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Uttarakhand Calf's Naming Ceremony

Humanizing Animals and Animalizing Humans in Modern India

by Radhika Govindrajan

My dissertation seeks to explore the meaning of the categories 'human' and 'animal' in modern India. I decided to focus on the Western Himalayan state of Uttarakhand, one of the most densely forested areas in India, and to examine how the everyday interactions between people and animals, as embodied, material beings, shape the ways in which animals come to serve as a means of signification in human culture. This aim of the project is to extend this particular line of inquiry by studying the

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The American Institute of Indian Studies is pleased to announce that the following scholars and artists have been awarded fellowships to carry out their projects in India in 2011-2012:

Emilia Bachrach, a graduate student in the Department of Asian Studies at the University of Texas, was awarded a junior fellowship to carry out her project, "The Living Tradition of Hagiography in the Vallabh Sect of Contemporary Gujarat."

J. Mark Baker, an associate professor in the Department of Politics at Humboldt State University, was awarded a senior fellowship to carry out his project, "Small-Scale Hydro Power Generation in HP: Exploring Local Benefits, Global Carbon Credits and Governance."

Debjani Bhattacharyya, a graduate student in the Department of History at Emory University, was awarded a junior fellowship to carry out her project, "Marginal Itineraries: Spatial History of Mid-Twentieth Century Calcutta."

Uday Chandra, a graduate student in the Department of Political Science at Yale University, was awarded a junior fellowship to carry out his project, "Negotiating Leviathan: Rulers, Civilizers, and Subjects in Chotanagpur, 1854-2010."

Divya Cherian, a graduate student in the Department of History at Columbia University, was awarded a junior fellowship to carry out her project, "Caste and the Politics of Locality: Statecraft, Ideology and Hierarchy in Early Modern Marwar, c. 1500-1818."

Pritika Chowdhry, an assistant professor in the Department of Art and Art History at Macalester College, was awarded a performing and creative arts fellowship to carry out her project, "Memories of Place: The Role of Monuments."

Sean Dowdy, a graduate student in the Department of Anthropology at the University of Chicago, was awarded a junior fellowship to carry out his project, "Vested Virtues and Stranger Merchants: Marwari Family Firms at the Limits of the Nation."

Rosemary George, an associate professor in the Department of Literature at the University of California at San Diego, was awarded a senior fellowship to carry out her project, "Portrait of the Artist as Chameleon: Kamala Madhavikutty Surajya."

William Glover, an associate professor in the Department of Architecture at the University of Michigan, was awarded a senior fellowship to carry

out his project, "Reformatting Ordinary Life: The Rural-Urban Continuum in 20th C. India." Professor Glover's fellowship is being funded by the National Endowment for the Humanities.

Isabel Huacuja, a graduate student in the Department of History at the University of Texas, was awarded a junior fellowship to carry out her project, "Listening In: Radio in India and Pakistan, c. 1936-1973."

Shefali Jha, a graduate student in the Department of Anthropology at the University of Chicago, was awarded a junior fellowship to carry out her project, "Minority Politics and the Question of Identity: The Majlis-e Ittehad ul Muslimeen of Hyderabad."

Sangeeta Kamat, an associate professor in the Program in International Education at the University of Massachusetts, was awarded a senior fellowship to carry out her project, "Education, Globalization and Regional Development in Coastal Andhra Pradesh." Professor Kamat's fellowship is being funded by the National Endowment for the Humanities.

Andrew Liu, a graduate student in the Department of History at Columbia University, was awarded a junior fellowship to carry out his project, "The Curious Institution of the Tea Garden: A comparative Study of the Mobilization of Agrarian Labor in Northeast India and South China."

Julia Major, a graduate student in the Department of South Asia Studies at the University of Washington, was awarded a scholarly development fellowship to carry out her project, "Imaginary Connections: Shakespearean Translations and Language Ideology in India."

Atreyee Majumder, a graduate student in the Department of Anthropology at Yale University, was awarded a junior fellowship to carry out her project, "Peri-Urban Citizenship: Political Aspiration and Conduct in Howrah, West Bengal."

