUTHASIA.BERKELEY.EDU/
COVID-19](https://southasia.berkeley.edu/covid-19)

Studies and the Center for Southeast Asian Studies led to an increasing rift between the faculty associated with the units. As a result, the two Centers, which had been joined in an often far from harmonious union, were once more separated into separate units as they remain today.

But let me step back for a moment to talk briefly about the history of Berkeley's library collections in South and Southeast Asian Studies.

Now at the time a number of Berkeley scholars in Sanskrit, Linguistics, Anthropology, Political Science and Near Eastern Studies had been working the University for some years. *(cont'd on pg. 3)*

THE HISTORY OF THE LIBRARY

Beginning in the early 1950s, the South/Southeast Asia Library (S/SEAL) existed as the Reading Room of the joint Centers for South and Southeast Asia Studies. In the mid-1960s, the reading room, then located at 2538 Channing Way in Berkeley, attracted increasing numbers of students as the region's significance rose in the eyes of U.S. policy-makers. In 1970, following the U.S. invasion of Cambodia, demonstrators targeted the Center for South and Southeast Asia Studies after one of its faculty members accepted grants from the Pentagon for counterinsurgency research. Consequently, previously existing plans to move into Doe Library were expedited and in September 1970, the collection was integrated into 438 Doe Library, becoming the South/Southeast Asia Library. Finally, in the summer of 1998, S/SEAL moved to its present location in 120 Doe Library. S/SEAL serves as the center for UC Berkeley's South and Southeast Asia collections, housing a core collection of over 4,000 non-circulating items. This collection is particularly strong in the social sciences and humanities and features general and specialized reference and bibliographical materials, as well as high-use journals and newspapers.

A VIEW FROM THE CHAIR

by Munis D. Faruqui

Dear Friends

The past semesters have been exhilarating and jam-packed ones at the Institute for South Asia Studies (ISAS). We are doing more than ever before. These strides, however, do not come easily. More so at public universities that are always struggling with diminishing state support and constant pressures to prove their “worth” in dollar terms. That said, despite the many challenges facing us, extraordinary things are happening at ISAS.

Our success begins, I believe, with a staff that is beyond compare. If you don’t already know this, Sanchita Saxena, Puneeta Kala, and Roya Aghavali are rock stars! My faculty colleagues and I are constantly inspired by their collegiality, teamwork, and total dedication to ISAS’s mission. Without these qualities, trust me there would be no Khabar (truly Puneeta’s labor of love!), no endless stream of topnotch events, no donor interest from folks without a prior connection to Berkeley, no ability to cope with the extreme and unintended consequences of Covid-19, and certainly nothing like our widely coveted khadi tote bags (given to all guest speakers at ISAS). Long after I have left the Directorship, I will definitely look back on my work with this group as one of the highlights of my career at Berkeley.

But ISAS is also lucky to be able to draw on UC Berkeley’s amazing South Asia-focused faculty. Expanding numbers certainly help. The latest count places faculty affiliated with ISAS at roughly ninety (with even more in the pipeline once the 2019-2020 hiring season is over). Spread helps too; almost every department or unit on campus has one or more faculty directly working on South Asia or others with sustained interests in the history, culture, economics or politics of the region. Most importantly, however, Berkeley is blessed with an unusually collegial faculty. They invariably are interested in each other’s work, see a vibrant ISAS as contributing to their own scholarly profile, are quick to respond to our pleas for help (whether in the form of leading or coming to events, committee work, programming ideas, fund-raising, or simply mentoring faculty in other departments), and view the study of South Asia as offering great value to unfolding comparative and global conversations in California, the US, and even worldwide.

I never cease to be amazed by the extraordinary financial generosity of individuals and communities beyond UC Berkeley as well. Without it, we would be hard pressed to maintain what we have already built around Art, Bangla, Bangladesh, Himalayan Studies, India, Pakistan, Tamil, Telugu, or Urdu. We also couldn’t have laid the foundations for a program focused on Rabindranath Tagore (launched in February 2020) or a Center on Contemporary India (to be launched in September 2020). I’ve never been more optimistic that other longstanding ISAS priorities—including the creation of an endowed Sikh & Punjabi Studies Program, a Center devoted to the study of Pakistan, and a bricks and mortar presence in India—are all within striking distance.

Not surprisingly, the past year and half have been really busy ones at ISAS. Between September 2018 and December 2019, we sponsored or co-sponsored around 124 events. This works out to more than two a week over the course of a given semester. This pace probably makes us the most active South Asia-focused Center/Institute anywhere in the United States or Europe. On top of our regular stream of programming (most of which, incidentally, is driven by faculty and student interest), we administer language and internship programs for students, a dissertation prize, and fifteen distinct awards and research grants (all aimed at supporting undergraduate and graduate work in South Asia). We also offer funding support for Bangla, Punjabi, Telugu, and Urdu instruction, Doe Library’s South Asia collection, and Berkeley’s K-14 education programs. Looking to the future, we are especially keen to expand our financial support for our existing language programs, jumpstarting Gujarati and Kannada instruction, funding workshops for first book projects by junior faculty, expanding our partnerships with South Asia-based educational and research institutions, and, yes, going entirely “green” at the Institute.

As always, we hope to see many of you at our events once the shelter-in-place restrictions are lifted. You are always welcome to drop by the Institute’s home in 10 Stephens Hall for a cup of tea/coffee or simply a chance to chat. In the meantime, please check our website southasia.berkeley.edu for lists of upcoming events, research opportunities, and other South Asia related activities. And know this: your support, no matter how given, is critical to our success!

Warm wishes,

Munis

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



ISAS Staff (from left) Puneeta Kala, Munis D. Faruqui, Sanchita Saxena, & Roya Aghavali.

Sanchita Saxena is the Executive Director of the ISAS and the Director of the Chowdhury Center for Bangladesh Studies under the ISAS. She received her Ph.D. in Political Science from UCLA in 2002. Prior to joining the ISAS, Dr. Saxena was the Assistant Director of Economic Programs at the Asia Foundation. She has also been a Public Policy Fellow at the Woodrow Wilson International Center for Scholars in Washington D.C. and a Rockefeller Foundation Bellagio Fellow. She is the author of *Made in Bangladesh, Cambodia, and Sri Lanka: The Labor Behind the Global Garments and Textiles Industries* (Cambria Press 2014) and the editor of *Labor, Global Supply Chains, and the Garment Industry in South Asia: Bangladesh after Rana Plaza* (Routledge 2019).

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.

Roya Aghavali is the Program & Finance Assistant at the ISAS. Roya Aghavali joined the Institute after receiving her BA in Anthropology in 2018 from UC Berkeley. She is very interested in education, specifically public education, and aspires to get a masters degree in education. She worked at Irvine Valley College prior to coming to UC Berkeley and is really excited to join the institute. As a Cal student, she was on the student board for the Center of Middle Eastern Studies and really enjoyed promoting their events among the students. She is looking forward to doing the same and more for the Institute.

(cont'd from pg. 1) However, following the second world war, and during the Cold War that followed it the US Departments of State and Defense became increasingly interested in southern Asia, while scholars who had served in the military and the OSS, the precursor to the CIA, had learned South and Southeast Asian languages. These scholars had begun to bring their expertise back to the academy, not least at Berkeley, where they were among the founders of the whole field of what became Area Studies. This in turn had led to the general library as well as regional libraries to ramp up their efforts in collecting primary and secondary sources in languages of the region as well as works of secondary scholarship.

But it was especially in the 1950s, at the height of the Cold War and the constant Red Scare, that the US government began actively to support such area studies. Collecting Asian and Asian Studies books, particularly those produced by India's huge publishing industry, received an enormous boost through Congress' 1954 Public Law 480 which enabled the Government of India, then, in the pre-green revolution days, suffering chronic grain and foreign exchange shortages, to purchase surplus American wheat in Indian rupees. The vast sums of these rupees that, by law, were required to remain in US accounts in India could be and were used to support American scholarship in India and provided for the purchase of any and

all books published there. These were the so-called PL 480 books, which were to be collected and housed in designated university libraries. Berkeley's was one such library. In 1963 PL 480 was extended to cover books published in Southeast Asia. Meanwhile, in 1958 the US Department of Defense began to support Area Studies Centers as well as graduate fellowships for students studying foreign languages under the National Defense Foreign Language Act, the NDFL, the precursor the Department of Education's Foreign Language and Area Studies or FLAS program.

In light of this embarrass de richesses, some portions of the Library's holdings in South and Southeast Asian materials were transferred in 1964 to a special South and Southeast Asian Reading Room then housed, like the corresponding Area Centers, in the building of the old Anna Head School on Bowditch St., which some of us, as the Indians say, "stalwarts" remember fondly. In the 1960s Dr. Richard J. Kozicki, a specialist in studies on India and Burma, was hired as our first specifically South and Southeast Asia bibliographer. He was succeeded in 1968 by the Indonesian scholar and librarian Peter Anand who is remembered as the real architect of our Southeast Asian Collection and a tireless worker who made numerous contributions to the Southeast Asia Microform Project (SEAM) of the Center for Research Libraries and to the Committee on

Research Materials on Southeast Asia (CORMOSEA) of the Association for Asian Studies. Peter served until his retirement in 1992.

Let me move ahead to the founding moment that we are celebrating this year. As is normal with any birth this one was associated with some considerable trauma. In 1970 the US military incursions in Cambodia led to massive and violent protests, especially in light of the information that one of our faculty members had accepted grants from the US military for research on counter-insurgency. The University was forced to close down for a four day weekend. On July 1st, a pipe bomb exploded in the SSEAS Reading Room, sparking a fire. Plans to move the Reading Room's collection to the main campus were then expedited.

In September of that difficult year, the collection was moved to 438 Doe Library and the new Reading Room was renamed the South/Southeast Asia Library with Kenneth R. Logan appointed as South Asia bibliographer. This initiated a long line of dedicated librarians and library assistants, who have kept the service running and I would like to mention them here. In 1988 Vanessa Tait was hired to serve as a curatorial assistant for the South Asia collection. The following year Rebecca Darby-Williams came on board to provide curatorial support for the Southeast Asia collection and operational management for the entire South/Southeast Asia Library.

Following the retirements of Peter Ananda and Ken Logan in 1991 and 1992 respectively, we were fortunate to obtain, in 1994, the services of Suzanne McMahon, who served as South Asia Librarian until 2004 and our own Virginia Shih who still serves as our Southeast Asia Librarian.

In 1998 The South/Southeast Asia Library moved to its excellent current location at 120 Doe Library, a home which as I will mention briefly below, we should not take for granted.

In 2005 we were fortunate to obtain the services of our indefatigable Adnan Malik who with the wonderful Virginia form the two solid pillars of SSEAL. They were ably assisted by Rebecca Darby-Williams and Vanessa Tait and continue to be supported by Vaughn Egge who provides web and operational support.

I mentioned current location of
(cont'd on pg. 4)

MEET THE LIBRARIANS



Adnan Malik
Curator & Cataloger for
the South Asia Collection



Virginia Shih
Curator for the SouthEast
Asia Collection



Vaughn Egge
Web & Library
Assistant

SOUTH ASIA COLLECTIONS AT UC BERKELEY

UC Berkeley's South Asia collections are housed in multiple libraries across campus. Most non-English materials can be found in the Gardner (Main) Stacks in Doe Library. Other libraries housing South Asia materials include the South/Southeast Asia Library (S/SEAL), the Newspapers and Microforms Library, the Media Resources Center, the Music Library, The Bancroft Library, and various subject libraries. Low-use materials are stored off campus in the Northern Regional Library Facility (NRLF).

Current collections encompass a wide range of disciplines, with more than 500,000 titles in most major Western and South Asian languages. Holdings in South Asian languages are most extensive in Bengali, Hindi, Nepali, Pali, Prakrit, Punjabi, Sanskrit, Tamil, Telugu, and Urdu and are also substantial in Baluchi, Brahui, Newari, Pushto, Sindhi, and Sinhalese. The Library subscribes to more than 1,500 South Asia-related journals and newspapers in South Asian and Western languages in both print and digital formats.

The Library owns many special collections related to South Asia: **Henry Morse Stephens Collection**, an early bequest in 1919 of an important collection relating to British India and Indian history; **South Asians in North America Collection**, a rich archive about the first South Asian immigrant community in California and includes publications from the Ghadar Movement; **Leo Rose Himalayan Collection**, begun in the 1950s with purchases in Nepal by Professor Leo Rose and later augmented by acquisitions under the Himalayan Border Countries Project in the 1960s, including microfilm of Nepal-related holdings from the India Office Library and the National Archive in New Delhi; **Court Fee and Revenue Stamps of the Princely States of India Collection**, a gift from Kenneth Robbins which includes stamps from over 15 princely states; **Krishnabai Nimbkar Collection**, given to the Library in 1955, it includes correspondence, papers, pamphlets, and policy statements relating to India's National Congress Party; **Gobind Behari Lal Collection**, includes papers, notebooks, photographs, and other items related to Gobind Behari Lal, (a UC Berkeley student in 1912, member of the Ghadar Party, participant in the Indian independence movement, science journalist for Hearst newspapers, and first Indian-American to win a Pulitzer Prize); **Kipling Collection**, begun in 1919 and expanded by a major purchase in 1963 of rare and scarce materials, first editions, manuscripts, typescripts, and ephemera related to Rudyard Kipling; **Swarna Kumar Mitri Letters**, consisting of four letters that Mitri, a "Hindu student", wrote to a fellow student at Cal. (with interesting includes of Mitra's life in Bengal, his marriage against his family's wishes, attempts to start a boycott of British goods, arrival at UC Berkeley, feelings about the campus, and attitudes toward "foreigners"); **Maps of South Asia**, comprising of 4500 maps and nautical charts and 65 atlases and gazetteers of the area of South Asia.

ISAS MILESTONES

—an update on new centers & initiatives

New Center in 2020

THE CENTER ON CONTEMPORARY INDIA

The Center on Contemporary India (CCI), housed within the Institute for South Asia Studies, will serve as a hub for research and activities focused on the politics, economy, and society of India. The Center will support a range of research activities engaging campus actors across disciplines and ranks, from undergraduates through faculty, and it will bring to Berkeley leading researchers and public actors engaged in work relevant to contemporary India.

Core activities



Prof. Jennifer Bussell

will include support for student research, regular research conferences on themes of current importance to Indian affairs, short-term fellowships for public leaders, and lecture series. In the future, we hope to expand our offerings to include, among other things, post-doctoral fellowships on the Berkeley campus.

The founding faculty director of the new Center will be Prof. Jennifer Bussell, Associate Professor of Political Science and Public Policy at UC Berkeley. Prof. Bussell studies comparative politics with an emphasis on the political economy of development, democratic representation, and governance outcomes, principally in South Asia and Africa.

We anticipate the official launch of the Center on Contemporary India will be in Spring 2021. ❖

More at southasia.berkeley.edu/center-contemporary-india

My hope for the Center on Contemporary India is that it will emerge as a focal point for faculty and students at Berkeley with an interest in India and that it will contribute to building an even stronger community of interest in the Bay Area and West Coast more generally. There is such a wealth of expertise on India and its contemporary affairs at Berkeley, spanning the sciences, social sciences, humanities, and professional schools. The creation of the Center gives us a new opportunity to come together, build interdisciplinary bridges, and start new conversations about important topics of shared interest related to India.

(cont'd from pg. 3) SSEAL to recall briefly some early struggles we had in retaining it. After the service move to 120 Doe, there were some in the Library administration who had, shall I say, other plans for the space. Several attempts were made in the summer months to shift SSEAL while our faculty was away from campus during my tenure as Chair of the then Center for South Asia Studies. We resisted the idea of moving the Library vigorously and I would be remiss if I did not recall the efforts to rally faculty support on the part of Professor Emeritus of Political Science Jyotirindra Das Gupta and my then Center Vice Chair, Dr. Steven Poulos. I should also mention the significant support the Center has put, over the years into acquisitions and staffing on behalf of the Library and the many wonderful exhibits the Library has mounted.

In closing this celebration of the sometimes eventful history of this invaluable resource I ask faculty and students of South and Southeast Asian Studies to thank the Library staff for their superb service to our scholarly community and to continue, as we have for the past half a century to give them and the Library itself our most sincere thanks and utmost support, *tan, man, dhan.* ❖

ISAS Initiative Update:

THE SOUTH ASIA ART INITIATIVE (SAAI) AT UC BERKELEY

By Prof. Atreyee Gupta

The South Asia Art Initiative (SAAI) at UC Berkeley has built a comprehensive art program and promoted conversation around the visual cultures of South Asia through talks, conferences, and exhibitions. Events this year have included a major exhibition on modern and contemporary art at the BAMPFA (see box on next page), talks by artists such as Rina Banerjee and Tara Asgar (Ali), and a student conference on Indian Ocean Art Histories based on a traveling graduate seminar that visited Bombay, Goa, and Kochi in Spring (see box on next page), and more.

This year, we also took another huge step forward by setting up the SAAI Advisory Board, with Dr. Dipti Mathur as the Chair and Kaushie Adishesan, Helen Desai, Raj Desai, Rakesh Mathur, and Anand Rajaraman as members of the Board. We are thrilled to welcome them and look forward to their guidance in advancing SAAI's mission and endeavors.

Faculty who lead the SAAI are: Assoc. Professor Allan deSouza, who joined the Department of Art Practice in 2013, Asst. Professor Atreyee Gupta, who joined the Department of History of Art in 2017, Asst. Professor Asma Kazmi, who joined the Department of Art Practice in 2016, and Assoc.

Professor Sugata Ray, who joined the Department of History of Art in 2012.

In the coming year, SAAI plans to set up an award for the best doctoral dissertation on South Asian art written in a university in North America and Europe, a curatorial residency for practitioners from South Asia, an Annual Lecture series with eminent artists, critics, and historians of South Asian art, as well as an Annual Art Study Trip to South Asia for UC Berkeley graduate students, faculty, and SAAI Board members. Stay tuned for more!

