Last summer the Syracuse University & Cornell University’s joint National Resource Center for South Asia received news from the Department of Education that all National Resource Centers covering all regions of the world would face a whopping 47% budget cut. Although budgets have been trimmed for many governmental programs, this was a particularly severe reduction to hit international studies in higher education at a time when, arguably, we need globally educated citizens more than ever. We are, therefore, extraordinarily grateful that the Dean of the Maxwell School, the Dean of Arts & Sciences, and the Director of the Moynihan Institute for Global Affairs all demonstrated their commitment to international studies here at Syracuse University by providing us with additional financial support to enable us to continue to provide high quality programs on South Asia to Syracuse University and the broader community.

We continue to offer a dynamic Speakers Series, with fifteen talks throughout the year, including lectures on political developments and issues of governance and civil society in India, Sri Lanka, and Afghanistan; on legal transformations affecting women in South Asia; on the booming Hindi and Tamil film industries; on music and art history; and on healthcare and environmental issues facing the subcontinent. In November, we hosted a concert by Grammy-winner, Steve Gorn, on the classical Indian flute, accompanied by Naren Budhakar on the tabla. This spring we are sponsoring a film series, including a full afternoon of contemporary documentaries on Afghanistan.

We hope you will join us on March 29-30, 2012 when the South Asia Center will be hosting a two-day conference on Food, Health, and Agriculture in South Asia: Contemporary Issues and Future Directions, organized by Drs. Tim Dye, Sudha Raj, and Saurabh Mehta. Please see our website for more information: http://www.maxwell.syr.edu/southasiafoodconference.

--Cecilia Van Hollen, Director of the South Asia Center, Moynihan Institute of Global Affairs
Gold Named J. Watson Professor of Religion

Dr. Ann Grodzins Gold has recently been appointed the Thomas J. Watson Professor of Religion. Gold served as the Director of the South Asia Center from 2005 to 2008.

Gold is the fourth Watson Professor of Religion. On her prestigious appointment, Gold says that it came as a total surprise. “It is moving and humbling,” she said. “I am honored and pleased to receive the Watson Professorship.”

The seasoned professor and accomplished researcher further said that the past appointments had never gone to a scholar whose research centered on Asian religions. This recognition, Gold says, “highlights the global scope of the Religion Department at Syracuse University.” She also hopes it will help to attract more students who want to focus on South Asian religions.

On a more personal note, Gold says that holding the Watson Chair gives her more incentive to postpone her retirement. It will enable her to return to her research site in a provincial Rajasthan town. While her earlier work in India was in an agricultural village, during academic year 2010-11 she lived in Jahazpur, a market town with a population over 20,000. Gold, who is originally from Chicago, has lived in Ithaca since 1985. She has come to appreciate small town life on both continents.

Her Jahazpur research included a focus on the links between rural and urban areas.

Asked about how she became a scholar of India, Dr. Gold said that she had begun college as a French major but dropped out after two years. A trip to India would entirely change the course of her life.

“Shortly after the Beatles, I traveled to India,” she said. She found everything there both fascinating and bewildering and wanted “to understand what was going on.” A few years later, she went back to college, and studied Hindi and anthropology.

Gold specializes in teaching and research on Hindu traditions in India, religion and gender, religion and the natural environment, and oral performance and storytelling traditions. Her extensive fieldwork in North India, particularly in the state of Rajasthan, has focused on pilgrimage, gender, expressive traditions, and environmental history. Gold’s research and writing have been supported in the past by fellowships from the American Institute of Indian Studies, the Fulbright Foundation, the National Endowment for the Humanities, and the Spencer Foundation.

Gold spent the academic year 2010-11 in India as a Fulbright-Hays Fellow doing ethnographic research on non-rural, non-metropolitan experiences of place in Jahazpur, Rajasthan. Her inaugural lecture as Watson Professor, delivered last fall, was titled “Jahazpur Passages: Ordinary Pluralism in a North Indian Town.”

SAC Welcomes Fulbright Scholar

Dr. Chandani Liyanage is a visiting Fulbright Fellow from Sri Lanka affiliated with the South Asia Center. Liyanage received her PhD from the University of Delhi in 2007, and she specializes in medical sociology, medical anthropology, contemporary social issues, social policy, social protection and social development, disaster management, and applied sociology.

Liyanage is a senior lecturer at the University of Colombo, Sri Lanka, and has served in a wide range of leadership roles. She is also a prolific researcher and a writer.

Liyanage gave a talk on the discourse between laypeople and the experts on the unknown etiology of chronic kidney disease in Sri Lanka, as part of the Center’s Fall Speaker Series on November 15. Chronic Kidney Disease with unknown origin is a leading health problem in contemporary Sri Lanka. The talk included a discussion on the ethical issues related to scientific investigations and health care delivery systems within Sri Lanka.

Liyanage has brought her son, Thiran Vishwajith, to stay with her for her six month long program.
New Faces at the South Asia Center

Anoop Sadanandan, Assistant Professor of Political Science joined the Maxwell School of Citizenship and Public Affairs in the summer of 2011, after having just received his PhD in Comparative Politics from Duke University. Sadanandan specializes in political economy, political and economic development, political parties, ethnic politics, and India. However, he is always looking for an excuse to learn new things, to collaborate in adventures of mutual interest, and to get to know others in the South Asian community.