Andrew McDowell, a graduate student in the Department of Anthropology at Harvard University, was awarded a junior fellowship to carry out his project, "Cast(e)ing the Body: Tuberculosis Intervention and the Embodiment of Caste Politics."

Swapna Mukhopadhyay, an associate professor in the Graduate School of Education at Portland State University, was awarded a senior fellowship to carry

out her project, “Vernacular Engineering of Boat Builders in the Bay of Bengal.”

Lisa Owen, an assistant professor in the Department of Art Education and Art History at the University of North Texas, was awarded a senior short-term fellowship to carry out her project, “Defining Ritual Space Through Imagery: Medieval Jain Rock Carvings in Tamil Nadu.”

Ketaki Pant, a graduate student in the Department of History at Duke University, was awarded a junior fellowship to carry out her project, “Bombay Arrivals: Gujarati Itinerants and the Production of Territory.”

Heidi Pauwels, a professor in the Department of Asian Languages and Literature at the University of Washington, was awarded a senior short-term fellowship to carry out her project, “Intellectual Culture of Eighteenth Century India: Poetry and Paintings by Savant Singh of Kishangarh.”

Anne Rademacher, an assistant professor in the Program in Metropolitan Studies at New York University, was awarded a senior short-term fellowship to carry out her project, “Producing Green Expertise: Place, Pedagogy, and Sustainable Architecture in Mumbai.”

Adheesh Sathaye, an assistant professor in the Department of Asian Studies at the University of British Columbia, was awarded a senior fellowship to carry out his project, “The Twenty-Five Tales of the Vetala: A Literary-Cultural Study of a Medieval Sanskrit Story Collection.”

Svati Shah, an assistant professor in the Department of Women, Gender, Sexuality Studies at the University of Massachusetts, was awarded a senior short-term fellowship to carry out her project, “Land Use and the Politics of Propriety in Bombay.”

Benjamin Siegel, a graduate student in the Department of History at Harvard University, was awarded a junior fellowship to carry out his project, “Building Indian Agriculture, 1876-1971.”

Howard Spodek, a professor in the Department of History at Temple University, was awarded a senior fellowship to carry out his project, “Towards an Ethnography of Indian Urban Planning.”

Maude Keely Sutton, a graduate student in the Department of Asian Studies at the University of Texas, was awarded a junior fellowship to carry out

her project, “Mappila Pattu: Literary Traditions and Religious Identity.”

Vikramaditya Thakur, a graduate student in the Department of Anthropology at Yale University, was awarded a junior fellowship to carry out his project, “Unintended Mobility: Life Reconfigured after Forced Relocation in Western India.”

Sufia Uddin, an associate professor in the Department of Religious Studies at Connecticut College, was awarded a senior short-term fellowship to carry out her project, “Tale of the Sublime Manifestation of Grace (Jaharnama): Annotated Translation of the Story of Bonbibbi.”

Sundara Vadlamudi, a graduate student in the Department of History at the University of Texas, was awarded a junior fellowship to carry out his project, “Mercantile Activities of Marakkayar Muslims in South India, circa 1800-1947.”

Rupa Viswanath, an assistant professor in the Department of South Asia Studies at the University of Pennsylvania, was awarded a senior fellowship to carry out her project, “The Concept of the People in Modern South Asia.” Professor Viswanath’s fellowship is being funded by the National Endowment for the Humanities.

Jeffrey Wilson, an associate professor in the Department of Geological Sciences at the University of Michigan, was awarded a senior short-term fellowship to carry out his project, “India’s Cretaceous Reptiles: Paleobiogeography and Evolution.”

Hollian Wint, a graduate student in the Department of History at New York University, was awarded a junior fellowship to carry out her project, “Credible Relations: Indian Ocean Credit Networks and East African Society, c. 1840-1914.”