SAAI works closely with the Department of History of Art, the Department of Art Practice, the Berkeley Art Museum, and the Arts Research Center at UC Berkeley. Community partners include the Asian Art Museum of San Francisco, the Society for Art and Cultural Heritage of India, the Montalvo Arts Center, and the San Jose Museum of Art, among others, to build close collaborations across the Bay Area. ❖

FACULTY WHO LEAD SAAI



Assoc. Prof. Allan deSouza
Department of Art Practice



Asst. Prof. Atreyee Gupta
Department of History of Art



Asst. Prof. Asma Kazmi
Department of Art Practice



Assoc. Prof. Sugata Ray
Department of History of Art

SAAI ADVISORY BOARD



Dipti & Rakesh Mathur



Helen & Raj Desai



Kaushie Adishesan & Anand Rajaraman

Highlights from SAAL:
A Traveling Art History Graduate Seminar

INDIAN OCEAN ART HISTORIES: KOCHI, GOA, MUMBAI

In March 2019, thanks to a generous gift from the estate of Judith Lee Stronach, participants of Prof. Sugata Ray's graduate seminar titled, "Indian Ocean Art Histories," traveled to three major port cities along the western coast of India. The seminar, which mapped the ways in which oceanic networks shaped the global history of art from the early modern period to the contemporary, focused on Goa in the early modern period; Bombay under British rule; and the contemporary in Kochi via the 2018 Kochi-Muziris Biennale. Upon their return to campus, participants presented research papers at a symposium in honor of the Seminar's benefactor. Below is a report of the trip prepared by graduate students, Ariana Pemberton and Joe Albanese.

From Mumbai to Kochi to Goa, and back to Mumbai, the experience was certainly an unforgettable one replete with on-site presentations, giggle-filled bus rides, and lots of delicious seafood. Covering a chronological range of over two thousand years, the sites we visited offered each member of our intellectually diverse group something different to enthusiastically "geek-out" over.

Our trip began and ended in the modern metropolis of Mumbai, a seaside city with centrifugal, onion-like layers of architectural history. Originally a chain of islands inhabited primarily by fisherfolk, rapidly transformed into a land-filled British colonial port, and today the most developed urban landscape of the subcontinent, Mumbai offered us a diverse and tightly-packed itinerary. Apart from visiting Elephanta and the Haji Ali Dargah, we also viewed government and private museum collections, studied the city's Neoclassical, Indo-Saracenic, and Art Deco architecture, and enjoyed a studio visit and dinner with contemporary artist Prajakta Potnis.

The main attraction for the group's trip to the Malabar coast was the Kochi-Muziris Biennale, where we had the opportunity to contemplate and interact with contemporary art made by artists from around the world. Many of us participated in an art critique led by well-known installation artist, Thomas Hirschhorn, from whom we gained insight into the contemporary art world, as well as a few inside jokes. But beyond the Biennale, the group considered a longer history of Kochi. We visited churches built by Portuguese during their sixteenth-century Jesuit missions; we strolled through "Jew Town" where Jewish merchants once settled to operate the ancient port of Muziris; and we witnessed the vibrant murals at Matancherry Palace where Professor Dilianna Angelova was accosted for taking an unauthorized photo and Professor Ray was accused of giving an unauthorized tour of the site—some classic art historian mischief!

Goa was our next stop. Although it has a popular reputation today as a place known for its vibrant beaches, it also has a rich history as one of the first European colonies in India and indeed the last as it remained under Portuguese colonial rule from 1510 to 1961. In Goa, we had lively discussions about the style of Portuguese churches. Bom Jesus has a rich material history and houses the tomb of the famous Jesuit, Francis Xavier. Just across the road, Sé Cathedral contains lively frescoes of Christian saints and is still a site for many Catholic festivals. We explored museums that house fascinating examples of colonial Christian art that were embellished with Hindu and Islamic motifs—another point of conversation on our journey. But we also had the chance to discuss the architecture of other religions. We visited the Shanta Durga Temple and the Safa Mosque, the oldest mosque in the region, where we studied entirely different styles of architecture.

We flew back to Berkeley feeling accomplished and poised to return to India. While we were sad that our experience had ended, we have continued our research from the trip and think back fondly to the spring 2019 semester. But to that end, we must sincerely thank

those of you who made this trip possible.

Foremost, we would like to thank the Estate of Judith Lee Stronach for providing us with the support and inspiration for this program and Professor Ray for organizing the course and being our fearless leader. We would also like to thank Professor Angelova for her continual insight during our trip and Shivani Sud for working hard to plan the logistics. This exceptional course would not have been possible without any of them. ❖



Seminar participants with Prof. Sugata Ray (standing on left) in front of the seventeenth-century Sé Cathedral, Goa. Photo taken by a kind anonymous bystander!



Seminar participants at the colonial Dr. Bhau Daji Lad Museum, Mumbai. Photo: Sugata Ray



South and Southeast Asian Studies PhD candidate Katie Bruhn presenting on the contemporary Indonesian artist Heri Dono at the Pepper House, Kochi-Muziris Biennale, 2018-19. Photo: Sugata Ray

Highlights from SAAL:
A UC Berkeley Exhibition of South Asian Art

WHEN ALL THAT IS SOLID MELTS INTO AIR: EXPLORING THE INTERSECTION OF THE FOLK & THE MODERN IN POSTCOLONIAL INDIA



Gallery view, *When All That Is Solid Melts into Air: Exploring the Intersection of the Folk and the Modern in Postcolonial India*, BAMPFA. Photo credit: Impart Photography, 2020

On March 3, 2020, *When All That Is Solid Melts into Air: Exploring the Intersection of the Folk and the Modern*—the long-awaited exhibition of modern and contemporary South Asian art—opened at the Berkeley Art Museum and Pacific Film Archive.

When All That Is Solid Melts into Air tells the story of the momentous social and artistic transformations that unfolded within the political and historical context of India after the end of British rule. The exhibition draws on BAMPFA's extraordinary collection of twentieth- and twenty-first-century folk art by Mithila, Warli, and Gond artists, and also includes a number of modern and contemporary works. Among the featured artists are: Baua Devi, Ganga Devi, Shanti Devi, Amit Dutta, Gauri Gill, Sunil Janah, Jivya Soma Mashe, Nina Paley, Mayank Shyam, Jagdish Swaminathan, and Rajesh Vangad.

Made possible in part with generous support from the UC Berkeley South Asia Art Initiative Advisory Board Chair Dipti Mathur and Board members Rakesh Mathur, Helen Desai, and Raj Desai, the exhibition emerged from a seminar titled, *The Folk and/in the Modern: Critical Concepts + Curatorial Practicum in Twentieth-Century South Asian Art*, co-taught by History of Art Department Assistant Professor Atreyee Gupta and former BAMPFA Director and Chief Curator Lawrence Rinder. In curating the exhibition, the lead faculty of the seminar were aided by Associate Curator Stephanie Cannizzo as well as the students in the seminar. Student curators include Uttara Chaudhuri, Shuli Fang, Yiman Hu, Vanessa Jackson, Michelle Kwhak, Ashley Patti-son-Scott, Ariana Pemberton, Saif Radi, Ryan Serpa, and Ellen Song. ❖



For a virtual tour please scan the QR code or view on YouTube at youtu.be/DDjtSr8RvrM

MILESTONES CONTD.

Donor Recognition & New Program in 2019

THE TAGORE PROGRAM ON LITERATURE, PHILOSOPHY & CULTURE



Tagore with Cal students in Berkeley in 1929.

Rabindranath Tagore (1861-1941), was a Bengali philosopher, poet, and the first non-European to win the Nobel Prize for literature in 1913. A humanist to the core, Tagore was also a political and social reformer and educator who worked ceaselessly to promote multicultural, spiritual and social understanding.

The Tagore Program on Literature, Culture and Philosophy at UC Berkeley, the first of its kind in the US, honors the life and legacy of this iconic figure from India by fostering a greater understanding and appreciation of his life, legacy and the historical moment in which he lived.

The seed money for the Tagore Program at UC Berkeley, was provided in 2019 by Drs. Maya and Sakti Das, both long time supporters of Bangla Studies at UC Berkeley as well as of the Institute. In the coming days, we hope to add to this and raise, at minimum, a one million dollar endowment in support of two goals.

TAGORE IN OUR TIMES: CELEBRATING THE LAUNCH OF THE TAGORE PROGRAM AT UC BERKELEY

- **OPENING REMARKS:** Prof. Munis D. Faruqui
- **CHITTO JETHA BHAYSHUNYO (Where the Mind is Without Fear):** Recitation by Cal Bangla Students
- **ON TAGORE AND HIS MUSIC:** Prof. Atreyee Gupta
- **RABINDRA SANGEET:** Nandita Yasmin
- **TAGORE IN HIS TIMES & OURS:** Keynote by Prof. Dipesh Chakrabarty
- **ON TAGORE:** Prof. Dipesh Chakrabarty in conversation with Prof. Pranab Bardhan
- **ON TAGORE AND HIS THEATRE:** Prof. Sugata Ray
- **TASHER DESH (an abbreviated staging):** EnActe Arts
- **RABINDRA SANGEET:** Kamalini Mukherji
- **CLOSING REMARKS:** Dr. Sakti Das

Videorecordings at southasia.berkeley.edu/tagore-our-times

The first is a visiting professorship in Tagore-related studies at UC Berkeley. Using money generated from the endowment the Institute will invite a professor to Berkeley for up to a semester to teach a course on some aspect of Tagore's life. This person can be from any discipline and will be affiliated with the Department of South and Southeast Asian Studies. In addition to teaching a class, the visiting faculty person will also organize a symposium/workshop, open to the general public, focused on their area of research.

We have already laid the foundations for this idea. In Fall 2019, the Tagore Program sponsored a six-part course focused on different aspects of Tagore's oeuvre, including his literature, music, philosophy, and impact on cinema. This course was taught by Dr. Abhijeet Paul, our Bangla instructor.

The second set of goals of the Tagore Program is to encourage the study of Tagore through: funding student travel and study at Santiniketan or at a university or library that houses the work of Tagore; hosting a bi-annual distinguished lecture and/or performance series fea-

It was a wonderful program that brought out multiple aspects to Tagore's creative personality. It gave the audience not only a taste of the genius of the great man but also a real sense of why a program in Tagore studies at UC Berkeley deserved to be supported. I felt very honored to have been invited to give a lecture on this occasion.

— Prof. Dipesh Chakrabarty, Professor of History and South Asian Languages & Civilizations, University of Chicago

turing prominent Tagore scholars, artists and performers; offering a triennial prize for the best book on Tagore or his legacy; promoting translations of his works; and creating a regular speaker series on Tagore's literary oeuvre.

We are thrilled to share that we have established a scholarship fund — in the names of Drs. Bhushan and Santosh Khashu of New York — to support student travel and study at Shantiniketan or another university or library that houses Tagore-related archives.

The Tagore Program was officially launched on Feb 22, 2020. The event included a keynote address by Prof. Dipesh Chakrabarty, a recitation of Tagore's famous poem, *Chitto Jetha Bhayshunyo (Where the Mind is Without Fear)* by Cal Bangla students, *Rabindra Sangeet* performances by Kamalini Mukherji and Nandita Yasmin, an introduction of Tagore's music by Prof. Atreyee Gupta, an introduction to Tagore's theatre by Prof. Sugata Ray, and an abbreviated staging of Tagore's play, *Tasher Desh*, by EnActe Arts.

The Institute is particularly grateful to Mr. Subhas Sarkar for underwriting the expenses related to the launch and to Mrs. Nandita Yasmin, Mrs. Kamalini Mukherji, Mr. Pradosh Sarkar and Mr. Siddhartha Chattopadhyay, for donating their time and their musical talent. Without their generosity the Tagore launch would not have been as successful as it was. ❖

More on the program at southasia.berkeley.edu/tagoreberkeley

THE BHUSHAN & SANTOSH KHASHU RESEARCH AWARD FOR TAGORE STUDIES

Established with a generous contribution from Drs. Bhushan and Santosh Khashu, prominent physicians and philanthropists from New York, the award will support graduate students pursuing research projects on the life and legacy of Rabindranath Tagore and provides for one award of up to \$5000 for research travel to South Asia.



(From left) Dr. May Das, Prof. Dipesh Chakrabarty, and Dr. Sakti Das at the Tagore Program launch.



Cal Bangla students (from left) Archita Bhattacharya, Patriek DeSutter, Shamin Chowdhury and Saif Chowdhury opening the evening with a recitation of Chitto Jetha Bhayshunyo (*Where the Mind is Without Fear*) at the Tagore Program launch.



(From left) Kamalini Mukherji, Prof. Dipesh Chakrabarty, Prof. Munis D. Faruqui, Nandita Yasmin, Puneeta Kala, Prof. Pranab Bardhan, Prof. Isha Ray, and Dr. Sanchita Saxena.



(From left) Prof. Atreyee Gupta, Prof. Sugata Ray, Prof. Dipesh Chakrabarty, Vinita Belani and Prof. Munis D. Faruqui.

A Community College Faculty Experience

TEACHERS AS STUDENTS: THE POWER OF EXPERIENTIAL LEARNING IN INDIA'S GROWING CITIES

by Robin Kietlinski

On a gorgeous, warm day in January, along with fifteen other professors from community colleges throughout the United States, I attended



Robin Kietlinski

a poignant presentation by Dr. R. Balasubramaniam at the Swami Vivekananda Youth Movement's headquarters in Mysore, India. Dr. Balu, as he likes to be called, enlightened us by describing his decades of experience in carrying out grassroots sustainable development initiatives in southern India, and encouraged us to consider new narratives and approaches for thinking and teaching about sustainability. Sustainable human development, he explained, is not only about having resources available for the next generation (as Western resource-driven narratives often emphasize), but also should seek to expand and broaden human and social capital.

Using a whiteboard to draw a simple analogy of a monkey born under a little fruitless tree (signifying those born in poverty), Dr. Balu explained that grow-



The India Faculty Development Seminar group with Dr. Balasubramaniam

ing "human capital" involves teaching people in all segments of society how to think and act differently. He called on us to focus not just on developing infrastructure, but – perhaps more importantly – to figure out new ways of developing people who are able to see the world as being interdependent, and who are mindful that they are part of a larger system with nature. A Sanskrit phrase, *vasudaiva kutumbakam*, or "the whole world is one family," embodies this central concept.

While in India, we were privileged to meet and interact with many speakers who, like Dr. Balu, gave us new theoretical frameworks through which we could better understand issues of sustainable development in India, with many implications for the rest of the world. It was excit-

Supporting Community College Faculty Development:

EXPLORING URBAN SUSTAINABILITY THROUGH INDIA'S CITIES

The Institute for South Asia Studies, in partnership with the Council of American Overseas Research Centers and the American Institute of Indian Studies, offers a program to professors at U.S. community colleges and minority-serving institutions to help them develop and expand international education related to India on their campuses. Titled, "Exploring Urban Sustainability through India's Cities," this fully-funded, two-week long, study trip allows faculty to experience India's rich culture and engage with local scholars grappling with complex global issues like climate change and religious and ethnic diversity, thus gaining the requisite first-hand experience needed to develop and improve the India component in their international curricula.

The first study trip of this program, held in India from January 2-18, 2019, and led by Prof. Sandy Freitag and Dr. Prithvi Shobhi, included 16 participants who spent just over two weeks visiting the cities of Jaipur, Mysore and Bangalore to study the economic, cultural, social and environmental pressures brought about by India's rapid urban development. Participants also gained first-hand experience—through specialist-led site visits and cultural excursions—of India's fascinating history, culture, languages, religions, and contemporary society. Throughout the program, participants learned from and had the opportunity to partner with local university faculty engaged in international collaboration and exchanges.

ing to learn about these new frameworks, and they led me to consider how paradigms of sustainable urban development in Indian cities might work (or be adapted to work) in the Japanese cities where I carry out most of my research projects.

While I know that I will approach my research and my teaching with a new intellectual clarity after spending two weeks exploring the concept of sustainability from a multitude of new perspectives, there was another layer of learning that happened simultaneously with our lectures, discussions, and travel. Learning about India's growing cities while actually experiencing them first-hand brought about a much deeper awareness than I could possibly have obtained by studying these issues from afar.

I'm a strong believer in the value of experiential learning, and had thought I already understood how important this concept is to educators. After all, I conduct research abroad, and frequently take my community college students on field trips to important cultural institutions in New York City, where our campus is located. Yet being a student again for two weeks in India, a place I had known and taught about solely through books, proved to be a powerful reminder of the power of first-hand experience when trying to understand and engage with a new culture.

Unexpectedly, some of my most salient and impactful moments in India had to do with the air quality. I am a runner, and set out on an early-morning run in Mysore, along with a fellow seminar participant. But after only five minutes, we could not run any farther, having inhaled a good deal of thick, smoggy air, and we needed to return to our hotel.

Reading about air quality problems, studying index numbers, and looking at photos are useful, but simply don't convey the same kind of impact as actually breathing that air oneself. One a more uplifting note, I had already been aware that India was an exceptionally diverse, varied, and multicultural nation. But being present in India, tasting the food, meeting the

people, hearing the music and the languages, and climbing magnificent ancient structures in Jaipur, Delhi, and Agra in the north as well as Mysore and Bangalore in the south was enlightening and truly brought India to life. I fully appreciate the "continent" part of the "Indian sub-continent" in a way I could not have before.



The group in front of the Albert Hall Museum in Jaipur

I returned home with notebooks (yes, plural) full of ideas and information, books from which I will excerpt exciting new material for my world history course packs, and thousands of photographs to share with my students and colleagues as I tell them about the insights I gained during my faculty development seminar in India. Yet the most important thing I returned with from India was a much clearer understanding of how deep and meaningful experiential learning can be. The seminar enabled us to better understand the nuances of the

being a student again for two weeks in India, a place I had known and taught about solely through books, proved to be a powerful reminder of the power of first-hand experience when trying to understand and engage with a new culture.

complex global society in which we all live, and to become more deeply aware of the importance of becoming agents of change in our own country, and in our ecologically threatened world. ❖

Robin Kietlinski is an associate professor of history at La Guardia Community College in Queens, New York

A review of Professor Emeritus Padmanabh S. Jaini's memoir's titled, *Coincidences (Yogayoga)*

A WORLD OF LEARNING: THE JOURNEY OF PADMANABH JAINI:

by Ramachandra Guha



Ramachandra Guha

In 1998, while teaching at the University of California at Berkeley, I befriended a scholar much older and far more learned than I. This was Padmanabh Jaini, a great authority on Buddhism and Jainism, with a profound knowledge of texts in half a dozen languages. Jaini was gentle and understated, prone to reflection rather than argument or polemic. It is said that opposites attract, and this was certainly so in my case. Padmanabh Jaini is one of the two or three living scholars I most admire.