AMERICAN INSTITUTE OF INDIAN STUDIES

Fellowship Competition

2012-2013

Deadline: 1 July 2011

The AMERICAN INSTITUTE OF INDIAN STUDIES is a cooperative, non-profit organization of sixty-four American colleges and universities that supports the advancement of knowledge and understanding of India, its people, and culture. AIIS welcomes applicants from a wide variety of disciplines. It especially encourages applicants in fields such as Development Studies, Natural Resources Management, Public Health, and Regional Planning.

Applications to conduct research in India may be made in the following categories:

Junior Research Fellowships · Available to doctoral candidates at U.S. universities in all fields of study. Junior Research Fellowships are specifically designed to enable doctoral candidates to pursue their dissertation research in India. Junior Research Fellows establish formal affiliation with Indian universities and Indian research supervisors. Awards are available for up to eleven months.

Senior Research Fellowships · Available to scholars who hold the Ph.D. or its equivalent. Senior Fellowships are designed to enable scholars in all disciplines who specialize in South Asia to pursue further research in India. Senior Fellows establish formal affiliation with an Indian institution. Short-term awards are available for up to four months. Long-term awards are available for six to nine months. A limited number of humanists will be granted fellowships paid in dollars funded by the National Endowment for the Humanities.

Senior Scholarly/Professional Development Fellowships · Available to established scholars who have not previously specialized in Indian studies and to established professionals who have not previously worked or studied in India. Senior Scholarly/Professional Development Fellows are formally affiliated with an Indian institution. Awards may be granted for periods of six to nine months.

Senior Performing and Creative Arts Fellowships · Available to accomplished practitioners of the performing arts of India and creative artists who demonstrate that study in India would enhance their skills, develop their capabilities to teach or perform in the U.S., enhance American involvement with India's artistic traditions, and strengthen their links with peers in India. Awards will normally be for periods of up to four months, although proposals for periods of up to nine months can be considered.

Non U.S. citizens are welcome to apply for AIIS fellowships as long as they are either graduate students or full-time faculty at a college or university in the U.S. Citizens of the United States, however, can apply for senior fellowships if they are not affiliated with an institution of higher education in the U.S. The fellowship competition is open to all applicants and is NOT restricted to applicants from AIIS member institutions.

Fellowships for U.S. citizens are funded by the National Endowment for the Humanities (also available to permanent residents); the Bureau of Educational and Cultural Affairs of the United States State Department and the Council of American Overseas Research Centers under the Fulbright-Hays Act of 1961, as amended; and the Smithsonian Institution. Some fellowships for non-U.S. citizens and artists can be funded from the AIIS Rupee Endowment in India. Fellowships for six months or more may include limited coverage for dependents.

*Applications can be downloaded from:
www.indiastudies.org*

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practices that are folded into the making of these representations and, more crucially, the ways in which animals themselves figure in these practices. The polyvalent nature of the relationship between people and animals suggests that questions of definition and classification are historically and socially determined processes which must be analyzed within the context of colonial and Post-colonial social and ecological change.

I spent the first month of my fieldwork period in Lucknow doing preliminary archival work, mainly indexing agriculture, revenue department, and forest department files from the 1910s to the 1950s. I came across a number of interesting references to conflicts between cultivators and wildlife, and the ways in which this was being managed; folkloric and ritual practices in the Himalayas that involved birds and animals (many of them are still popular in the region); transformation in local ideas about livestock and animal husbandry as the colonial state tried to introduce new breeding practices in the region; and religious and cultural politics around sacrifice and meat eating, amongst other things.

In the months that followed, I tried to follow these issues at my field site in the Kumaun hills of Uttarakhand. Several issues have captured my attention. The first among these is contemporary politics around animal sacrifice in the temples of Uttarakhand. Animal sacrifice is an integral part of temple worship in Uttarakhand, particularly in temples dedicated to Devis and to local gods like Golu and Ganganath. It is also crucial to the performance of more domestic rituals which involves the appeasement and exorcism of evil spirits that possess human beings. Indeed, the centrality of animal sacrifice to the successful completion of ritual is often woven into the myths and legends that surround particular deities and festivals. However, of late, animal sacrifice has become the center of heated controversy in Uttarakhand, with groups like the People for Animals and Arya Samaj opposing the practice on one side, and Hindu nationalist and cultural groups like the Ram Sevak Sabha and the Gwal Sena defending it on the other. My fieldwork has involved visits to several festivals where animal sacrifice is an established tradition. I have spoken with priests, devotees, animal rights activists, and social reform activists to get a sense of the different ways in which the conflict over animal sacrifice is represented, and how different groups think of issues such as cruelty to animals, the rights of living beings, religious identity, and so on.

In addition to the politics around the act of sacrificial killing, I also explored the more processual issues related to sacrifice, such as the relationship between food and community. Animals are sacrificed in the house or communal spaces in the village for three main purposes, firstly, for food, although very few people in the village actually kill their goats themselves on the rare occasion that they eat meat. Secondly, animal sacrifice is often demanded by a *devta* (god) in the course of an ordinary *jagar*. Jagars are ritual occasions when members of a family (usually the extended family) summon their family deity to consult him or her on the future, or troubles ailing any individual or group. The god or goddess enters the body of a man or a woman who is ritually pure, an appropriate vehicle for the deity. The third occasion which calls for an animal sacrifice is a *masan puja*, part of a long and complex ritual of exorcism. Masan is a demon who frightens people who walk past his home and makes them ill, and if they panic, he possesses them, returning with them to their homes and causing havoc. When someone is possessed by masan, the members of that household invoke their household deity, pleading with him to rid the afflicted person of Masan. Finally, when the deity wears Masan down, he names his price for leaving the person, usually a goat and some alcohol. This is considered a 'good' sacrifice, performed within a familiar space, by the members of the household. The goat is sacrificed in the name of Masan, and its meat is consumed right there in the forest. No meat is brought back, if it is, Masan will return with it to afflict the home. The symbolic and material dimensions of consumption of food in these different moments is something I hope to develop further.

The third theme I've attempted to explore is how people's relationship with their livestock animals, particularly cows, has been transformed with the introduction of dairy cooperatives in the area. Most people who own cows usually sell some milk to the dairy after keeping aside what they need for household consumption. However, of late, dairies have become stricter about things like the fat content of milk. Some people argue that this has changed the very nature of village community. Traditionally, *baklis* (joint family structures) in the Kumaun hills have been built in such a way that the family's living quarters are right above the cowshed. The warmth from cow and goat bodies and their gobar moves upwards and warms human bodies in the coldest of winters, establishing a strange kinship between them. However, now new structures have replaced old ones,

and cowsheds are usually separate from the living quarters. Some people say that this change is reflected in the way people treat their livestock and their products. No one used to sell milk ten or fifteen years ago, but now a lot of people sell the milk from their cow. With the sale of milk becoming increasingly important to household finances, ritual practices associated with livestock keeping, and seen as essential to the health of the community, are changing rapidly, with interesting adaptations to prevailing circumstances.

Another interesting aspect to this whole story has to do with fears about the way in which cows are now treated when they get old. A lot of cattle in the hills are not milch species. Very few kinds actually give milk. People often let these 'useless' animals loose, hoping they'll fall off a ridge and meet their death. In some cases though, 'useless' cattle have been sold to Muslim butchers in U.P., the beef feeding the Muslim 'hordes' who inhabit that state. Last month, were stopped at the Kathgodam checkpoint with cows destined for slaughterhouses in them. Those cows come from the hills, sometimes from as far away as Bageshwar or Pithoragarh. This has become a heated communal issue in the state. In 2007, the BJP government of Uttarakhand passed the Uttarakhand Protection of Cow Progeny Bill. Under the bill, cow slaughter is be an offence punishable with rigorous imprisonment for a term which may be extended up to 10 year. The measure also prohibits persons from freeing cows for wandering after milching.

Human-animal kinship is a theme that crops up in all these different issues, whether animal sacrifice or

changing relationships with livestock. But the issue is also central in discussions of domestic and familial harmony, underlining the fact that the *family* comprises both humans and non-humans. Human-animal kinship is inextricably bound up with other issues relating to the prosperity of family and community. What does this say for the notion of family in these villages, and how is this changing over time as milk federations spring up in this area and as people move from these villages to the city?