The professor has now published his memoirs, a slender work of 135 pages, entitled *Coincidences (Yogayoga)*. This begins with his birth in 1923 in a Jain family of modest means in coastal Karnataka. His father was a village schoolteacher, his mother a homemaker who, remarkably for her place and time, published poems and essays in Kannada magazines. Among Padmanabh's most vivid childhood memories are those of the temple of the thousand pillars in Moodbidri, built in the 15th century. As he writes, "[T]he most memorable event there was the *laksha-dipa*, held once in a while, when (at the drawing away of the curtain) a hundred thousand small oil-lit earthen lamps would glow, from both sides of the central image to the entire length of the inner shrine, giving us a glimpse of the infinite enlightenment (*kevala jnana*) attained by the *Jina*."

Padmanabh grew up speaking Tulu and Kannada. His father taught him Hindi and some English, while his mother made him memorize the names of the *tirthankars* of the Jain tradition. His father had "high ambitions" for his son. At the age of 10, he was dispatched across the subcontinent to the town of Karanja, in Vidarbha, to join an *ashram* school that imparted the sort of education not to be had in his native Tulu Nadu.

Padmanabh already spoke three languages fluently. However, the language of his new place of residence was not one of them. He thus recalls his first day in the school in Karanja: "I stood there on the vast playground, all alone for a long time, wondering how I was to live without knowing Marathi, what the script was and how to learn it, frightened and homesick."

Immersion in scholarship helped overcome his homesickness. Life in the school was bound by a strict timetable and set of rules. The boys got up at 5 am, had a bath, assembled for prayers,

after which they studied on their own until the morning meal. From 10 to 4 there were formal classes, followed by exercise, dinner, and a final round of prayers before bedtime.

After three years of rigorous study, Padmanabh was transferred to a more advanced school of Jain learning, situated near Kolhapur. His first visit home, five years after he left it, is described here with emotion. After a long journey, involving several changes of trains and buses, "I ran into my house and fell at the feet of my grandmother, who was sitting with her *japanmale* beads for her evening prayers. Soon my uncle Padmaraja arrived and we had a busy time crying. He first took me to the nearby *basadi* [shrine] for the evening *arati* and sought blessings for me." A "month of enjoying the pleasures of feasting on choice dishes, visits to relatives and friends, and offering prayers at several *basadis*" followed, after which Padmanabh returned to his school in distant Kolhapur.

Padmanabh matriculated in 1943, whereupon he proceeded to Nashik for his Bachelor's degree. Here, a kindly Jain merchant appointed him warden of a boy's hostel, where he had to instruct the kids in return for the fees required for his college education. In Nashik, he studied Sanskrit and Prakrit texts, with such diligence and dexterity that his principal said he must leave this "small provincial place" to make his name in a larger city.

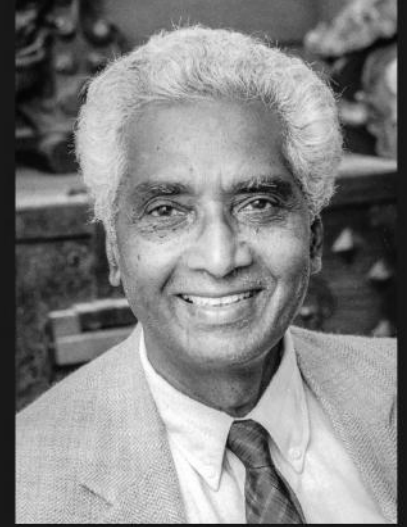
The aspiring scholar's next stop now became Ahmedabad, where, again, a munificent merchant offered board and lodging to see him through a Master's degree. In this city that was once Mahatma Gandhi's, Padmanabh learnt Gujarati on the streets and Pali in the classroom. He was now increasingly interested in Buddhism, and hoped to make a comparative study between the textual traditions of that faith and his own.

Padmanabh Jaini finished his MA in 1949. Gandhi had died the previous year, but, before his martyrdom, had asked for a scholarship to be endowed in the name of his friend, the Buddhist scholar Dharmanand Kosambi. A chance meeting in Bombay with another disciple of the Mahatma, Kaka Kalelkar, led to Padmanabh being chosen the first Kosambi scholar, and being sent to Sri Lanka to study Pali more thoroughly. While he was in Colombo a World Fellowship of Buddhists was held in that city. Among the delegates was B.R. Ambedkar, "who had announced on this occasion, to tremendous applause, that Buddhism was the only saviour for the caste-ridden Indian society".

An appealing feature of Jaini's autobiography is the acknowledgment of debts to his intellectual mentors.

He presents loving sketches of his teachers in Tulu Nadu, Karanja, Kolhapur, Nashik, Ahmedabad, Bombay and Colombo, of their characters and styles of scholarship, and of what they taught him. There is a particularly fine portrait of Acharya Narendra Dev, who was vice-chancellor of the Banaras Hindu University when

COINCIDENCES (YOGĀYOGA)



MEMOIRS OF
PADMANABH S. JAINI

Padmanabh S. Jaini is Professor Emeritus of South & Southeast Asian Studies and co-founder of the Group in Buddhist Studies. He is an authority on Buddhism and Jainism, with a profound knowledge of texts in half a dozen languages.

Jaini joined BHU as a lecturer in Pali in 1952. A close associate of Gandhi's and of Nehru's, a freedom fighter who spent many years in British jails, Narendra Dev was also a considerable scholar of history and philosophy. They don't make politicians like him anymore; nor university administrators either. Narendra Dev gave Jaini the kind of nurturing care that is absolutely beyond the personal or intellectual capability of any vice-chancellor in India today.

At BHU, Jaini met a professor visiting from England, who was impressed enough to offer him a job at his own institution, the School of Oriental and African Studies in London. The shy native of Tulu Nadu spent a decade in the British metropolis, teaching students during term-time and scouring manuscripts across Southeast Asia during the vacations. He travelled through Burma, Cambodia, Indonesia, Thailand and Afghanistan, visiting old temples and finding rare manuscripts. He even saw the Bamiyan Buddhas, destroyed many years later by vandals who, as Jaini notes here with admirable detachment, could of course never destroy the teachings of the Buddha himself.

Padmanabh Jaini's own impressive list of publications had now attracted the attention of the American academy. In 1967, with a wife and two young children in tow, Jaini joined the faculty of the University of Michigan at Ann Arbor. Five years later, they moved across the country to California. So, as he writes, "we were now literally on the shore of

An appealing feature of Jaini's autobiography is the acknowledgment of debts to his intellectual mentors, loving sketches of his teachers
— Ramachandra Guha

the Pacific Ocean, and it appears as if my train, leaving Nellikar, Moodbidri, Karanja, Nashik, Ahmedabad, Banaras, London, and Ann Arbor, had now reached its terminal, my final stop here

Social Impact of Cal Faculty

Prize Winning UC Berkeley Professor Partners with Top Indian & Global Institutions to Launch Collaborative Clean Air Policy Centre

Professor Smith is a leading researcher in global health, best known for his work on environmental and health issues in developing countries. He has worked in India since 1978 and is currently conducting field work in Mongolia and India. He is best known for his work, with India-based colleagues in the early 1980s, on the scale of exposures and the resulting health impacts of air pollution from simple household cook fires. Since then, he has continued with field studies in Nepal, China, Laos, Mexico, Guatemala, Mongolia, Paraguay, and

elsewhere. This risk is now recognized to cause as much or more ill-health as any other environmental risk factor globally partly through being a major contributor to outdoor air pollution.

Prof. Smith shared the 2007 Nobel Peace Prize as a member of the Intergovernmental Panel on Climate Change and was co-chair of the health chapter of the most recent, IPCC Fifth Assessment. He is an elected member of the US National Academy of Sciences and was awarded the Heinz Prize in Environment and the Tyler Prize for Environmental Achievement.



Dr. Kirk R. Smith, Professor of Global Environmental Health, School of Public Health, UC Berkeley & Director, Collaborative Clean Air Policy Centre, New Delhi

In November 2017, Professor Smith in collaboration with IIT Delhi, Sri Ramachandra University, and TERI, launched the Collaborative Clean Air Policy Centre (CCAPC), which explores, evaluates, and compares policy options for dealing with India's health-damaging air pollution problems, including ambient and household.

Apart from publishing policy papers that help enhance the understanding of air pollution management, the activities of CCAPC also involve running a post-doctorate programme with mentorship across all four partner institutes. ❖

Our investment in prevention and research is an investment in our nation. A strong economy, an educated society, a competitive workforce... all depend on healthy people, the result of our knowledge of prevention. If we rely on treatment without an investment in prevention, then we have failed.

— Prof. Kirk Smith

(cont'd from previous page) in beautiful Berkeley”.

Padmanabh Jaini's arduous journeys in search for knowledge make for exemplary reading in our own age, when information of all sorts is accessible online. However, Google and YouTube can make one lazy and complacent. Without access to either, and driven by his own inner enthusiasms, Jaini acquired learning in a manner and with a comprehensiveness inconceivable for someone born in the 21st century.

Indeed, in his background and style of scholarship, Jaini was exceptional even in his own generation. Consider, for example, the careers of his great contemporaries in the American academy, Amartya Sen and Jagdish Bhagwati. Both grew up in affluent, well-connected homes, and with easy access to the language of status and power, English. Sen was the son and grandson of university professors; named by Rabindranath Tagore, he was educated at the best institutions in India and the world, namely, Presidency College, Calcutta, and Trinity College, Cambridge. Born and raised in Bombay, Bhagwati was the son of a Supreme Court judge (and brother of another). He, like Sen, took an undergraduate degree at Cambridge. Both were mentored by famous international scholars; whereas Jaini was taught by men from the mofussil who, while both learned and devoted to their students, were not even well known within India.

I write this not to disparage Sen and Bhagwati, whose intellectual achievements are colossal, but merely to highlight how very special Padmanabh Jaini's life has been. He is a remarkable man, and a remarkable scholar. I hope his memoirs are widely read. ❖

This article was originally published in The Telegraph in March 2019. Reprinted here with permission from the author.

Social Impact of Cal Alumni

THE END OF INDIA'S SANITATION CRISIS?

Why India is not open defecation free, despite Prime Minister Narendra Modi's recent claims.

by Anoop Jain,
Ph.D. Public Health, 2019

I started working on addressing India's sanitation crisis in the summer of 2010. I had just quit my comfortable engineering job and wanted to work on public health and social justice projects in India. At the time, official estimates suggested that 600 million people in India – nearly half the nation's population – were defecating in the open on a daily basis. Many of the friends I made through my new line of work belonged to the latest generation of impoverished Indians enduring the terrible indignity and deleterious health consequences of not owning a toilet. Unfortunately, ten years later, many of my friends have yet to see improvements in their sanitation conditions.

That's why I was utterly shocked when on Oct. 2 of this year, the Prime Minister of India, Narendra Modi, declared the country of India open defecation free (ODF). He attributed this victory to a five-year sanitation campaign called the Clean India Mission, claiming that 110 million toilets were installed for 600 million people across the nation. On the day of this bold announcement – which coincided with Gandhi's 150th birth anniversary – I could not help but think about my friends who I know still have no toilet.

While there is no denying that millions of toilets have been built since the Clean India Mission launched in 2014, I am not the only one who remains incredulous vis-à-vis the validity of

Modi's claims. This is in large part due to the fact that a recent World Health Organization report estimated that in 2017, 520 million people in India were still defecating in the open.

Academics, policy makers and journalists wonder how, in just two short years since the report, the government of India could have created toilet access and use for all of those people? This skepticism has been buoyed by first-hand accounts from people who continue defecating in the open because they still do not have a toilet, and by questionable evidence

generated from the government's own National Annual Rural Sanitation Survey.

If people in India are indeed still living without access to toilets and continue defecating in the open, the question is



Anoop Jain's (PhD, 2019: Public Health) research focuses on elucidating the possible social determinants of toilet ownership and use in India. In addition to his academic focus on sanitation issues in India, Anoop is also the founding director of Sanitation and Health Rights in India (SHRI), a non-profit that improves access to toilets and safe drinking water throughout rural India. He is currently a postdoctoral fellow at the Stanford Program on Water, Health and Development.

Sanitation is more important than independence.
— Mahatma Gandhi

why? One must look at the theoretical underpinnings of the Clean India Mission, for an answer. It was a sanitation intervention that focused extensively on raising awareness about the benefits of latrine use. The Clean India Mission did so by relying on (cont'd overleaf)

A UC Berkeley-Ruby Lord Collaborative Research Trip to India

A Study Tour to Maharashtra's Rock-Cut Temples

by Sophia Warshall, Ph.D Candidate, South & Southeast Asian Studies

In January of 2019, a group of 21 graduate students, faculty and UC Berkeley affiliated folks travelled to western India to participate in an eleven-day collaborative research project. Exploring the Hindu, Buddhist and Jain cave temples of Maharashtra, the group studied ritual and donative practices as well as methodological questions of how to interpret these material sources, their iconography and inscriptions. As an important node along the trade routes that interlaced so much of the world—from the Mediterranean to China—during the final centuries BCE throughout the first millennium CE, this region and its archaeological sites exhibit a context of intense cultural and economic exchange.

The trip kicked off in Mumbai with a grounding visit to the Prince of Wales Museum and a boat ride to the predominantly Hindu island caves of Elephanta, followed by day trips to the largely Buddhist sites of Kanheri, Karla and Bhaja. Transiting north, the group then explored the Buddhist Pandavleni caves at Nashik followed by the Aurangabad caves. Ellora's Hindu, Buddhist and Jain rock-cut temples and Ajanta's Buddhist caves capped off the week in a spectacular way. While a majority of these sites can be dated to roughly the 2nd to 5th centuries CE, construction was often ongoing, allowing participants to see how beliefs, power structures, artistic style and structural techniques all changed over the course of the first millennium CE.

Osmund Bopearachchi, Adjunct Professor of Central and South Asian Art,

Archaeology, and Numismatics with the Group in Buddhist Studies here at UC Berkeley, led this tour as a renowned expert in the region, its complex history and its specific iconographic programs. Robert Sharf, Professor of Buddhist Studies at UC Berkeley, also joined, contributing greatly to discussions of Buddhist philosophy, religious ritual and the methodological engagement with these physical sites and objects. Graduate students from all stages of their careers and from a wide variety of disciplines also participated, including Anthropologists,

classroom discussions to life, exciting new questions and stimulating fresh collaborations. So productive was this 2019 Maharashtra trip that a somewhat longer expedition is on the books for January 2020, this time travelling to Sri Lanka to reconstruct, on the basis of archaeological



Group poses in front of Kailasa temple, Ellora



Prof. Bopearachchi explains stupa feature at Kanheri

Art Historians, Historians, Sanskritists and textual scholars, and scholars of religion. The group was also diverse in terms of their areas of focus, covering South, Southeast and East Asia.

This collaborative research initiative was an invaluable opportunity for scholars at all stages of their careers to engage across disciplinary, area, methodological, and career boundaries. Inspired by a graduate seminar taught by Prof. Bopearachchi in the fall of 2017 on Buddhist Art in Central and South Asia, this project allowed a larger group to actually travel to these sites in person, bringing



Participants listen to presentation at Karla



Prof. Bopearachchi discusses relief at Bhaja



Group explores Bhaja

remains, the daily experience of Buddhist practitioners, particularly Buddhist monastics, in the premodern period.

As a student-organized trip, this initiative was made possible by the generous support of the Ruby Lord Fund, the Group in Buddhist Studies, and the Department of South and Southeast Asian Studies. ♦

(cont'd from previous page) communication to spur individual-level behavior and demand for toilets.

Yet public health interventions focused on changing individual-level knowledge, attitudes and beliefs often fail to recognize the social, political, economic and environmental context in which people make decisions. For example, the Sustainable Development Goal for sanitation only counts household-level facilities towards its target. Yet nearly two million people are homeless in India according to a 2011 census. This population does not have access to household toilets and are thus more likely to defecate in the open. In many cases, homelessness is a result of eviction as city governments try to "beautify" their municipalities, the increasing frequency of catastrophic climate events, and rising housing costs. Protections to prevent homelessness

are an essential first step to ensuring access to household sanitation, and thus preventing open defecation.

Additionally, pit latrines – the government's recommended sanitation technology in rural areas – must be emptied when full. Tankers are cost prohibitive and often infeasible in rural areas that lack good road infrastructure. Furthermore, manual scavenging (cleaning out pits manually) has rightfully been outlawed given the myriad dangers associated with handling human feces, leaving families the only option of doing it themselves. However, social stigma associated with handling human excrement, perpetuated by India's ancient caste system, deters families from doing so. This causes the pits to fill up, rendering toilets unusable, which leads people to revert to defecating in the open. Thus, waste management services,

that absolve individual households from managing their own waste, are essential to promoting toilet ownership and use.

Gender and household characteristics are other key determinants of toilet ownership and use. For example, women may be keenly aware about the benefits of latrine ownership and use. Yet due to gender inequalities they might not be able to make financial decisions leading to improved household sanitation for their home. Additionally, the average household in rural Bihar (a state in north India) owns 360 square ft of dwelling space. The government's pit latrine design requires 67 square ft, almost 20 percent of the dwelling space owned by households. Thus, land constraints inhibit a family's ability to own and therefore use a household latrine.

Along with homelessness, waste management and gender, I contend that

THE INSTITUTE'S DISTINGUISHED LECTURE SERIES

The 2019 Indo-American Community Lecture in India Studies

TANIKA SARKAR

—INTIMATE VIOLENCE: COLONIAL LAWMAKING & CULTURAL NATIONALISM IN 19TH CENTURY INDIA

Tanika Sarkar, historian of women's histories and social movements in colonial and post-colonial India, was in residence at the Institute in April 2019 as our Indo-American Community Lecturer in India Studies.



(From L) Puneeta Kala, Dr. Tanika Sarkar & Dr. Munis D. Faruqui

Dr. Sarkar's lecture, *Intimate Violence: Colonial Lawmaking and Cultural Nationalism in 19th Century India*, explored the intertwined processes of colonial state-formation and Indian community-formation in nineteenth century India. Focusing on

Personal Laws that governed marriage, ritual, faith and caste according to Hindu and Islamic scripture and custom, Dr. Sarkar argued that in this realm, the state critically abridged its sovereignty with consequences that still remain with us.

Dr. Sarkar retired as Professor of History at Jawaharlal Nehru University in New Delhi, and is the author of numerous books including *Hindu Wife, Hindu Nation: Community, Religion and Cultural Nationalism* and *Rebels, Wives, Saints: Designing Selves and Nations in Colonial Times*. Her more recent research focuses on the Hindu right and particularly on the implications for women in contemporary right-wing Hindu movements in India.

The Indo-American Community Lectureship in India Studies enables the

Modi's declaration in and of itself is a determinant of toilet ownership and use. By claiming that India is now ODF, he has rendered people, like my friends, invisible. The severity of their situation has been exacerbated by the fact that on paper, India no longer has a sanitation crisis. That is all the more reason that they will serve as a constant reminder to those of us working in the sanitation space that we must continue struggling for improved sanitation outcomes. We must continue shedding light on the realities faced by those who are forced to live in the margins. Only then will we be able to ensure that toilets are a right, not just a privilege. ❖

Article originally published in the newsletter of Stanford's Program on Water, Health and Development on Nov 19, 2019: (<http://bit.ly/stanford-Anoop-Jain>). Reprinted with permission from publisher.

Institute to bring prominent individuals from India to Berkeley to deliver a lecture and interact with campus and community members over a two-week stay. Past lecturers have included Dr. Romila

Thapar, Dr. Pratap Bhanu Mehta and Dr. Nandini Sundar ❖

Video of lecture at southasia.berkeley.edu/tanika-sarkar



The Indo-American Community Lecturer in India Studies for 2020 is historian of South Asia ACHIN VANAİK. Dr. Vanaik will be in residence in UC Berkeley in AY 20-21.

THE BHATTACHARYA LECTURES ON THE FUTURE OF INDIA FOR 2018 & 2019

—Endowed by Kimi & Shankar Bhattacharya, this lecture series asks leading scholars and public intellectuals to address the possibilities and challenges for India in the future. The Bhattacharya speakers for 2018 and 2019 were **RAGHURAM RAJAN** and **RAVISH KUMAR**.

RAGHURAM RAJAN
—IS INDIA READY FOR THE TWENTY FIRST CENTURY?

The 2nd Bhattacharya Lecture on the future of India titled, *Is India Ready for the Twenty First Century?* was delivered by Chicago economist and former governor of the Reserve Bank of India, **Raghuram Rajan** on November 9, 2018.



Raghuram Rajan with Shankar Bhattacharya at the talk reception.

Speaking to a standing room only audience, Dr. Rajan delivered a lecture with clear explanations of existing trends and future scenarios about the Indian economy. On the negative side for

him were demonetisation, rushed implementation of the GST, slow labor force participation rates, and increasing unemployment numbers. Balancing these, however, were the micro-successes of Swachh Bharat, good public health, and human and intellectual capital. In essence, Rajan's talk was inspiring, humbling, and informative. He talked of India's advantages and limitations, and definitely left students with food for thought about India's readiness for the future. ❖

Video recording of lecture at southasia.berkeley.edu/raghuram-rajan

RAVISH KUMAR
—GANDHI, GODSE, AND MEMORY IN MODERN INDIA

The 3rd Bhattacharya Lecture on the future of India titled, *Gandhi, Godse, and Memory in Modern India*, was delivered by NDTV journalist and the 2019 Ramon Magsaysay Award winner **Ravish Kumar** on November 16, 2019.

Known for his pathbreaking ground reportage and criticism of TV media in India, the veteran journalist spoke about the growing cult of personality around Nathuram Godse, the Hindu extremist who killed Gandhi. Commenting on the recasting of Godse into a national hero, Mr. Kumar spoke about how the rise of a Hindu right wing party with its militant brand of Hindu nationalism



Ravish Kumar with Kimi & Shankar Bhattacharya at the talk.

and intolerance for dissent posed a serious threat to a pluralistic and secular democracy in India. When asked what people can do, his answer was unequivocal: "The only way to make a difference is for concerned people to speak up without fear." ❖

Video of lecture at southasia.berkeley.edu/ravish-kumar

The 7th Sarah Kailath Memorial Lecture on "Women & Leadership"
SOMINI SENGUPTA
—EXISTENTIAL THREATS: STORIES FROM THE FRONT LINES OF CLIMATE CHANGE IN SOUTH ASIA & BEYOND

On January 31, 2019, the Institute welcomed Cal alum and *The New York Times's* International Climate Change Correspondent, Somini Sengupta as the 7th Sarah Kailath Memorial Lecturer to campus. In her lecture, *Existential Threats*, Ms. Sengupta shared reflections from her writings about the toll of climate change on vulnerable communities around the world. Focusing particularly on South Asia and the looming crisis of water scarcity, she spoke at length about how decades of short-sighted government policies have endangered the health and well being of India's hungriest and poorest people. A George Polk Award-winning foreign correspondent, Somini Sengupta's first book, *The End of Karma: Hope and Fury Among India's Young* was published in 2016 by W.W. Norton. She graduated from UC Berkeley, with a major in English and Development Studies. ❖

Videos of lectures at southasia.berkeley.edu/sarah-kailath-chair-memorial-lecture



(From left) Munis D. Faruqui, Somini Sengupta, Anu Luther, Geeta Anand, & Tom Kailath.

DISTINGUISHED LECTURES CONTD.

The 2nd ISAS-VSB lecture on Religion in the Modern world

SUBJUNCTIVE EXPLORATIONS: FICTIVE SUFI TALES OF EARLY MODERN BENGAL

Prof. Tony K. Stewart, a recognized authority on the religions and literatures of the Bengali-speaking



Prof. Tony K. Stewart (in center) with (from Left) Dr. Sanchita Saxena, Prof. Munis D. Faruqui, Prof. Robert Goldman & the VSB's Swami Prasannatmananda.

world and Chair of Religious Studies at Vanderbilt University, delivered the 2nd ISAS-VSB Lecture on Religion in the Modern World on April 5, 2019. In his lecture, Prof. Stewart spoke

The 4th Syed Sharifuddin Pirzada Distinguished Lecture on Pakistan

TOGETHER WITHOUT CONSENSUS: CLASS, EMOTION AND MEMORY IN THE LAWYERS' MOVEMENT (2007-09) IN PAKISTAN

The 2018 Pirzada Distinguished Lecture on Pakistan was delivered by Dr. Salman Hussain (Lecturer, Legal Studies Program, University of Massachusetts, Amherst), the recipient of



The 2018 S.S. Pirzada Prize winner, Dr. Salman Hussain (in center) with (from Left) Prof. Munis D. Faruqui, Prof. Sadia Saeed, Amna Jaffer & Rafat Pirzada.

THE SYED SHARIFUDDIN PIRZADA DISTINGUISHED LECTURE ON PAKISTAN

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

More on the prize and videorecordings of lectures at southasia.berkeley.edu/pirzada-awardees.

SAVE THE DATE

The 3rd ISAS-VSB Lecture on Religion in the Modern World by REZA ASLAN

scholar of religious studies, writer, & television host



Administered in collaboration with the Vedanta Society Berkeley (VSB), the ISAS-VSB Lecture on Religion in the Modern World, is an annual lecture series that invites distinguished scholars of world religions to campus in order to diversify conversations about the role of religion in modern societies.

Our 3rd lecture in this series will be delivered by scholar of religious studies, writer, and television host, Reza Aslan in Spring 2021.

about pre-modern Bangla tales of encounters between Vaishnavs and Muslims, primarily Sufis. These interactions, Prof. Stewart argued, not only resulted in the assimilation of Islamic cosmologies to Hindu world views but also led to Islamic adaptations within Bangla-speaking worlds. This presaged the emergence of substantial Muslim communities across the region prior to the onset of British colonial rule in the eighteenth century.

More at southasia.berkeley.edu/isas-usb-lectures

the 4th S.S. Pirzada Dissertation Prize in Pakistan Studies. Dr. Hussain's lecture was based on his dissertation titled, *Together Without Consensus: Class, Emotions and the Politics of the Rule of Law in the Lawyers' Movement (2007-09) in Pakistan*, completed at the City University of New York.

Together Without Consensus is an ethnographic examination of how political emotions, historical memory and notion(s) of the rule of law are mobilized in postcolonial Pakistan. Based on 20 months of fieldwork in Pakistan, the dissertation studies a protest movement, the Lawyers' Movement for the Restoration of Judiciary and Democracy (2007-09), that was led by lawyers and their allies in the educated and professional middle-classes. It investigates how the lawyers successfully galvanized Pakistanis against military rule & led efforts to restore the higher judiciary. The dissertation addresses how the political agency of individuals and groups, advocating disparate religious, 'secular' and liberal ideals, is formed collectively, and how they engage in political action without necessarily generating a consensus before hand. ❖

PAKISTAN@BERKELEY

—Pakistan@Berkeley is the only area studies initiative or program, at a major university in the US, that is focused entirely on Pakistan related research, teaching and programming. The goal of this initiative is to broaden and deepen the 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, train the next generation of scholars of Pakistan, and provide funding for Pakistan-specific courses at UC Berkeley. Here are some of the main highlights of Pakistan@Berkeley from 2018-2019.

THE MAHOMEDALI HABIB DISTINGUISHED LECTURES ON PAKISTAN FOR 2018 & 2019

—Endowed by the Habib Family, this lecture series is aimed at improving and diversifying conversations about Pakistan in the United States as well as creating opportunities for US and Pakistan-based scholars to dialogue. The Habib Distinguished Speakers for 2019 & 2018 were economist **ATIF MIAN** and journalist **RAZA RUMI**.

ATIF MIAN

—WHAT TO DO ABOUT PAKISTAN'S ECONOMY?

The 7th Annual Mahomedali Habib Distinguished Lecture on Pakistan was delivered on October 25, 2019 by Princeton economist **Prof. Atif Mian**. Prof. Mian, speaking at length about the worsening condition of Pakistan's economy, said that the only way to turn things around would be to take on the moneyed elite and religious extremism, i.e. those who benefit the most from the dysfunctional economy and stand to lose the most from change. ❖



Prof. Atif Mian (center) with discussants, Umair Khan (Folio3) & Prof. Chris Taylor (Habib University)

RAZA RUMI

—DEMOCRACY AND ITS DISCONTENTS: PROJECT NAYA PAKISTAN

The 6th Annual Mahomedali Habib Distinguished Lecture on Pakistan was delivered on Nov. 15, 2018 by policy analyst, journalist, and author **Raza Rumi**. Mr. Rumi's lecture provided an excellent analysis of Imran Khan's PTI, whose 2018 election-winning promises of a "New" Pakistan, were being undermined by a lack of preparation & looming incompetence. ❖

Videos of both lectures at southasia.berkeley.edu/mahomedali-habib-lecture-series



Raza Rumi with (from left) Dr. Sanchita Saxena, Prof. Gregory Max Bruce, Umair Khan (Folio3), Prof. Munis D. Faruqui, & Tatheer Hamdani (Habib University)

A Pakistan@Berkeley Initiative:

BULPIP-AIPS URDU LANGUAGE PROGRAM

In Fall 2019, the Berkeley-American Institute for Pakistan Studies (BULPIP-AIPS) Urdu Language Program in Pakistan hosted its sixth batch of students in Lahore. A cohort of eleven, these students came from a variety of departments and programs (Engineering, History, Creative Writing, Anthropology, Political Science, Musical Arts, Asian Languages and Literature, and International Studies) and institutions (Dartmouth College, University of Washington, University of Texas at Dallas, University of Norte Dame, SOAS University of London, American University, Vanderbilt University, Northwestern University, University of California, Berkeley, Santa Cruz, and Santa Barbara).

The students arrived in Lahore in August to initiate a fifteen week intensive Urdu language training under the tutelage of the program's highly regarded Urdu teachers on the campus of the Lahore University of Management Sciences (LUMS).

The instructors of this year's program were Umar Anjum (who has been with the program since the Fall of 2015), Faiza Saleem (who returned to the program after a year-long break), and Sidra Afzal (who has been with the program since Fall 2018). The Program Manager was Ms. Saleha Parvaiz, (who served as the Program Manager in 2018 and completed the Berkeley-AIPS Urdu Language Program in 2014).

Dr. Gregory Maxwell Bruce, Urdu Lecturer in the Department of South and Southeast

Asian Studies at Berkeley and one of the Curriculum Committee members of the Program, visited Lahore in early October to conduct the Midterm Evaluation. Shortly after his visit, the students



The 2019 cohort explored the National History Museum in Lahore, Pakistan.

headed out for their weeklong road trip to Islamabad, where they got a chance to meet with U.S. Embassy personnel, visit museums and other sites, as well as meet with key Pakistani officials and stakeholders.

Although students and program personnel alike have to take basic security precautions, they have not missed any opportunity to explore Lahore, meet residents of the city, and pursue their own research. Program speakers included Professor Moeen Nizami of LUMS, who discussed the Persian and Punjabi influences on the Urdu language and calligrapher Abdul



The students with Dr. Gregory Maxwell Bruce who was in Lahore in early October to conduct the Midterm Evaluation.

Basit, who provided the fellows a lesson on the art of calligraphy. The weekly excursions included visits to the Lahore Museum, National History Museum, a tour of NCA, as well as numerous shopping and food excursions around Lahore. Reflecting back on their experience, individual students noted: "Umar Sahib was one of the best language teachers I've ever had. I hope that we remain in touch"; "Sidra sahiba's mastery of the language and especially her expertise in poetry and the arts made her such an effective teacher and someone who I learned so much from"; and "BULPIP helped me learn more about Pakistan, exposed me to its great thinkers, writers and intellectuals, and allowed me to gain access to the various registers of the Urdu language. I'd highly recommend it to other students. ❖



Lessons on the art of calligraphy by master calligrapher Abdul Basit



The 2019 cohort finds ways to practice their Urdu skills while out and about!



Students enjoying a royal feast of Chilman Biryani and Lab-e Mashuq at Bundu Khan.

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More about the program at southasia.berkeley.edu/BULPIP

RUN IN CONJUNCTION WITH THE AMERICAN INSTITUTE OF PAKISTAN STUDIES (AIPS), THIS INTENSIVE URDU LANGUAGE TRAINING PROGRAM AWARDS FELLOWSHIPS TO UP TO TEN US-BASED GRADUATE STUDENTS PER YEAR TO SPEND FIFTEEN WEEKS IN THE FALL SEMESTER UNDERTAKING INTENSIVE URDU LANGUAGE TRAINING AT THE LAHORE UNIVERSITY OF MANAGEMENT SCIENCES IN PAKISTAN.

In Memoriam

FORMER URDU LECTURER IN THE BULPIP PROGRAM AND AT UC BERKELEY, QAMAR JALIL PASSES AWAY

The Berkeley community mourns the passing of social studies educator and former Urdu lecturer, Qamar Jalil at the end of July in Lahore.

Qamar Sahib taught Urdu for five years, between 2011 and 2016, at UC Berkeley. Prior to teaching at Berkeley, Qamar Sahib taught in Berkeley's Lahore-based Urdu Program (BULPIP) between the mid-1990s and 2005.

Qamar Sahib was one of the kindest and gentlest souls around. He was also one of the best Urdu teachers of his generation. His student evaluations often remarked on his ability to teach grammar, his patience when imparting lessons, and his accessibility both within and outside the classroom. Graduate students, in particular, deeply appreciated his reading groups, his extraordinary command of Urdu in all forms, and his capacity to also talk about literary genres in both Arabic and Persian.

After his retirement in 2016 and decision to return to Lahore, he led a quiet life, surrounded by old friends and family. ❖



Qamar Jalil
1951 - 2019

Qamar Sahib was indeed one of the sweetest and gentlest people one could hope to meet. His loss will be deeply felt by all who knew him, his family, his colleagues and students at Berkeley and those who studied with him in the BULPIP program.

—Robert P. Goldman

BANGLADESH at BERKELEY

In Conversation With DR. SHAHIDUL ALAM

by Samira Siddique
Ph.D Candidate, Energy & Resources
Group & Chowdhury Center Fellow on
Quality of Life in Bangladesh



Dr. Shahidul Alam with Samira Siddique

Samira Siddique: In your work, you've touched on the importance of shaping the narrative of your country as someone who is actually from there. Did you ever think about how to change the predominantly western narrative of Bangladesh on the global stage, or do you focus more on producing good work on your own terms?

Shahidul Alam: What I try to do in my stories is to humanize people. Essentially a large part of the problem for me is that the characters are dehumanized. They are made into prototypes and almost stuck together as modules or Lego pieces. There are wonderful and rich human stories in all these situations, and that's what draws me to the stories and to the individuals. And I think that is also what people can relate to. That is what creates empathy and understanding. So often, things about my story are small little details that personify the story in some way, that bring it to life in a different way. Of course, you look at the facts, you look at the data, you put it together in some sort of a structure. But it always needs to be woven in with those human fabrics. And



Motijheel Morning, Motijheel, Dhaka, Bangladesh, 1987 by Shahidul Alam

that's what I try to do in my work— through my photography, through my words. To get the essence of the character out if I can.

Samira Siddique: So, would you say the objective is more about creating these human stories— it's not necessarily about changing any existing narrative?

In November 2019, the Subir & Malini Chowdhury Center for Bangladesh Studies at UC Berkeley was privileged to welcome Time magazine's 2018 Person of the Year, photographer, writer, and human rights activist Shahidul Alam to deliver the Chowdhury Center Distinguished Lecture for 2019. Samira Siddique's (2017 Chowdhury Center Fellow) interviewed Dr. Alam while he was in Berkeley. The interview, titled "In Conversation with Shahidul Alam," was published in *The Medium* on Nov 19, 2019. Here are some excerpts from that interview. To read the interview in its entirety, please visit bit.ly/Conversation-With-Shahidul-Alam.

To view a recording of Dr. Alam's Distinguished Lecture titled, "The Challenge of being a Journalist in Bangladesh Today," please visit chowdhurycenter.berkeley.edu/distinguished-lecture-series.

Shahidul Alam: Well, the thing is, the human stories are what the story is. And what's out there may or may not fit. I think, provided you create work which gives dignity to people, where you have a situation of mutual respect, I think people are intelligent. They can find out for themselves, they become curious, they take time, they do their own homework. But those cords are not there often, the dots are often not connected, and that is what I see as my role. At the end of the day, the people themselves are their best ambassadors.

Samira Siddique: That is so true, I feel like people don't talk about that enough—the idea of trusting your audience.

Shahidul Alam: And it goes the other way too. I think politicians consider us to be stupid. I mean, they make all these statements, assuming we will swallow them without realizing that we are independent, intelligent people. They are often surrounded by sycophants who will respond to their rhetoric in a manner, and I think over time they lose that connection and they forget that there are real people out there. If you are genuine with real people, they will respond.

Samira Siddique: You mentioned that past governments in Bangladesh have been as democratic as we are seeing now— that in addition to being imprisoned last year under the current government, you've been stabbed multiple times and reprimanded in various ways for speaking out under previous leadership. Do you believe that the country is shifting toward authoritarianism and more extremist behaviors, or is this par for the course?