A fourth theme relates to the ways in which *Pahari* (mountain people) identity is imbricated in everyday relationships between people and animals. It is often said that even animals behave differently in Uttarakhand, popularly known as Devbhoomi (land of the gods), where the gods enjoy an unusual shakti (power), unmatched in the rest of India, especially in the 'plains'. Whether sacrificial animals, wild animals or livestock, all are seen as subject to the everyday ritual and moral obligations that govern the Devbhoomi. I find it interesting that issues of Pahariness and Pahari identity are extended to animals as well, and this is a theme that I hope to develop further in the future.

Radhika Govindrajan, a graduate student in the Department of Anthropology at Yale University, conducted her AIIS junior fellowship in 2010-2011.



South Asian History Position at Yale

The Yale University Department of History intends to make a tenure-track assistant professor appointment in South Asian history, to begin July 1, 2012. Applications are invited from historians specializing in any period of South Asian history who have strong potential for achievement in scholarship, undergraduate and graduate teaching, and intellectual leadership. Yale University is an Affirmative Action/Equal Opportunity Employer. Yale values diversity among its students, faculty, and staff and strongly welcomes applications from women and underrepresented minorities. Ph.D. preferred. Applications will be reviewed beginning September 1, 2011, and continuing until the position is filled. Send application letter, c.v., statement of research and teaching interests, a short (chapter or article length) writing sample, and three letters of reference to South Asian History Search, c/o Caryn Carson, Department of History, Yale University, P.O. Box 208324, New Haven, CT 06520. Email: caryn.carson@yale.edu

Former AIIS Hindi Student Elected First Indian-American Alderman in Chicago



Ameya Pawar, who participated in the AIIS Hindi Summer Language Program in Jaipur in 2009, will become Chicago's very first Indian-American alderman. Mr. Pawar will assume his position as alderman of the 47th Ward on the north side of Chicago on May 16, 2011.

Mr. Pawar received a Critical Languages Scholarship from the U.S. Department of State, administered by the Council of American Overseas Research Centers, to participate in the AIIS Hindi Program. He is currently pursuing a masters degree in the School of Social Service Administration and works at Northwestern University as a program assistant in the Office of Emergency Management.

Mr. Pawar, who ran his campaign on a shoestring budget, won an upset victory in the city election on February 22, 2011, defeating the candidate anointed by the outgoing alderman—a candidate who was endorsed by a number of powerful Chicago politicians.

On his web site he notes, "As a State Department Scholar, I learned from some of this country's brightest minds. In India, I had many interesting conversations about politics. One question continually arose: "Wouldn't it be great if we could just set politics aside for once and focus on what is needed?" It reminded me of many late-night discussions in college, and it renewed the promise of my youthful idealism. So today I am running for alderman without a political agenda and with a focus on improving the city."



Former AIIS Junior Fellow Wins Prestigious Prize

Ehud Halperin, who was an AIIS junior fellow in 2009, was awarded the 2011 Charlotte W. Newcombe Doctoral Dissertation Fellowship by the Woodrow Wilson National Fellowship Foundation. The Newcombe Fellowship is the nation's largest and most prestigious award for Ph.D. candidates in the humanities and social sciences addressing questions of ethical and religious values. Ehud Halperin is a graduate student in the Department of Religion at Columbia University. His dissertation is called *Hadimba Becoming Herself: A Himalayan Goddess in Change*. There were only 21 fellows named out of 585 applicants this year.