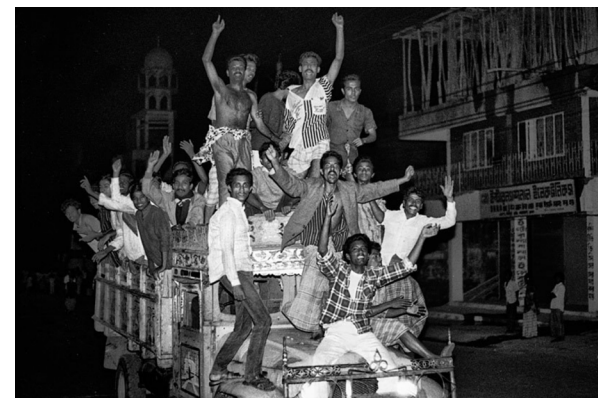
Shahidul Alam: It is complicated, but firstly I don't think it is a cycle because this has been forever on the rise. The level of corruption, the level of oppression, has gradually been on the rise and I don't think we've had a situation as bad as today ever before. The fact that there is this rise of Wahhabism, not necessarily extremism, I think also has to do with the fact that we haven't really created alternatives. People need to believe,

people need something to trust, people want to hope. And the politicians have not given them that. So, religion provides a balm in the absence of other positive vibes. And that I think is the danger. I think, had we provided the basic services, had people had job security, had they been safe in their lives, had they been respected, had they been treated as human beings, I don't think these other things could have thrived in the same way. They're doing it in the absence of these very real parameters.

I was in Swat in Pakistan during the time when it was occupied by the Taliban, and I was curious and wanted to know— because Swat has always been a very progressive place— why it had come under Taliban control. I was fascinated by the fact that, of course the Taliban was religious, but it wasn't religion that they were peddling. They were saying, "Your judiciary doesn't work, your bureaucracy doesn't work, your infrastructure doesn't work. We will make your system work." And, as far as the average person was concerned, that's what they're interested in. These are poor people, with their backs against the wall, in a very unequal situation where none of these systems serve them. They only serve the rich. So here was someone who was saying, "We will make the system serve you and provide what you need." And they were happy with that. That for me is a danger because, in the absence of those services, these other options will come in. And I think we have created an environment, which while it is not extremist today, is fertile ground for extremism to grow.

Samira Siddique: What do you think is the way to combat this trend?

Shahidul Alam: Well firstly, I think it is a question of all of us — you, and I, and everyone — to recognize that



Rejoicing at Ershad's Fall, Mirpur Road, Dhaka, Bangladesh, 1990 by Shahidul Alam

it is our problem. It's not something that someone else can solve.

Samira Siddique: Do you mean "our" as in Bangladeshis?

Shahidul Alam: Yes, Bangladeshis everywhere. It is a global problem too, but we can't solve everyone's problems. But we can try and solve at least our own. And I do believe that people like you and me, who are very privileged people, who have access, who have the means, and who are heard, we must play a far more active role in ensuring that my country does not get hijacked. The poor are doing as much as they possibly can. They are the ones who are taking the most risks. But we've let them be and they've felt the brunt of it. In my country, farmers have wanted water, they've wanted seeds — these are the essential things for

farmers. And repeatedly, governments have opened fire on them, killing them. Garment workers have wanted minimum wages. These are not unreasonable claims by any means. Yet, our governments have turned their forces against these people, and we have not stood by their side at these crucial moments. I think it is time that we did so.

Samira Siddique: You have a photograph that speaks to this inequality in Bangladeshi society, where there is a massive 1000 person, opulent wedding taking place in Dhaka at the same time as the Bangladesh floods of 1988 [Ed. In a climate-vulnerable, flood-prone nation, the 1988 floods are the most catastrophic in Bangladesh's history]. How do we, as a society, reckon with these deep inequalities?

Shahidul Alam: I think we need to take stock because future generations will be asking us, "How did you let it happen? It happened on your watch. You allowed it to happen." And I think we will be taken into account. I mean, we think of the material gains that we have done, we send our kids to Ivy League schools, we cater for them in all sorts of ways. We forget that at the end of the day, that moral responsibility is also what we need to share. And I've used the

play, and that some of my contemporaries play, is that we form the bridge. We're able to be here and meet you, but we're also on the ground with them. And whether it be through us or direct contacts that you have, I think it is a question of supporting the people on the ground. They're the ones who are most vulnerable, they're the ones who need the help most. And it can be help in many ways. Sure it can be material help, but it can also be connecting them, protecting them, encouraging them, spreading the word. There are many, many ways in which we can play a role. But we do have to play that role. If our lives are just business as usual, and then we moan every now and then about what's happening in Bangladesh, then that's not good enough.

Samira Siddique: I suppose you see this as more of a bottom-up approach?

Shahidul Alam: I think it needs to work two ways. The problem is, the people on the ground do not have access to many of the things that the rest of us have access to. And because we have that access, we need to make more of an effort to ensure that the resources that we can tap into are made available for the people who can use it best.

Samira Siddique: You've also mentioned that there are a lot of things that we can be proud of about Bangladesh. Can you speak a little bit more about this?

Shahidul Alam: Firstly, the things that happened, like the cyclones, the floods-- and we just had [Cyclone] Bulbul happening last night. For me, the real story is the tenacity and the resistance of the people that under such circumstances keep on fighting, get on with their lives, and play their role as citizens. Those are the aspects that need to be talked about. But there are also many, many Bangladeshis doing fine work. I think the fact that the Chowdhury Center is doing what it is, is important. There are Bangladeshis here trying to encourage critical thinking, debate, and discussions around important issues of relevance to Bangladesh.

I have also heard of several people here of Bangladeshi origin who are doing very fine work, who are very important people, who are examples to society. Yet, these are not stories we talk about. And I am actually particularly interested right now, having heard this, on doing a feature on Bangladeshis who have played such a role. And I would like to find them, to meet them, to talk about them, to tell their stories. Since coming here, I've actually made a conscious decision that I will reach out and try and find some of these people and maybe come back again and spend some time. Those are stories about my country that also need to be told and no one is telling them.

Samira Siddique: You've mentioned the youth and grassroots political movements-- what else gives you hope about the future of Bangladesh?

Shahidul Alam: I think the strength, resilience, and generosity of ordinary people. There is a story I have. In 1991, after the cyclone, I went to Kutubdia. And the people there offered me coconuts, and water was the most scarce thing at that time. And I said, "I've come from this fancy hotel, I'm here, I'm going to talk to you, and then go back to that hotel. You

are the ones that need this." Then this man said, "But we have nothing else to give. You can't say no." And that's the immense generosity that ordinary people have.

Then later on, I came across this little girl, Sofia. She had lost every member of her family, literally was the last living member.



Abahani wedding, Abahani stadium, Dhaka, Bangladesh, 1988 by Shahidul Alam.

I was very worried about what would happen to this little girl. But soon, she got taken up by another family that was just as destitute, but found this little girl and made a home for her. And that is the poor in Bangladesh, who have done this.



Faridpur Cooking, Pangsha, Faridpur, Bangladesh 1992, by Shahidul Alam

We talk about the big NGOs, the government, the donor agencies, and what they've done. But we forget that the greatest social structure that we have is the rural poor who have supported one another at all times. Whenever something like this



Pulling a Ship, Rahman Yard, Chittagong, Bangladesh, 2008, by Shahidul Alam.

happens, someone else is there. And they don't exist in our data or in our statistics, but they, I think, are the mainstay of my land.

Samira Siddique: Related to what you're saying about the generosity of the Bangladeshi people — this makes me think of the Rohingya issue. A lot of how the refugee crisis is covered in Bangladeshi media suggests that the Rohingya must go back to Myanmar. How do you make sense of this predominant Bangladeshi narrative of the Rohingya, given how *(cont'd overleaf)*



Khaledia Zia at Pre-election Rally, Manik Mia Avenue, Dhaka, Bangladesh, 1991 by Shahidul Alam.

word before, we've abdicated. If Bangladesh is allowed to go the way it is going, it is headed for ruin. And we will be ultimately responsible for having allowed it to decay.

It is a constant question of reminding us. I mean, that is why I took the trouble to come here and talk to you. I think I need to reach out to you, as much as you need to listen to me. And I feel it as part of my task to ensure that you, and people around you, that all of us rally around, and that at the end of the day it is our country. It's no use blaming it on politicians and whoever else, for it being what it is. Fixing it isn't someone else's job. And for me, what was very impressive was that the kids were actually managing the streets [July 2018 road protests]. So, you've got all of these kids who are able to efficiently run a system and machinery. They pointed out that this can be done. But it requires someone to make that effort.

Samira Siddique: What are some tangible ways in which you think people in different roles can play this part?

Shahidul Alam: I think the toughest and the most important work is being done by people on the ground. Grassroots people who are very committed, who've been doing it for a very long time. I think sitting out here or far away, you will not have direct access to these people, but you can try and reach out to them. I mean the role that I

(cont'd from previous page) much pride there is in Bangladeshi generosity?

Shahidul Alam: I think the solution for them is to go back to their homes — not to be sent back. "Sent back" suggests that this is something we've done against their will. We [Bangladeshis] were refugees in India [in 1971]. We could come back when there was peace, when the Pakistani military had gone. Before that, there was no question of us coming back. That military junta [in Myanmar] is still there, [the Rohingya] are still not citizens of the land, they still don't have basic rights, they are still being persecuted. The solution is in creating an environment where they can come back home. Of course they want to go back home. We don't need to push them back. They will want to go back. But our job is to ensure that the environment exists for them to be able to go back. So I think the emphasis is being placed on the wrong end. It's not a push, it has to be a pull. And I think we need to ask very hard questions of the international community. Something of this sort, had it happened to a non-Muslim community—I'm being very blunt—would probably have created an uproar. Yes there are people saying things, but at the end of the day, people are being very polite. Because they want to continue to do business with Myanmar, they don't want to rock the boat. And of course, the two big nations near us, India and China, are still very pally with Myanmar, and they will not say anything to upset Myanmar. While that's the case, we will not do very much either. So, I think it's about time we call a spade a spade. It's genocide in Myanmar. And if there is genocide, then the world needs to act.

Samira Siddique: It is striking to me that given Bangladesh's history, with Bangladeshis themselves being displaced and political refugees in the 1970s, that there is an "other-ing" narrative in Bangladesh, not just with the Rohingya, but with indigenous populations as well. What do you think is the way forward here, in possibly reconstructing this narrative?

Shahidul Alam: Many other people have to play a role. I think the leadership has to be there, which has looked at the Rohingyas as a source of material benefit. I mean, you get foreign aid, you get other things. And I'm sure had that not been the case, the Rohingyas would not have been quite so welcome. But I think it is also the job of artists and writers and thinkers of my land to get these ideas across, to be talking about them in those terms. I mean, mindsets do not happen by themselves. There have to be thought leaders to make us see the errors of our ways. And that has not happened. I don't see artists or writers or poets taking on this challenge. And I think, in the same way that others have abdicated-- as well as the media--I think we have really been very irresponsible.

But at the end of the day, the real story is that despite all the things that have been happening, Bangladesh is still doing well, Bangladesh still has huge possibilities. And I think it is a nation that is obviously on the rise. All we need to do is ensure that it is not held back. It has wings and it will fly. We just need to ensure that it's not caged. ❖



Sara Hossain



Sabina Rashid

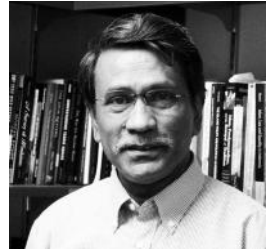
IN THEIR OWN WORDS

—the impact of Chowdhury Center programs and activities.

Over the last several years the Chowdhury Center has brought top Bangladesh scholars and public intellectuals to Berkeley, forged substantial links between top institutions in Bangladesh and helped further the boundaries of Bangladesh-related scholarship by financially supporting the next generation of scholars, as well as creating opportunities and resources for current researchers. Below is what some recipients of Chowdhury Center funding and participants at the Center's programs said about their experience.

The Chowdhury Center has become a home to the senior scholars of Bangladesh Studies in the United States. It encourages younger scholars to engage in the field. Its support for the new generation of scholars is admirable. It has become the space for interaction, sharing and learning. My visits to the Center were not only enjoyable but invigorating. I am thankful to the Center for supporting my work and allowing me to learn from others.

— Ali Riaz, Distinguished Professor, Illinois State University, Nonresident Senior Fellow, Atlantic Council, & Chowdhury Center Speaker



Ali Riaz

It was a great opportunity to interact with scholars and with members of the Bangladeshi community in Berkeley. To be able to talk about issues regarding human rights and policy with an incredibly engaged and informed audience. I enjoyed it hugely and I hope there are more opportunities to do these kinds of exchanges.

— Sara Hossain, Lawyer, Human Rights Activist, & Former Chowdhury Center Distinguished Lecturer

The Chowdhury Fellowship is a wonderful opportunity for me to conduct field research in Bangladesh. The fellowship will make it possible for me to document the experiences of migrant women garment and domestic workers, first hand. This support will not only advance my dissertation research, but also provide insight into the challenges migrant women face and pathways to safeguard their rights during their migration journeys.

— Shikha Bhattacharjee, Ph.D. Candidate, Jurisprudence and Social Policy, and Subir Chowdhury Fellow on Quality of Life in Bangladesh



Shikha Bhattacharjee

As an academic who lives and works in Bangladesh, the generous endowment by Subir Chowdhury provided a space and opportunity for me to access resources, think critically and write, and engage with eminent scholars at the global level. For academics coming from low income countries this is an opportunity of a lifetime, and will contribute to better academic outputs and research and ultimately improve the quality of our teaching in Bangladesh.

— Sabina Rashid, Professor and Dean, School of Public Health, BRAC University & Chowdhury Center Visiting Faculty

I confess that I wasn't aware of the Chowdhury Center until 2018, when I was invited to speak there. Now that I'm aware, I wonder why there aren't more institutions like it. Given how much there is to learn from Bangladesh's example on the world stage it's thrilling that such a devoted group of talented academics are tasked with that responsibility at Berkeley. I loved my experience at the Chowdhury Center during the 2019 LSE Summit, and found myself engaging creatively, academically and in terms of praxis as a former international development professional. I am so thankful that the Chowdhury Center exists and cannot wait to see my friends there again.

— Arif Anwar, Author of *The Storm* & Chowdhury Center Speaker



Arif Anwar

FACULTY & GRADUATE STUDENT NEWS

Purushottama Bilimoria (former Visiting Fellow at the Institute) has been awarded a Fulbright-Nehru Academic and Professional Excellence Award to teach and conduct research at Ashoka University in Sonipat, Haryana, India. Prof. Bilimoria spent Fall 2019 in Ashoka, and taught courses philosophies of India, Gandhi, and the concept of non-violence.

Asavari Devadiga (Ph.D., City and Regional Planning, Digital Pedagogy Fellow) authored a paper titled, "Water When You Need It: Drawing Lessons from Practices in Hubli-Dharwad, India," in the *International Development Planning Journal*, and a chapter titled, "Building Smart Water Communities: Technology and Institutions Toward Better Water" in *Smart Village Technology: Concepts and Developments*. (Springer 2020)

Edward (Ned) Dostaler (Ph.D. Candidate, Anthropology) was awarded an AIIS junior fellowship to carry out his project, *City of Sand: Urban Ecologies and*

SAMIRA SIDDIQUE AWARDED THE 2019 NSF GRADUATE RESEARCH FELLOWSHIP FOR WORK ON ROHINGYA

Samira Siddique, PhD student in the Energy and Resources Group, has received the prestigious National Science Foundation (NSF) Graduate Research Fellowship (GRFP) Award for 2019. The NSF will fund Samira's work on energy access and the development priorities of UN agencies and NGOs in the Rohingya refugee camps in Bangladesh.

Samira's research focuses on how displaced populations, refugees, and migrants are integrated into existing development frameworks, and in conceptualizing a new development paradigm for those that have been systematically "othered" and persecuted.

The NSF GRFP recognizes and supports outstanding graduate students in NSF-supported science, technology, engineering, and mathematics disciplines who are pursuing research-based Master's and doctoral degrees at accredited United States institutions. The GRFP provides three years of financial support within a five-year fellowship period — \$34,000 annual stipend and \$12,000 cost-of-education allowance to the graduate institution.



Samira Siddique

Uncertain Life in Chennai. Mr. Dostaler's fellowship is funded by a grant from the ECA through CAORC

Liz Gobbo (Class of 2020, South Asia Studies and Comparative Literature) was a recipient of a Summer FLAS award for studying Urdu in Lucknow at the American Institute of Indian Studies. Liz' senior honors thesis will focus on *tawa'if* literary culture and its erasure from the political history of Mughal and colonial India. She plans to return to India after graduating to continue this research and connect it to present-day sex worker communities and intersectional feminist activism.

ASMA KAZMI AWARDED THE HELLMAN FELLOWSHIP FOR 2019

Congratulations to Asma Kazmi on being awarded a 2019 Hellman Fellowship!

Established in 1994, the purpose of the Hellman Fellows Program is to support the research of promising assistant professors who show capacity for great distinction in their chosen fields of endeavor.

The award will go towards supporting Prof. Kazmi's project "Beyond the Seas Blue." Asma creates transdisciplinary artworks that unearth invisible, forgotten, and ignored histories linked to the legacies of colonialism and postcolonial contexts. Her Hellman-funded project involves remaking blue sections of iconic European Renaissance paintings with pigment that she extracts from the stone lapis lazuli from Afghanistan. The aim of the project is to reconceptualize advances in Western art by locating how, through matter, unnamed indigenous knowledge systems entered and became embedded in European artistic traditions.



Asma Kazmi

Caylee Hong (Ph.D., Candidate, Anthropology) was selected as a fellow in the 2019 Berkeley-AIPS Urdu Language Program in Pakistan. Caylee's research focuses on infrastructure development in Pakistan. While Caylee began studying Urdu at Berkeley with the explicit aim of conducting fieldwork, her interests have broadened to include Urdu poetry and literature.

Aparna Iyer, (Class of 2021, Political Science & Government) was named a Washington Leadership Program (WLP) Scholar for 2019. Established in 1995,

the WLP is a non-profit that seeks to develop the next generation of American leadership from the South Asian community. The scholars are placed in congressional offices for an eight-week summer internship accompanied by a structured leadership curriculum. Aparna served her internship at the office of Indian American Congresswoman Rep. Pramila Jayapal.

REBECCA WHITTINGTON AWARDED THE SARDAR PATEL AWARD FOR BEST DOCTORAL DISSERTATION ON MODERN INDIA

Rebecca Whittington's doctoral dissertation, *Tug-of-Ear: The Play of Dialect in Modern Bengali and Tamil Literature*, was the recipient of the Sardar Patel award for 2019.

Conferred by the Center for India and South Asia at UCLA, this award honors the best doctoral dissertation on any aspect of modern India - Social Sciences, Humanities, Education and Fine Arts - in any U.S. University or academic institution awarding the Ph.D. and comes with a cash prize of \$10,000.

Dr. Whittington was also awarded the Fulbright-Nehru Academic & Professional Excellence Award (Research) for 2019 and will be working on her project titled *Whose words got you down?: Dialect in Writing from the Margins of Contemporary Bengali and Tamil Literature* at Jadavpur University from December 2019 onwards.

Madhumita Krishnan (Class of 2021, Political Science & History) was named a Washington Leadership Program (WLP) Scholar for 2019. Established in 1995, the WLP is a non-profit that seeks to develop the next generation of American leadership from the South Asian community. The scholars are placed in congressional offices for an eight-week summer internship accompanied by a structured leadership curriculum. Madhumita served her internship at the Department of commerce.

Brent Otto (Ph.D., Candidate, History) was awarded an AIIS junior fellowship to carry out his project, *Anglo-Indians, South Indian Christianity, and the Politics of Caste*. Mr. Otto is the recipient of the Thomas R. Trautmann Fellowship. Mr. Otto's fellowship is funded by a grant from the ECA through CAORC.



Rebecca Whittington

NEW SOUTH ASIA FACULTY

VISHAAN CHAKRABARTI NAMED NEW DEAN OF ENVIRONMENTAL DESIGN COLLEGE

By Public Affairs, UC Berkeley



Vishaan Chakrabarti

Celebrated architect and associate professor of professional practice at Columbia's Graduate School of Architecture, Planning and Preservation, Prof. Vishaan Chakrabarti has been named the new dean of the College of Environmental Design, U.C. Berkeley. He will begin his term on July 1, 2020.

A graduate of CED's architecture program and member of the college's Dean's Advisory Council, Professor Chakrabarti is well known to many in the Berkeley design community. He has dedicated his long career as an architect and urban planner to social impact through the improvement of cities' public spaces, most recently as the founder of Practice for Architecture and Urbanism, the studio he established in 2015 and will continue to lead as dean.

Professor Chakrabarti has directed projects as varied as a multi-billion dollar public-private partnership to redevelop New York's Pennsylvania Station, the adaptive reuse of the landmark Domino Sugar Refinery and park in Brooklyn, and the design of a mixed-use village and bazaar in Ulaanbaatar, Mongolia.

Outside of private practice, he served as director of the Manhattan office of New York's Department of City Planning from 2002 to 2005, overseeing planning and development for the borough during the critical period of rebuilding that followed the September 11th terrorist attacks. In his time there, he also helped lay the groundwork for the city's acclaimed High Line park and a major expansion of Columbia University.

In his academic life, Chakrabarti has served as a professor at Columbia GSAPP since 2009. There, he spearheaded a major revision of the school's Master of Science in Real Estate Development program, reshaping its curriculum and imbuing it with an emphasis on inter-



Vasugi Kailasam joins the UC Berkeley Department of South and Southeast Asian Studies as an Assistant Professor of Tamil Studies. Dr.

Kailasam is a scholar of modern Tamil literatures. Her research concerns the postcolonial literature and culture of contemporary South Asia. Specifically, her work examines literatures of conflict, vernacular Tamil literatures and visual cultures and focuses particularly on narrative form and its connections to South Asian cultural identity formations, race and ethnic politics. Dr Kailasam is currently working on two projects. Her first project is a book monograph titled *Literature, Reconciliation and the Nation-State: Narrating Postcolonial Sri Lanka*, a comparative literary project that considers the relationships between the political project of reconciliation and the creative spaces of English and Tamil postcolonial Sri Lankan literature written from 2000 to the present. Her other project, *Post Millennial Tamil Visual Cultures*, arises from her work on global Tamil popular cultural production and explores the contemporary idioms of Tamil cinema and its links to modernity, Tamil identity and gendered spectatorship. Dr. Kailasam has an M.A. in Comparative Literature from SOAS and a Ph.D. from NUS. ❖

disciplinary collaboration between the architecture, urban design, planning and preservation programs. In 2011, he also established and then led Columbia's Center for Urban Real Estate, a research hub that investigates the challenges and opportunities that arise from rapid urbanization. While at Columbia, he published his much-lauded book, *A Country of Cities: A Manifesto for an Urban America*.

Aside from his MA from CED, Chakrabarti holds a master's in city planning from MIT and dual bachelor's degrees in art history and engineering from Cornell. He is a Fellow of the American Institute of Architects. ❖

RAKA RAY NAMED NEW DEAN OF SOCIAL SCIENCES

By Public Affairs, UC Berkeley

Prof. Raka Ray, professor of sociology and South and Southeast Asian studies, and the former Director of the Institute for South Asia Studies, has been selected as the next dean of the Division of Social Sciences in the College of Letters and Science. She will take up her appointment on January 1, 2020.

A renowned sociologist with a range of publications in gender and feminist theory, postcolonial sociology, paid domestic work, women's movements and India's emerging middle classes, Raka received her undergraduate degree from Bryn Mawr College and her Ph.D. in sociology from the University of Wisconsin-Madison. Her leadership roles for the university include chairing the Department of Sociology, the Institute for South Asia Studies, and the Academic Senate's Budget and Interdepartmental Relations Committee.

An award-winning mentor, a highly collaborative leader, and skilled consensus-builder, Raka has also demonstrated an abiding commitment to advancing equity and inclusion in both her academic life and administrative work.

As dean of social sciences, Raka will have responsibility for leading the 12 departments – African American studies, anthropology, demography, economics, ethnic studies, geography, gender and women's studies, history, linguistics, political science, psychology and sociology – that comprise the largest academic division in the university.

The social sciences division is also among Berkeley's most heterogeneous, with faculty studying every dimension of the human experience, as well as among its most distinguished; several of its departments rank in the top five nationally.

We wish her all the best as she takes on this new role. ❖



Raka Ray

FACULTY WHO AFFILIATED WITH THE INSTITUTE OVER THE PAST YEAR



PAUL J. GERTLER

Professor,
Economics;
Scientific
Director,
CEQA



GANESH IYER

Professor,
Business
Administration,
Berkeley
Haas



SUPREET KAUR

Assistant
Professor,
Economics



DAVID LEVINE

Professor,
Business
Administration,
Berkeley
Haas



APRAJIT MAHAJAN

Associate
Professor,
Agricultural and
Resource
Economics



KIRK R. SMITH

Professor,
Global
Environmental
Health



MAHESH SRINIVASAN

Associate
Professor,
Psychology



CATHERINE WOLFRAM

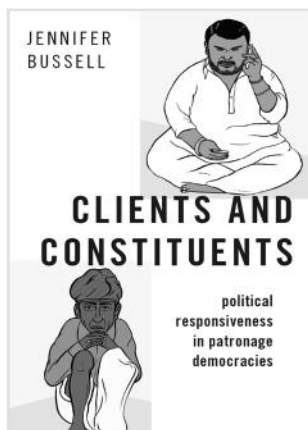
Professor,
Business
Administration; As-
soc. Dean,
Berkeley
Haas

NEW SOUTH ASIA PUBLICATIONS BY UCB FACULTY

Clients and Constituents: Political Responsiveness in Patronage Democracies

Jennifer Bussell (Author)

This book provides a theoretical and empirical examination of constituency service in developing countries. The predominant view of distributive politics in “patronage democracies” emphasizes the partisan targeting of pork and clientelism. In contrast, this book demonstrates that high-level legislators in India and other contexts often provide direct, nonpartisan assistance to individual constituents. The book shows that the uneven character of access to services at the local level—often because of biased allocation on the part of local intermediaries—generates demand for help from higher-level officials, and also creates incentives for those politicians to bypass intermediaries by providing direct assistance. It draws on elite and citizen surveys, interviews, qualitative shadowing, and experiments to explore the dynamics of both the demand for constituency service and its supply. The book’s findings highlight the potential for an underappreciated form of democratic accountability, patronage-based politics.

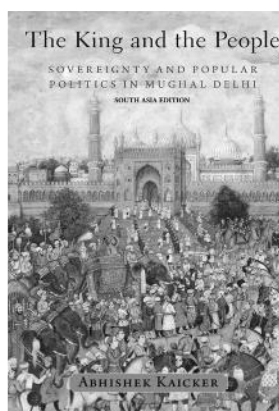


About the Author:
Jennifer Bussell is Associate Professor of Political Science at UC Berkeley

The King and the People: Sovereignty and Popular Politics in Mughal Delhi

Abhishek Kaicker (Author)

An original exploration of the relationship between the Mughal emperor and his subjects in the space of the Mughal empire's capital, *The King and the People* overturns an axiomatic assumption in the history of premodern South Asia: that the urban masses were merely passive objects of rule and remained unable to express collective political aspirations until the coming of colonialism. Set in the Mughal capital of Shahjahanabad (Delhi) from its founding to Nadir Shah's invasion of 1739, this book instead shows how the trends and events in the second half of the seventeenth century inadvertently set the stage for the emergence of the people as actors in a regime which saw them only as the ruled. Drawing on a wealth of sources from the seventeenth and eighteenth centuries, this book is the first comprehensive account of the dynamic relationship between ruling authority and its urban subjects in an era that until recently was seen as one of only decline.



About the Author:

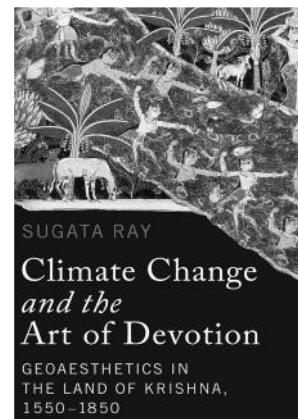
Abhishek Kaicker is Assistant Professor of History at UC Berkeley

Climate Change and the Art of Devotion: Geoaesthetics in the Land of Krishna, 1550-1850

Sugata Ray (Author)

In the enchanted world of Braj, the primary pilgrimage center in north India for worshippers of Krishna, each stone, river, and tree is considered sacred. In *Climate Change and the Art of Devotion*, Ray shows how this place-centered theology emerged

in the wake of the Little Ice Age (ca. 1550-1850), an epoch marked by climatic catastrophes across the globe. Using the frame of geoaesthetics, he compares early modern conceptions of the environment and current assumptions about nature and culture. Examining architecture, paintings, photography, and prints created in Braj alongside theological treatises and devotional poetry, he explores seepages between the natural ecosystem and cultural production.



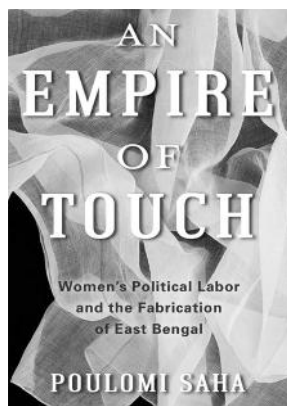
About the Author:

Sugata Ray is Associate Professor of South and Southeast Asian Art at UC Berkeley

An Empire of Touch: Women's Political Labor and the Fabrication of East Bengal

Poulomi Saha (Author)

In this book Poulomi Saha offers an innovative account of women's political labor in East Bengal over more than a century, one that suggests new ways to think about textiles and the gendered labors of their making. *An Empire of Touch* argues that women have articulated—in writing, in political action, in stitching—their own desires in their own terms. They produce narratives beyond women's empowerment and independence as global and national projects; they refuse critical pronouncements of their own subjugation. Saha's analysis of the production of historical memory through and by the bodies of women spans British colonialism and American empire, anticolonial nationalism to neoliberal globalization, depicting East Bengal between development economics and postcolonial studies. Through a material account of text and textile, *An Empire of Touch* crafts a new narrative of gendered political labor under empire.



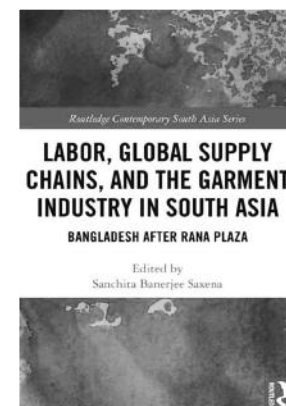
About the Author:

Poulomi Saha is Associate Professor of English, UC Berkeley

Labor, Global Supply Chains, and the Garment Industry in South Asia: Bangladesh after Rana Plaza

Sanchita Banerjee Saxena (Editor)

Using the 2013 Rana Plaza disaster as a departure point, and to prevent such tragedies from occurring in the future, this book presents an interdisciplinary analysis to address the disaster which resulted in a radical change in the functioning of the garment industry. The chapters present innovative ways of thinking about solutions that go beyond third-party monitoring. They open up possibilities for a renewed engagement of international brands and buyers within the garment sector, a focus on direct worker empowerment using technology, the role of community-based movements, developing a model of change through enforceable contracts combined with workers movements, and a more productive and influential role for both factory owners and the government.



About the Editor:

Sanchita B. Saxena is the Executive Director of the Institute for South Asia Studies & the Director of the Subir and Malini Chowdhury Center for Bangladesh Studies, UC Berkeley.

FACULTY SPOTLIGHT*—the social impact of UCB scholarship***HINDU KIDS MORE APT TO ECHO PROPAGANDA THAT 'INDIAN EQUALS HINDU'***By Yasmin Anwar
UC Berkeley Media Relations*

With a multi-faith population of some 1.3 billion, India claims to be the world's largest secular democracy.

But when it comes to the question of who is a true Indian, the country's

*Mahesh Srinivasan*

Hindu children are more likely than their Muslim peers to connect their faith to their national identity, according to new research from UC Berkeley.

The findings, published in the journal

Child Development, are particularly timely in the face of the Indian government's recent annexation of Muslim-majority Kashmir and the removal of nearly 2 million Muslims from Assam's citizenship rolls.

Researchers at UC Berkeley and Yale University sought to understand how rising Hindu nationalism under Indian Prime Minister Narendra Modi and his ruling Bharatiya Janata

*Donor Recognition:***GIFT FOR PUNJABI LANGUAGE INSTRUCTION**

As we continue our work to build endowments to support language instruction at Berkeley, we are especially grateful to Anshu & Atri

*Anshu & Atri Chatterjee*

Chatterjee for helping fund a section of Punjabi in AY 2019-20.

The Chatterjees have a long tradition of supporting

the Institute and its various language initiatives. In the past, they have given generously in support of Bangla and Sanskrit studies.

Anshu N. Chatterjee is an alumni of the Dept. of Asian Studies (Ph.D. 2003) and a faculty member at the Naval Postgraduate School and her husband, Atri Chatterjee, a Wharton MBA, is an IT & digital marketing expert who has more than 30 years of experience at a variety of technology companies from start-ups to large well established companies.

Party might be internalized by both Hindu and Muslim children.

"Our results indicate that by age 9, Hindu children have already internalized an 'Indian equals Hindu' association, and we show that this association predicts children's support for policies that favor Hindus over Muslims," said study senior author Mahesh Srinivasan, an associate

*Muslim adult talking to student at Zenith School in Vadodara, India. (Photo: Mahesh Srinivasan)*

professor of psychology at UC Berkeley.

On a more hopeful note, the study also suggests that Muslim children feel no less Indian because of their faith, indicating they are shielded from religious nationalist messaging and able to identify both as Indian and as Muslim, added Srinivasan, a California native who is of South Indian Hindu descent.

"If Muslim children were to equate being Indian with being Hindu, they could very well feel conflicted about being Indian or being Muslim. We know from other research that disconnection from one's own national, ethnic, or religious group is bad for mental health and other life outcomes," he said.

Through surveys and social psychology measures, the researchers

examined the explicit and implicit associations and attitudes of 160 schoolchildren aged between 9 and 16 in Vadodara, an industrial city in Gujarat, a western state where communal riots in 2002 left some 1,000 Indian Muslims dead. All the children attended Zenith, a charitable school for low-income children in Vadodara.

The children, 79 of whom were Hindu and 81 of whom were Muslim, were each given an implicit association test, which asked them to swiftly pair together words and pictures.

The results showed that Hindu children more readily paired images associated with India with the word "Hindu" and images associated with foreign countries with "Muslim," suggesting that they think of India as primarily a Hindu nation.

By contrast, Muslim children were just as fast at pairing Indian images with the words "Hindu" or "Muslim." India is home to about 900 million Hindus and 200 million Muslims, as well as Christians, Sikhs, Buddhists, Jews and offshoots of these groups.

While nationalist populism is by no means unique to India — and is surging globally — the rise of India's

BJP party, which was founded in 1980, shows how easily a country can be divided along ethno-religious lines, and how the attitudes of children might come to mirror propaganda efforts, researchers said.

"Individually, we found that children who held stronger associations between being Indian and being Hindu were also more likely to support regressive social policies favoring Hindus over

Muslims, and organizations promoting Hindu nationalist goals," said study lead author Monica Ellwood-Lowe, a Ph.D. student in psychology at UC Berkeley.

The study was conducted in Gujarat, where Modi served as chief minister in 2002 when a fire on a train killed 59 Hindu pilgrims and communal violence broke out.

At the time, Modi was accused of inciting sectarian violence, but was cleared of wrongdoing in 2012 by a committee appointed by the Indian Supreme Court. In 2014, he and his BJP

*Vadodara, India, where researchers have been tracking the views of Hindu and Muslim school students. (Photo: Mahesh Srinivasan)*

party were elected in a landslide victory. He has since attracted a massive following among Hindu nationalists, earning India the moniker of "Modistan."

Srinivasan, a graduate of Stanford and Harvard who joined UC Berkeley's psychology faculty in 2013, has been traveling to Vadodara with his team of graduate students and other collaborators over several years. They have studied a variety of topics in the face of rising Hindu nationalism, including children's implicit biases, reasoning about religious differences, and segregation in social networks.

While the data they have collected so far signals a mutual acceptance, if not the potential for a peaceful coexistence between Hindus and Muslims, Srinivasan acknowledges the situation is volatile.

"At this point, Hindu-Muslim relations in India could either steer toward more conflict or toward more tolerance based on mutual respect," said Srinivasan. "That's why it's more critical than ever to understand the conditions that promote tolerance and inclusivity among children."