AIIS Holds Second Dissertation to Book Workshop

On October 13 and 14, 2010 AIIS held its second AIIS Book Workshop at the Madison South Asia Conference. The CAORC 200901 grant was used to pay for some of the expenses of running this workshop. This year AIIS received applications from 39 young scholars who wished to participate in the workshop, which is intended to provide intensive advice, mentoring and discussions for recent Ph.D.s to assist them to convert their dissertations into books. Applicants had to submit a cv, a dissertation abstract, the first chapter of their dissertation, and a three-page “book vision.” Of the 39 applicants, 27 were selected to participate in the workshop. They were divided into three sessions: group a for history, art and religion; group b for development, education and politics; and group c for culture, ritual and performance. The workshop was chaired by Susan Wadley, professor of Anthropology at Syracuse University and the chair of the AIIS Publications Committee. Three senior mentors were provided for each group of nine participants:

Group a: Molly Aikens, Art History, CUNY; Brian Hatcher, Religion, Tufts University; Yasmin Saikia, History, Arizona State University

Group b: Geraldine Forbes, History/ Gender, SUNY Oswego; Kalyani Menon, Religions/Anthropology, DePaul University; Phil Oldenburg, Political Science, Columbia University

Group c: Susan Wadley, Anthropology, Syracuse University; Karline McLain, Religion, Bucknell University; Corinne Dempsey, Religion, University of Wisconsin, Stevens Point

During the intensive sessions, for each project, one participant was asked to prepare a thoughtful presentation on another participant’s work, followed by discussion by other participants who were encouraged to offer advice and feedback. The senior mentors also offered their own feedback following the discussion by the young scholars. Each participant was also provided an opportunity to respond to the issues raised in the discussion about their projects.

AIIS BOOK PRIZE

In order to promote scholarship in South Asian Studies, the American Institute of Indian Studies (AIIS) announces the award of two prizes each year for the best unpublished book manuscript on an Indian subject, one in the humanities, “**The Edward Cameron Dimock, Jr. Prize in the Indian Humanities**” and one in the social sciences, “**The Joseph W. Elder Prize in the Indian Social Sciences.**” Indiana University Press has the right of first refusal for any prize-winner, with manuscripts being published in the Indiana University Press/AIIS series *Contemporary Indian Studies*. Only junior scholars who have received the Ph.D. from institutions located in the U.S. within the last eight years (2003 and after) are eligible. A prize committee will determine the yearly winners. AIIS will provide a subvention to Indiana University Press for all prize manuscripts. Unrevised dissertations are not accepted. We expect that the applicants will have revised dissertations prior to submission. AIIS currently sponsors a two-day workshop at the Madison South Asia Conference on turning the dissertation into a book. Contact AIIS or Susan Wadley for details about applying to participate. **Send TWO copies of your manuscript, postmarked no later than October 1, 2011,** to the Publications Committee Chair, Susan S. Wadley, Anthropology, 209 Maxwell, Syracuse University, Syracuse, NY 13244. Queries can be addressed to sswadley@syr.edu. Awards will be announced in the spring of 2012.

Publications Committee:

Joyce Flueckiger, Emory University
Pika Ghosh, University of North Carolina, Chapel Hill
Brian Hatcher, Illinois Wesleyan University
Priti Ramamurthy, University of Washington
Susan S. Wadley, Syracuse University
Steven Wilkinson, Yale University

News from the Center for Art and Archaeology



Inauguration of the Allahabad Museum Exhibition by Mr. Jawhar Sircar, Secretary of Culture, in April 2011

During April 2011, the AIIS Center for Art & Archaeology held a photo exhibition called "Adventure, Trade and Travel: Monuments on Roads of the past" at its campus at Gurgaon. The exhibition highlighted the unique built heritage of the old highways in Haryana and Punjab, including monuments from the fourteenth to nineteenth centuries such as caravanserais, distance markers, pillars, bridges, gardens, forts, palaces stepped wells, mosques and tombs. Over the last few years, CAA's documentation teams traced two major travel routes crossing Haryana and Punjab and documented meticulously the built environment of this region that forms the backbone of this exhibition. Apart from illuminating the significant built heritage, this exhibition highlighted the importance of scientific documentation. While such documentation aids in the preservation of the monuments themselves by providing critical information, it is also seminal in developing an awareness of the past and creating further knowledge of these monuments. This exhibition was inaugurated by Mr. Jawhar Sircar, the Secretary of the Department of Culture, Government of India. The Minister of Culture visited the exhibition, which was also visited by over 120 scholars. The exhibition is based on the 5,000 photographs and architectural drawings of Indo-Islamic monuments in Haryana and Punjab resulting from the CAA's documentation project.