Next, Srinivasan will study children's understanding of and attitudes toward religious differences in Israel and in the United States. ♦

In addition to Srinivasan and Ellwood-Lowe, co-authors of the study are Catherine Berner of UC Berkeley and Yarrow Dunham of Yale University.

STUDENT SPOTLIGHT

—the social impact of UCB scholarship

The "Live Life Like Tarishi" award winning essay for 2018:

BHALO KOREH PORA LEKHA KORO! (STUDY HARD!)

by Rimon T. Hossain



Rimon Tanvir Hossain

Bhalo koreh pora lekha koro. The last words my uncle uttered on his deathbed in Comilla, Bangladesh, are echoed in my mother's daily words through

the phone. Far away from home, while I tend to my studies, this well-wishing phrase has become my purpose.

My earliest memories of life in America, take me back to an empty two-bedroom apartment; where a lack of furniture was compensated by standing towers of luggage, still carrying the aroma of my distant motherland. Forever awaiting my father's return home from long shifts at work: my mother, two younger brothers and I would grow accustomed to a life of waiting.

In our neighborhood of Little Bangladesh in Koreatown, Los Angeles, the crime rate and the sheer fact that 85% of this growing immigrant population were blue-collar workers living near the poverty line, prevailed as the image of the Los Angeles Bengali community as a whole. Gang violence and disappearances of Bengali youth haunted my parents and reminded me of the fragility of this immigrant existence. Still, in the back of my mind, the stories of my relatives and how they bettered their condition through education, never left my mind.

Once the same work ethic my parents instilled in me got me to UC Berkeley, I was exposed to even more disciplines while realizing that every semester, my interests were changing. I would never have imagined learning about Bengal's decline from the Battle of Polashi in an upper division History seminar, nor about the influence eight hundred years of Muslim rule had on Spain in my Near Eastern Studies class. Learning about International Relations, History and Political Economy even pushed me to pursue coursework in Arabic and Bengali.

I went from being the silent student in class freshman year, to leading not only the World News Section in our campus's premier nonpartisan political journal, but starting my own publication—*The Bengal Gazette*.

Named after the first newspaper in South Asia in 1780, *The Bengal Gazette* is a UC Berkeley student publication covering all matters related to Bengal, including its history, politics, culture, etc. I see this publication as testament to my roots and the ultimate test of my learnings at UC Berkeley. As a personal duty, I attempt to unite all those interested in

Bengal and its rich history, towards a goal of establishing a tradition of discussion and scholarship regarding our peoples' diaspora, traditions and culture. This idea stemmed from my senior thesis regarding Rohingya resettlement in not just Bangladesh but in different parts of the world such as the Middle East, Ireland and the US. Amidst all my discussion with peers at Berkeley regarding the Rohingya crisis, I realized they each were brimming with knowledge and had something to say, which triggered my impulse as an editor to invite them to write on a platform for everyone to take part in and learn from.

I used the scholarship to fund the first issue of *The Bengal Gazette*, which was published in April 2019. *The Bengal Gazette* will serve as a platform for the narratives and discussions of Bengali UC Berkeley students in future generations, who will continue the footprint of *the Bengal Gazette* on the UC Berkeley campus community.

Bhalo koreh pora lekha koro. The last time I heard this was on a visit to Bangladesh last January with my father. Strutting through the paddy fields with matching suits and having just completed our Umrah pilgrimage, my father stops in his tracks to shout out to someone working in the sugar cane fields, "Is that Shimon?!"

Turns out Shimon and my father went to elementary school together, until third grade where Shimon's father passed away, forcing Shimon to assume his father's role as a day laborer.

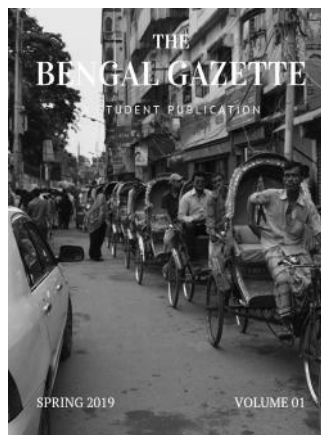
Whether it was pure chance or destiny, my father had the means and circumstances to pursue his education along with his eleven brothers and sisters. In the end, it was grit. Their desire to receive an education and choose professions that they would carry out throughout their lives to feed their families, is why my extended family is now living in America as citizens.

Bhalo koreh pora lekha koro. I'm saying this, now. Behind a microphone, addressing an audience of over a hundred schoolchildren living in my father's village of Sultanpur in Comilla, Bangladesh. The occasion is a scholarship ceremony in the name of my grandfather, Kashem Ali, who was the first person from Sultanpur to receive an education, followed by his eleven children. All of whom, were born in this village I was delivering a speech in. My father told me to give my speech in English, but I was insistent on telling my grandfather's story in Bengali and why without his perseverance towards education, I would not be living the life I live as a Bangladeshi-American Berkeley student.

My grandfather's father was a day laborer who grew sugar cane, like his father and his grandfather before him. However, it only took one generation of one person deciding to get educated, to compel the next generation to settle abroad - in turn, compelling my generation to give back.

"Education is the backbone of our nation," was the only thing I said in English in this speech. As it holds true for any nation, the social, physical and mental wellbeing of any individual or community can only be improved through sound education and community. As a social good, education promotes mental and physical wellbeing as it allows individuals to both shape their careers and stimulate their minds. In investing in our children, whether it be in their early childhood education or providing them with a foundation for collegiate education, the long-term results are guaranteed to line the children of tomorrow up for an upward trajectory in our global economy.

In the end, I can only promise myself to give cheerfully and accept gratefully, knowing that there is no greater deed or satisfaction in life than knowing you've made a difference in someone else's life. ❖



The Bengal Gazette

NEW SOUTH ASIA RESEARCH NOTES

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

Fall 2019
Climate Change & the Art of Devotion: Geoaesthetics in the Land of Krishna, 1550–1850



Spring 2019
Clean Energy in Bangladesh: Innovating for a Clean Energy Economy in Bangladesh



Fall 2019
Labor, Global Supply Chains and the Garment Industry in South Asia: Bangladesh after Rana Plaza



Fall 2018
How Art Can be Thought: A Handbook for Change



STUDENT FUNDING OPPORTUNITIES

BERKELEY-AIPS URDU LANGUAGE PROGRAM IN PAKISTAN

A Pakistan-based program that provides Urdu language training to US-based students for fifteen-weeks for studying Urdu in an intensive Urdu language immersion program based at Lahore University of Management Sciences in Pakistan. The program covers all costs related to airfare, visa, 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.

More information at SOUTHASIA.BERKELEY.EDU/BULPIP

Deadline: **FEBRUARY 21, 2020**

The 2019 BULPIP Cohort

Saaid Arshad, Dartmouth College
Noor Asif, University of Washington
Harris Chowdhary, University of Texas at Dallas
Patricia Hartland, Notre Dame
Caylee Hong, UC Berkeley
Talib Jabbar, UC Santa Cruz
Georg Lilie, University of London
Devyani Mehta, American University
Sarah Robinson, Vanderbilt University
Lauren Smyth, UC Santa Barbara
Jackson Walker, Northwestern

THE SUBIR & MALINI CHOWDHURY CENTER FELLOWSHIPS FOR BANGLADESH STUDIES

The Chowdhury Center provides three fellowships to Berkeley students.

The 2019 Fellowship Awardees

Shikha Bhattacharjee: Ph.D. Candidate, Jurisprudence and Social Policy, was awarded the Subir Chowdhury Fellowship on Quality of Life in Bangladesh for her research on the *Construction and Governance of Migration Corridors between Bangladesh and the Middle East*

Patrick DeSutter, Ph.D. Candidate in Anthropology, was awarded the Malini Chowdhury Fellowship on Bangladesh Studies in support of his work titled, *Engineering the Border: Islands of Containment and Mobility in Bangladesh*.

Melissa Ancheta, B.A. Candidate in Psychology, South & Southeast Asian Studies and **Chyrylle Digsay**, B.A. Candidate in Legal Studies and South & Southeast Asian Studies, were awarded the Subir Chowdhury Undergraduate Scholarship.

More information at CHOWDHURYCENTER.BERKELEY.EDU/FUNDING

Deadline: **MARCH 15, 2020**

FLAS FELLOWSHIPS —funding for studying South Asian languages

Each year the Institute provides U.S. Dept. of Education funded Foreign Language & Area Studies (FLAS) awards to support students studying Bengali, Hindi, Punjabi, Sanskrit, Tamil, Telugu, and Urdu.

The 2019 Award Recipients:

SUMMER AWARD

ASSAMESE: Derrika Hunt (UC Berkeley)
BENGALI: Devin Choudhury (UC Berkeley)
HINDI: Arianna Pemberton (UC Berkeley)
MALAYALAM: Brent Otto (UC Berkeley)

PASHTO: Nicole Ferreira (UC Berkeley)
SANSKRIT: Gideon Enz (UC Berkeley)
URDU: Elizabeth Gobbo (UC Berkeley)

ACADEMIC YEAR AWARD

BENGALI: Patrick DeSutter (UC Berkeley)
HINDI: arah Manchanda (UC Berkeley),
 Gauthami Penakalapati (UC Berkeley)
PANJABI: Ravleen Kaur (UC Berkeley)
SANSKRIT: Gideon Enz (UC Berkeley)

More information at SOUTHASIA.BERKELEY.EDU/FLAS-FELLOWSHIPS
 Deadline: **MARCH 2, 2020**

MAHAKAVI GULAB KHANDELWAL SMRITI SCHOLARSHIP FOR HINDI STUDIES

Established by the family of Mahakavi Gulab Khandelwal, a Hindi poet, in support of research in Hindi literature, the award provides for one \$2000 grant to a student for undertaking research on Hindi literature in India.

The 2019 Award Recipient

Anirudh Karnick (Ph.D. Candidate, Comparative Literature, University of Pennsylvania) for his research project titled, *Building A Modern Literature From The Ground Up: Theorisations of the Literary in 20th C. Hindi*

TATA SOCIAL INTERNSHIP PROGRAM IN INDIA

The Tata Social Internship Program in India, launched in UC Berkeley in 2008, and run in collaboration with Tata Sons and the Institute for South Asia Studies, allowed UC students to spend eight-weeks in India and get hands-on experience of working on social entrepreneurship and corporate social responsibility projects. The program ran for twelve successful years and enabled

More information at SOUTHASIA.BERKELEY.EDU/GULAB-KHANDELWAL-SCHOLARSHIP
 Deadline: **APRIL 15, 2020**

THE MAHARAJ KAUL MEMORIAL GRANT

Established in the memory of Maharaj Kaul, this grant provides support for awards of \$1000 toward research travel in South Asia and \$500 for domestic conference travel.

The 2019 Award Recipient:

CONFERENCE TRAVEL

Shivani Sud (Art History): *Between Ram Raj and British Raj: Tradition and Transformation in Jaipur Court Painting, ca. 1835-1880*

More information at SOUTHASIA.BERKELEY.EDU/MAHARAJ-KAUL-GRANTS

Deadline: **APRIL 15, 2020**

HART FELLOWSHIPS FOR TAMIL STUDIES

Annual grants in support of Tamil studies through the generous contribution of UC Berkeley Professors of Tamil studies, George & Kausalya Hart:

- **Hart Fellowship for Tamil Studies** of up to \$2000 for research & \$500 for conference/library travel
- **Bodha Pravaham Undergraduate Fellowship for Tamil Studies** supports two awards of grants of \$900 for travel to South Asia for Cal under-grads.

The 2019 Hart Fellows

for Research **Rabindra Willford** (Ph.D. Candidate, Anthropology, UC San Diego) for *Landscapes of Intervention: Emergent Proximities among NGOs and Tribal Communities in the Nilgiris, South India*

for Conference **Kristina Hodelin-ter Wal** (PhD Candidate, History, Radboud University Nijmegen, Netherlands) for *Navigating Empire: Missionary education, migration and the mobility of Sri Lankan Tamils to Malaysia, 1800-1957*.

More information at SOUTHASIA.BERKELEY.EDU/HART-FUND
 Deadline: **APRIL 15, 2020**

seventy two students to gain invaluable experience in Tata-run CSI projects. As of 2020, this program is now directly managed by Tata Sons. More details at Tata Global Internships.

The 2019 Tata Interns

Celene Bolanos: Tata Communications Limited (Nandurbar)

Amandeep Dosanjh: Tata Power (Mumbai)

Ramanjot Kaur: Tata Medical Center (Kolkata)

Ana Singh: Sir Dorabji Tata Trust and Allied Trust (Nagpur)

Tanya Tandon: Indian Hotels Company Limited (Mumbai)

To learn more or to apply please visit TATA.COM/CAREERS/PROGRAMS/TATA-GLOBAL-INTERNSHIPS

New in 2019

THE BHUSHAN & SANTOSH KHASHU RESEARCH AWARD TAGORE RELATED STUDIES

The Institute for South Asia Studies is pleased to announce a new funding opportunity, the Bhushan & Santosh Khashu Research Award for Tagore Studies. Established with a generous contribution from Dr. Bhushan Khashu and his wife, Dr. Santosh Khashu, both prominent physicians and philanthropists from New York, this award supports graduate students pursuing research projects focusing on the life and legacy of Rabindranath Tagore. The award provides for one grant of \$5000 for research travel to South Asia. Students may propose to conduct research in Santiniketan, West Bengal or at another location relevant to Tagore's life. Priority will be given to mid-career graduate students conducting research

THE BHATTACHARYA GRADUATE FELLOWSHIP

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

The 2019 Award Recipients:

RESEARCH TRAVEL

Piyush Panigrahi (PhD Candidate, Economics, UC Berkeley): *Geography and Supply Chain Organization:*

toward a Master's thesis or dissertation proposal. Graduate students at UC Berkeley and other UC campuses will be given priority.

For application procedures & eligibility requirements please visit

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

Deadline: APRIL 15, 2020

Theory and Evidence from India

Sourav Ghosh (PhD Candidate, History, UC Berkeley): *Sovereignty and Kingship Between Empires: A Bottom-up study of Eighteenth-Century India*

Ned Dostaler (PhD Candidate, Anthropology, UC Berkeley): *The City of Sand: Urban Ecologies and Uncertain Life in Chennai*

For details please visit

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

Deadline: APRIL 15, 2020

THE BERREMAN-YAMANAKA GRANT FOR HIMALAYAN STUDIES

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

The 2019 Award Recipients:

RESEARCH TRAVEL

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

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

For details please visit

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

Deadline: APRIL 15, 2020

THE "LIVE LIFE LIKE TARISHI" SCHOLARSHIP AWARD

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

make societal impact in South Asia.

The 2018 Award Recipient:

Rimon Tanvir Hossain (B.A. Candidate: Interdisciplinary & Legal Studies): *For his essay titled, "Bhalo koreh pora lekha koro! (Study Hard!)."*

For application procedures & eligibility requirements please visit

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

Deadline: APRIL 15, 2020

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](http://SOUTHASIA.BERKELEY.EDU/SOUTH-ASIA-FORUM)

Deadline: LAST FRIDAY OF OCTOBER

SUPPORT ISAS

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

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

For more information on giving opportunities at southasia.berkeley.edu/GIVE-BIG-SOUTH-ASIA

THE TELUGU SOCIETY OF AMERICA SUMMER STUDIES RESEARCH AWARD

Established with the generous support of the Telugu Society of America, the goal of this award is to promote quality interdisciplinary undergraduate or graduate research on topics pertaining to the Telugu people, their language, region, culture, political economy, and rural and urban planning. The award provides for one grant of \$2500 towards Telugu Studies or research in Andhra Pradesh and Telangana.

For details please visit

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

Deadline: APRIL 15, 2020

THE S.S. PIRZADA DISSERTATION PRIZE ON PAKISTAN

Through the generosity of the Pirzada Family, the Syed Sharifuddin Pirzada Dissertation Prize honors the best doctoral dissertation on Pakistan (or the region that is now Pakistan) in the Humanities, Social Sciences, Education, Visual & Fine Arts, Law, and Public Health with an award of \$2,500. Dissertations must have at least 50% of content focused on Pakistan & be submitted to an accredited North American or EU-based university.

THE 2019 AWARD RECIPIENT

Maira Hayat (Phd, Anthropology, University of Chicago, 2019): *Ecologies of Water Governance in Pakistan: The Colony, the Corporation & the Contemporary*

For application procedures & eligibility requirements please visit

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

Deadline: DECEMBER 1, 2020

RESEARCHING THE ARTS IN A FORMER ROYAL KINGDOM: ARCHIVAL WORK IN THE CITY OF JAIPUR

Shivani Sud (2013) is a PhD student in the History of Art Department at UC Berkeley. She received a B.A. in Art History from UCLA in 2012. Shivani studies the art and visual cultures of South Asia, with a particular focus on the eighteenth and nineteenth centuries. Broadly, her areas of interest include colonial artistic cultures, Rajput painting, photography, and object and collecting histories.



At the City Palace, Jaipur, March 2019

artists and have examined their family collections as well. I hope to consolidate my fieldwork in my dissertation to offer a compelling narrative of 19th-century visual culture in a royal Indian kingdom.

HAS IT BEEN EASY TO ACCESS THE PAINTINGS AND THE ARCHIVAL MATERIALS?

One of the biggest challenges that I have faced in my research is accessing paintings and archival materials. It takes time, and, often, it is impermissible to see paintings and documents at certain museums and institutions. In addition, I have not been able to locate many of the archival documents that I had hoped to study. Many of these documents have been lost or destroyed. Of course, acclimating to life in India has been a challenge in and of itself. Conducting fieldwork in Rajasthan, where temperatures can soar up to 117 degrees in the summer, truly tests one's dedication to research!



Shivani with Berkeley grad students (from left) Anurag Advani, Sohini Pillai and Sourav Ghosh in New Delhi

One of my most memorable experiences during my fieldwork in India was meeting the artist Virendra Sharma, great-grandson of the well-known 19th-century Jaipur court artist Mohanlal Sharma. Given that I am reconstructing Mohanlal's career and artistic practice in my dissertation, it was an invaluable opportunity to meet and speak with Virendra about his family history. Over several long meetings, and many cups of chai, Virendra shared with me important information about Mohanlal's unique painting practice. In addition, he allowed me to study drawings and paintings in his private collection that have been passed down through generations. From my conversations with Virendra, I not only learned more about the distinctive artistic style and individual accomplishments of Mohanlal but also gained a deeper understanding of the tradition of miniature painting. I look back at our discussions fondly and look forward to our meeting again soon.