The Indian Minister of Culture, Kumari Selja, visited AIIS on 25 April 2011 to see the documentation work done by CAA to preserve the cultural heritage of India. The visit was organized by AIIS in collaboration with the Indian National Trust for Art and Cultural Heritage. For the visit, the CAA mounted six photography exhibits, including "The World Heritage Sites in India Documented by CA & A" and "A Comparative Study of Earthquake-Damaged Monuments in Gujarat." More than 120 people viewed the exhibitions in April, including Dr. R.S. Fonia, the Director of the National Mission on Monuments and Antiquities, Dr. B.R. Mani, Joint Director-General of the Archaeological Survey of India, and Professor Rajat Ray, the Dean of the Sushant School of Architecture.



AIIS Welcomes SUNY Buffalo as its newest member

The State University of New York, Buffalo has become the newest member of AIIS. The university has recently expanded its South Asian Studies program. SUNY Buffalo's Asian Studies Program was established in 1994 and Hindi instruction has been offered continuously since 1997. The U. S. Department of Education awarded a Title VI Undergraduate International Studies and Foreign Language (UISFL) grant to the university's Asian Studies Program in 2009 for its project "Building the South Asia Program at the University of Buffalo." The expansion of the South Asia program has included: 1) the hiring of the university's first professor of South Asian Languages and Literature;

2) a faculty development workshop and study tour to India; 3) the provision of scholarships for students to participate in a study tour to India organized by Visual Studies professor David Schirm; 4) hosting of two professors and a graduate student from Banaras Hindu University as J-1 scholars; 5) funding major Indian concerts and lecture-demonstrations in the Music Department; 6) expansion of course offerings in Hindi/Urdu; and 7) beginning a dialogue about strengthening the university's South Asian library collection.

The new trustee from SUNY Buffalo will be Professor Walter Hakala who received his Ph.D. from the University of Pennsylvania in 2010. His current research interests focus on the cultural history of Mughal India during the first half of the eighteenth century. In his first year at SUNY Buffalo, he has taught classes in Islam and South Asian Literature, India in the Traveler's Eye, Romance Traditions in Asia, and Gender in South Asian Literature. He is also overseeing the expansion of Hindi and Urdu and he hopes to soon be offering upper level literature courses. Other faculty members with a research and teaching interest in India include Rajiv Kishore in the School of Management, who studies global outsourcing and the management of client-vendor relationships; Pavani Ram in the Department of Social and Preventive Medicine who provides technical assistance to household water treatment programs in India; and Jeannette Ludwig in the Department of Romance Languages and Literatures who researches Dalit conversion with an emphasis on the personal stories of conversion to Buddhism and the influence of B.R. Ambedkar. Recent India related course offerings have included "Caste in Contemporary South Asia," "Bollywood and Contemporary India," and "Asian Religions: Islam, Hinduism, Buddhism."

SUNY Buffalo has partnership relationships with six academic institutions in India. It runs a joint masters degree program in Management of Information Technology and Services with Amrita University's Bangalore campus and recently established the UB/Amrita Social and Behavioral Sciences Research Institute based in Kerala. The institute will focus on identified needs and joint areas of research interest, including HIV/AIDS, trauma, extreme events and disaster management, community development, mental health and alcohol abuse. Banaras Hindu University is the alma mater of UB's new president Dr. Satish Tripathi. Students participating in the study abroad program supported by the Title VI UISFL grant spent a week at Banaras Hindu University where they collaborated with BHU faculty and students to create a work of art based on their experiences traveling to significant Buddhist sites in northern India. The faculty study tour funded by the same grant culminated with three days of conversations with faculty and administrators at BHU about further academic exchanges. The UISFL grant has also enable SUNY Buffalo to expand its working relationship with Triveni, an Indian cultural organization based in western New York. The Asian Studies Program has helped Triveni and the UB Center for the Arts bring outstanding performances to Buffalo in the past three years, including Srishti Dances of India, Rhythm of Rajasthan, Zakir Hussain and the Masters of Percussion, vocalist and teacher Vijay Kichlu, and the sitar-cello duo of Shuhendra Rao and Saskia Rao de Haas.



AIIS/India International Centre Lecture Series

Several AIIS fellows have made presentations in the ongoing lecture series held by AIIS and the India International Center in New Delhi. Hamsa Stainton, a graduate student in the Department of Religion at Columbia University, gave a lecture on October 11, 2010 on his project "Stotras in the Religious and Literary History of Kashmir." It was chaired by Professor Emeritus, Yamuna Kachru, of the University of Illinois, Urbana Champaign. Mr. Stainton captivated the audience by chanting stotras from medieval religious texts. On December 15, 2010, Patton Burchett, a graduate student in the Department of Religion at Columbia University, spoke on the topic "Rama, the Lover: Agradas and the Ram-Rasik Tradition." Professor Molly Kaushal, Professor of Folklore at Janapada Sampada, Indira Gandhi National Center for Arts (IGNCA) chaired the talk. On February 21, 2011 Professor Mytheli Sreenivas, an associate professor of History and Women's Studies at Ohio State University delivered the sixteenth lecture of the ongoing AIIS-IIC Lecture series on the subject "Population Reconsidered: Governing Life and Death in Modern India." Dr. Charu Gupta, associate Professor, Department of History, Delhi University chaired the talk.

AIIS Fellows News

AIIS Junior fellow Anuja Jain, a graduate student in the Department of Cinema Studies at New York University, attended a three-day documentary film festival, Persistence Resistance, in New Delhi in February 2011, where apart from viewing international and Indian documentaries, she participated in many panels and workshops ranging from

crowd funding to one on gender and governance. Among the most important was the seminar on the film festivals as public cultures that interrogated the role of the state, the market and cultural organizations for dissemination and archiving of documentary cinema. Following on many important questions and debates that took place in this seminar, she decided to frame the “conclusion” of her dissertation on these issues/relationships/negotiations, and its implication for the Indian documentary cinema, especially for those films that lend representations to moments of sectarian violence and have to struggle with state and other kinds of censorship within the Indian public culture.

AIIS performing arts fellow Max Zbiral-Teller gave a musical performance in Mumbai, India which received a very positive review in an article entitled, "And then there were ‘fast hands’- Max ZT live at the Blue Frog!" in Chordvine, dated October 31, 2010. The review said, "With incomparable ease and dexterity, and a ghungroo tied to one ankle, Max ZT performed tunes from his albums—‘Peace the Coats’, and ‘Elsewhere’, on the hammered dulcimer or santoor. He’s rightfully been called the ‘Jimi Hendrix of the hammered dulcimer’, by the NPR (National Public Radio), and now we know why." The review can be found at: <http://chordvine.com/articles/and-then-there-were-fast-hands-max-zt-live-at-the-blue-frog>.



Language Program News



AIIS Kannada Student Sarah Hicks Presenting a Paper

Academic year Malayalam student John Mathias participated in Keraliyam, a Socio- Cultural magazine releasing function at the Press Club in Thiruvananthapuram. An article about John Mathias learning Malayalam at AIIS was published in Kerala Kaumudi, a Malayalam daily, titled “John enna Malayali saayippu.” The radio station Mathrubhumi Club FM 93.4 recorded and broadcast an interview with John Mathias, during which he recited a poem. A journalist from Yenta.com interviewed John; the interview was published in <http://www.yenta.com/news/view/4/2294> on January 14, 2011.

In March academic year Kannada student Sarah Hicks presented a paper in Kannada on Jainism in Chennai and another paper on Pampa's Aadi Puraana at Hyderabad. During the course of the program, she had frequent interaction with Kannada and Sanskrit scholars and she visited the Oriental Research Institute, Mysore and P.G. Departments of Kannada, Sanskrit, History at Manasagangotri, Mysore.



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