Artist Virendra Sharma in his studio

search for relevant materials and examine other repositories of paintings. I also hope to spend more time writing my dissertation. After India, I will spend time in London to conduct further research at museums and archives. Although post-PhD life presently feels very far off, I should begin to think more seriously about the job market! My love of Indian paintings grows every day, and I would be very happy to work at a museum where I can study paintings at leisure. ❖

WHAT IS YOUR AREA OF RESEARCH?

My research focuses on artists and painting practices in the erstwhile kingdom of Jaipur, now the capital of the state of Rajasthan. Specifically, it examines how traditional Rajasthani paintings practices were transformed by processes of colonialism, modernization, and urbanization in the nineteenth century. With the support of the American Institute of Indian Studies Junior Research Fellowship, the Fulbright-Nehru Fellowship, and the Social Science Research Council's International Dissertation Research Fellowship, I have been living in India for fourteen months to conduct my fieldwork. I have spent most of my time studying paintings in the collections of the Maharaja Sawai Man Singh II Museum and the Albert Hall Museum as well as in private collections in Jaipur. In addition, I have visited the Rajasthan State Archives in Bikaner to study the archives of Jaipur's royal painting workshop. I have also interviewed the descendants of 19th-century Jaipur



Documenting the painted havelis of the Shekhawati region, December 2018

WHAT HAS THE EXPERIENCE OF LIVING IN INDIA BEEN LIKE?

Living in India has given me the opportunity to participate in local workshops and conferences. In November 2018, I gave a talk at CIHA-India, an art history conference held at the National Museum in New Delhi, and in May 2019, I participated in a codicology workshop, organized by the University of Chicago in New Delhi. My time learning the techniques of miniature painting from artists at the City Palace in Jaipur has been as fun as it has been illuminating. Certainly, I've enjoyed traveling to different cities across India, including Mumbai, Kochi, Puducherry, and Lucknow, to explore the local art, cuisine, and cultures. Nonetheless, it is the friendships that I have formed during my time here that I value the most!

COULD YOU SHARE ONE MEMORABLE EXPERIENCE FROM YOUR FIELD WORK?

Notable Publications by select CAL alumni

- **In the Public's Interest: Evictions, Citizenship & Inequality in Contemporary Delhi. (University of Georgia Press, 2017)**
Gautam Bhan (Senior Lead, Academics & Research, Indian Institute for Human Settlements, Bangalore)
- **Last Weapons: Hunger Strikes and Fasts in the British Empire, 1890–1948 (University of California Press, 2019)**
Kevin Grant (Professor of History, Hamilton College, Clinton, New York)

NOTES FROM THE FIELD

FROM PONDICHERRY TO VARANASI: STUDYING MAHABHARATA RETELLINGS ACROSS INDIA

Sohini Pillai is a Ph.D. candidate in South & Southeast Asian Studies. She received a B.A. in South Asia Studies and Theatre Studies from Wellesley College in 2012 and a M.A. in Middle Eastern, South Asian, and African Studies from Columbia University in 2015. From November of 2018 to September of 2019, Sohini conducted research in India on a Fulbright-Hays Doctoral Dissertation Research Abroad Fellowship.

COULD YOU DESCRIBE YOUR PROJECT?

My dissertation project explores how regional religious traditions in premodern South Asia transformed the Mahabharata, an epic about a catastrophic fratricidal war, into a narrative of devotion. The texts at the center of my research, Villiputtur's fifteenth-century Tamil Paratam and Sabalsingh Chauhan's seventeenth-century Hindi Mahabharat, were written in two of South Asia's most vibrant regional languages which are seen as distinct in terms of their linguistic, geographic, and literary trajectories. Yet these retellings of the epic share a striking similarity. They both refocus the story on Krishna, a Hindu deity who became central to flourishing Tamil and Hindi devotional traditions. My research also suggests that Villi's Tamil Paratam and Chauhan's Hindi Mahabharat are emblematic of a broader process in premodern South Asia in which devotional and courtly literatures were in dialogue with each other. My project thus challenges an established position in South Asian Studies that relegates religious literature and courtly literature to mutually exclusive worlds



Chauhan's Hindi Mahabharat at the Hindi Sahitya Sammelan in Allahabad.

sanskrit epic attributed to the sage Vyasa. I hope that my dissertation project along with Many Mahabharatas, a forthcoming volume from State University of New York (SUNY) Press that I have co-edited with Nell Hawley (Preceptor of Sanskrit at Harvard University), will shed light on the remarkable diversity of the Mahabharata tradition.

HOW DID YOU SPEND YOUR FIELDWORK IN INDIA?

For the first five months of my fieldwork in India, I read Villi's Paratam with scholars of Tamil literature at the French Institute of Pondicherry. While at the French Institute of Pondicherry, I also examined palm-leaf manuscripts of the Tamil Paratam. During the final five months of my time in India, I worked closely with professors of Hindi literature at Banaras Hindu University in Varanasi. During this time, I also examined manuscripts of Chauhan's Mahabharat in two major Hindi literature archives: the Nagari Pracharini Sabha in Varanasi and the Hindi Sahitya Sammelan in Allahabad. Throughout my fieldwork, I was also able to meet and discuss my research with local graduate students at Pondicherry University and Banaras Hindu University.

Notable Publications contd.

- **Development after Statism: Industrial Firms and the Political Economy of South Asia.** (Cambridge University Press, 2017)
Adnan Naseemullah (Senior Lecturer, International Relations, King's College London)
- **At the Limits of Cure: A History of Tuberculosis in India** (Duke University Press, Forthcoming)
Bharat Jayram Venkat (Assistant Professor, Institute for Society & Genetics, UCLA)



Sohini outside of the French Institute of Pondicherry

HOW DID YOU GET INTERESTED IN THIS TOPIC?

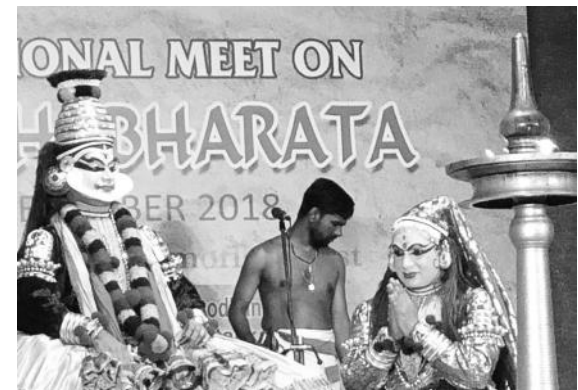
I have been fascinated by the Mahabharata ever since I was a kid. As an Indian-American child growing up in suburban Boston, I learned about this epic tradition from the stories that my paternal grandmother told me when she would visit from Chennai and from the Mahabharata story books that she would bring me. Countless Mahabharatas in the forms of poems, plays, ballads, sculptures, paintings, novels, short stories, comic books, television shows, films, and Twitter accounts have emerged from South and Southeast Asia and the Diaspora. Between 800 and 1800 CE, the Mahabharata was retold in Apabhramsha, Arabic, Assamese, Bengali, Gujarati, Hindi, Kannada, Konkani, Malayalam, Marathi, Nepali, Oriya, Prakrit, Persian, Punjabi, Sindhi, Tamil, Telugu, Urdu, and many other languages. Yet despite the plethora of Mahabharata retellings, the majority of Mahabharata scholarship in the USA has focused on the ancient Sanskrit



Sohini with students & faculty at Banaras Hindu University

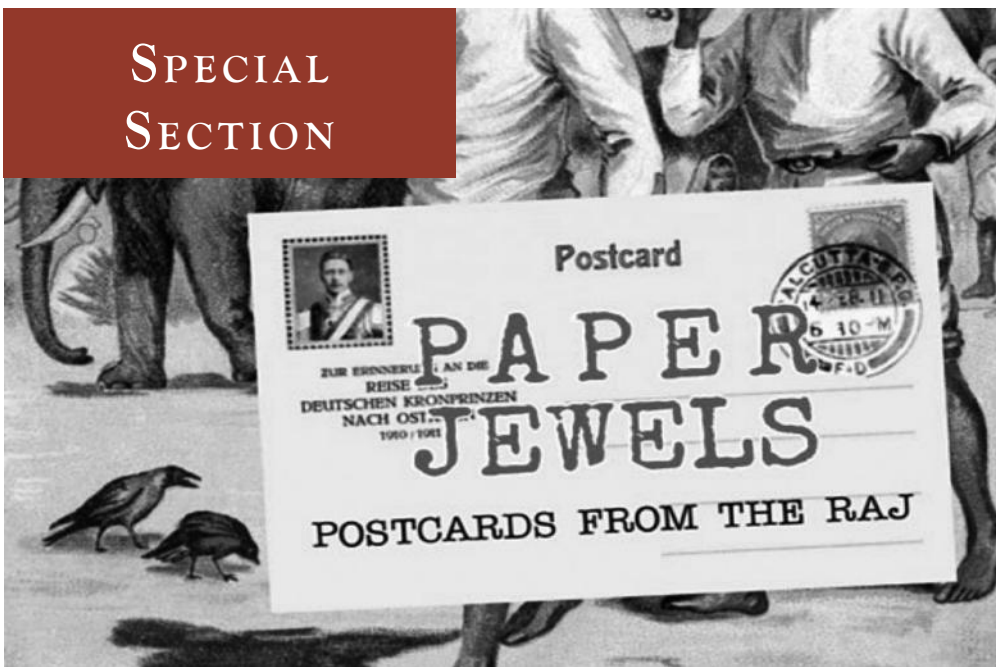
COULD YOU SHARE WITH US ONE MEMORY FROM YOUR FIELDWORK THAT STANDS OUT FOR YOU?

In December of 2018, I was invited to present at a four-day Mahabharata festival organized by the Thunchan Memorial Trust in the beautiful town of Tirur in Kerala. At this one-of-a-kind event, not only was I able to view presentations on Mahabharata retellings by scholars from Bangalore, Chennai, Colombo, Delhi, Hyderabad, Kolkata, London, and Munich, I also had the opportunity to see four outstanding Mahabharata performances: a play in the Kathakali classical dance form from Kerala, a reimagining of a twentieth-century Tamil poem by a Terukuttu or "street theater" troupe, a Bengali dance-drama by Rabindranath Tagore, and a Sanskrit drama enacted by exponents of the Kutiyattam performance tradition of Kerala. Hundreds of the local residents of Tirur eagerly came each night to watch these four Mahabharata performances even though they could only understand the language of the Kathakali play. The local audience's overflowing enthusiasm for the Mahabharata showed me just how significant and popular this epic tradition still is in parts of contemporary India. ❖



Kathakali performance at the Mahabharata festival in Tirur.

SPECIAL SECTION



By Omar Khan

It was around 1995. It was around 1995. I was at a vintage market in Concord, near San Francisco, when I chanced upon a postcard. It was titled: *Women Baking Bread*. I bought the postcard only because its meticulous artwork — two women crouched on the floor, making *chapatis*, with a *charpai* leaning against the wall — stirred



Omar Khan

vivid memories of my grandmother, transporting me right back to my childhood spent in her home at 5 Queen's Road in Lahore.

PAPER JEWELS: THE JOURNEY

This Proustian moment propelled me on a long and winding journey to collect postcards. Over the past thirty years, I have traveled all over the world, meeting dealers and others interested in postcards and related paraphernalia in such disparate

Postcards were to people in 1900 what the Internet was to the world in 2000. The Instagram of their time, they became the first color glimpses people had of other places and peoples

cities as London, Vienna and New York. In the process, I have now collected around 15,000 vintage postcards. The bulk of my collection features South Asia-related postcards. As I got into collecting postcards and began to learn more about their production, the artists and publishers behind them, and the forces that made them such an important means of communication for a brief moment around the turn of nineteenth and twentieth centuries, I noticed that the number of scholars interested in them was remarkably small. More than that, there were almost no books to guide a novice like myself in the technological, business or legal as-

pects of postcard production and dissemination. This dearth did not even begin to address the total lack of resources devoted to telling the history of colonial era Indian postcards. Considering the artistry that underlay so many of the postcards in my collection, I was determined to attempt to tell their story.

PAPER JEWELS: THE BOOK

Paper Jewels: Postcards from the Raj gives readers a visual tour of India, Pakistan and Sri Lanka through 500 vintage postcards from 1892 to 1947. With chapters dedicated to different regions — Delhi, Bombay, Ceylon, Lahore, and so on — it recreates an era when they were the world's first "mass transfusion of colour images."

This book takes the reader on an anecdotal journey, from the time when postcards were used primarily as advertising tools (like Singer's postcards from 1892 or 'Nestle's Swiss Milk 20th Punjab Infantry' that pushed the brand name with an

image of the 20th Punjab Infantry), to an era when they became a mass mode of image-based conversations. An example is 'Tower of Silence', that Austrian writer Stefan Zweig sent from Bombay to a Miss Hirschfeld in Vienna in 1908, with the handwritten message 'where the Parsees put their dead + the vultures eat all the flesh off them.'

The book focuses on the work of several artists and studios of the time, including painter M.V. Dhurandhar, the Ravi Varma Press in Mumbai, and foreign lithographers and photographers who worked in the subcon-

- **PAPER JEWELS IS THE STORY OF POSTCARDS DURING THE RAJ (1892-1947), AND THE ENTIRE REGION THAT ENCOMPASSED THE BRITISH RAJ.**
- **IT IS THE FIRST BOOK ON THE SUBJECT AND FEATURES HUNDREDS OF PROFESSIONALLY RESTORED IMAGES IN ORIGINAL FORMAT.**
- **THE AUTHOR'S RESEARCH CHARTS THE HISTORY AND PROGRESSION OF THE TECHNOLOGICAL ASPECTS OF POSTCARD PUBLISHING AND ITS KEY PLAYERS.**
- **THE CONCLUDING CHAPTERS EXPLORE THE ROLE POSTCARDS PLAYED IN THE INDEPENDENCE STRUGGLE, FROM THE NON-COOPERATION MOVEMENT (1919-22) THROUGH THE DANDI MARCH IN THE EARLY 1930S AND PARTITION IN 1947.**
- **YOU CAN FIND MORE, INCLUDING HUNDREDS OF POSTCARDS, AT PAPERJEWELS.ORG**

continent. It also traces the evolution of the technology behind the art from lithographs to collotypes, half stones to photo postcards.

PAPER JEWELS: THE FUTURE

The importance of conserving the legacy of these postcards for posterity cannot be overstated. They are often the only images and visual access to people and places from long ago. It is unfortunate that interest in collecting and preserving postcards has rested largely with individuals who may not have sufficient resources to source, organize, and store postcards. There is a tremendous need for institutions and organizations to step in and invest more in preserving postcards and the history that they contain. ❖



Copyright. Women baking bread, The Ravi Varma Press, c 1898-99.



सरदार भगतसिंग. सरदार भगतसिंग.
933 Sardar Bhagat Sing.
 Joshi Art Printing Works, Basargate, Fort, Bombay.

Sardar Bhagat Singh. Joshi Art Printing Works, Mumbai, c. 1931



MR. DADABHAI NAOROJI.
 PRESIDENT, 4TH CONGRESS, CALCUTTA, 1884 AND 8TH CONGRESS, LAHORE, 1895

*Mr. Dadabhai Naoroji
 Unknown Publisher. c. 1905*



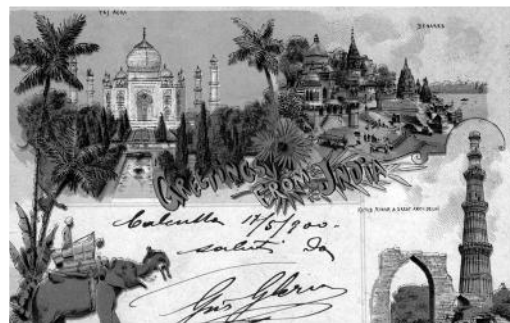
Hindustan Nawab and his family (17th C), Byla, Paris, c. 1903



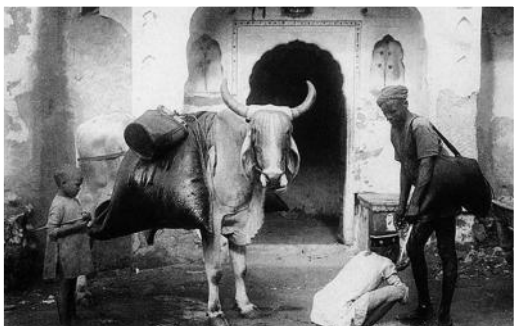
*Colombo. Kattamaran. Native Fishing Boat
 Raphael Tuck & Sons, London, c. 1905*



*Postmen of the British Empire: Mail Carrier and Guard, Oudypore, India.
 Unknown Publisher, c. 1903*



*Greetings from India.
 W. Rossler, Kolkata, c. 1897*



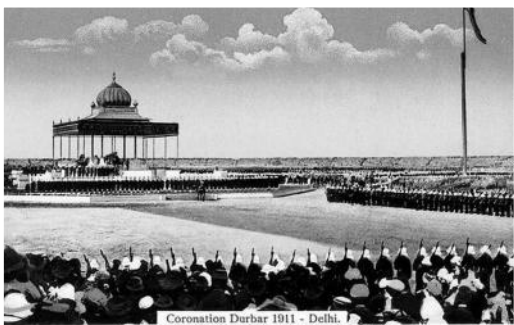
*Bullock with water-skins & Bhisti. Jaipur.
 Gobindram Oodeyram, Jaipur, c. 1905*



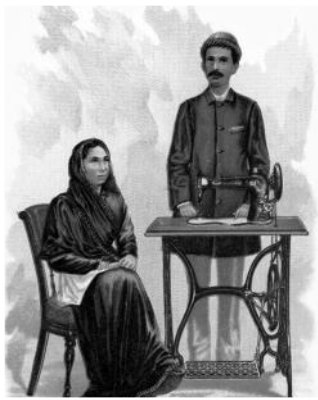
Vishnu Garuda-vahan. The Ravi Varma Press, Bombay, c. 1905



*Empire of British India and Ceylon [Coins]
 Unknown Publisher. c. 1905*



*Coronation Durbar 1911 - Delhi.
 H A Mirza & Sons, Delhi, c. 1911*



India. The Singer Manufacturing Co., c. 1892



*Government College Lahore.
 Fred Bremner (photographer). c. 1903*



*Damayanti.
 The Ravi Varma Press, Mumbai, c. 1905*



*Our Dhoby, Madras.
 Higginbotham & Co., Bangalore, c. 1905*



Salaams from India. H.A. Mirza & Sons, Delhi, c. 1905



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