His work is inspired by the desire to understand the politics of development by studying why governments choose particular policies and institutions and why some people benefit and others do not from policies meant to improve general economic, political, and social well-being. Sadanandan also examines the inter-linkages among political competition, political institutions, ethnicity, public policy, and the economy.

Growing up, Sadanandan traveled and lived across India. Yet, the city in India he associates most with is New Delhi. The city, he claims, influenced him with its cosmopolitan scene. Sadanandan says it is partly because of his wonderful family, and his upbringing in various parts of India that he has an egalitarian view in work and life. “I am always open to new ideas and believe in making the class a relaxed and friendly learning environment,” he says.

After applying to similar programs around the country and in Europe, Sadanandan admits that it was the Syracuse hospitality and wonderful professionals at the Maxwell School that won him over. Sadanandan is always ready to roll up his sleeves to help students. Staying true to his relentless drive for learning, the newest member of the Maxwell School faculty is taking Japanese lessons himself. He already speaks English, Hindi, and French.

Sadanandan is currently writing a book in which he is developing an analytical framework to explain decentralization of states.

Manan Desai is the newest member of the Syracuse University Department of English faculty. Desai joined as Assistant Professor in Fall 2011, and teaches courses in Asian American studies, South Asian literature, and postcolonial theory.

Desai was born in California, but raised just outside of Detroit. “My Detroit childhood is probably one big influence in my interest in postindustrial cities,” Desai says, while further adding that he has a passion for vinyl records, literature, and learning. He also likes to listen to Motown whenever he gets a chance, another habit he credits to his Detroit roots.

Desai started out as a Biology student when he attended the University of Michigan, but African American literature fascinated him. “I saw the connection between the 1970 Indian Dalit literature and African American literature, and spent years studying it,” Desai says. “The similarities and differences between race and caste were intriguing, and I started to look at translations of African American literature by the Dalit critic M.N. Wankhade.”

“Indian travelers to the U.S. often looked at the African American community, and found in race relations here a metaphor to consider caste, colonialism, and nationhood back home,” Desai says, further adding that there were several literary figures from South Asia visiting the United States in spite of the restricted U.S. citizenship available to these immigrants. This sparked his interest in the South Asian diaspora.

Desai is currently working on an online project South Asian American Digital Archive (SAADA). Founded in 2008 to document and make the diverse and relatively unknown stories of South Asian Americans available to the wider public, SAADA’s archive is a vast resource of the experiences and heritage of the South Asian diaspora in the United States.

As a boy, Desai perhaps saw an unusually warm winter coming, or he might have enjoyed the Michigan snow too much. Desai is interested in learning about the South Asian student groups on campus.
Tales From the Field: The Toe-ring Tale

Ask any anthropologist about the moment of ‘entry’ into the field and you will more often than not get anxiety-ridden or even panic-stricken narratives. The sizing up of the researcher by the researched and vice versa, the power dynamics which will be defined between them, the interface of two worlds which are waiting to interact with each other, all these processes crowd the moment of arrival of the anthropologist and mark it with tense anticipation and tentativeness, for the insiders, outsiders and insider-outsiders alike.

Two silver rings, worn on my left ring-toe figure prominently in my anxious entry narrative. As an insider-outsider, I was far too well aware that wearing toe-rings signified married status of women and that my being a Marathi-speaking, Pune-born single woman researcher might not easily fetch me the discount that a ‘foreigner’ researcher might get. To wear or not to wear, was uppermost in my mind as I kick-started my scooter, setting out to the neighbourhood where I was to begin my fieldwork.

Wear them I will, I decided in the middle of a sea of fellow scooter-riders honking away in the lanes of Ganj Peth in Pune. The silver toe-rings starred in a big way in the ensuing four hours that I spent in the neighborhood of Samrat Ashok Mandal. Some of the most common responses from the women of all walks of life who at that point did not know who I was and what I was really doing there were: How come you are wearing two of them on the same toe? Did you lose the one on the other toe? It delays your marriage, if you wear them before you get married. We never do it like this. “I always wore them in college and who knew what it meant then. You know how fashion is. This was a fashion then and now I really like them,” I said, and after a pause added, “I’m not married yet,” trying to maintain that fine, fine balance of casual nonchalance without sounding disrespectful and arrogant. By the end of the visit I had repeated this spiel at least 20 times to different women in the neighborhood.

Some women’s expressions remained uncomprehending. But the realization of my class and caste privilege, which allowed me to consume a stringent social norm as casual fashion, dawned upon the faces of some others. Was this a deliberate attempt at establishing the caste and class difference and the power equation that will come with it? Not really. Not at all. Was this a deliberate attempt at not invisibilising that already existing caste and class difference and the power dynamic that comes with it and facing it squarely in the eye? That is exactly what it was.

No amount of not wearing toe-rings, sitting with people on the floor and wearing a dupatta with my salwaar-kameez was going to erase or invisibilize my upper-caste and middle-class privileges which gave me the opportunity to go to a US university and get year-long funding to research this neighborhood. Instead, I found it much more honest to acknowledge those privileges with the people who I worked with and later became good friends with. My silver toe-rings, in the meanwhile, have become quite a hit here and we are now planning a trip to a store on M.G. Road to buy my style of toe-rings en masse for the (married) women in the neighborhood.

--Madhura Lohokare, PhD candidate in Anthropology

A Summer by the Mighty Brahmaputra – Some Reflections

Last summer, I spent two and a half months in Assam, India conducting pre-dissertation fieldwork. I spent most of the summer in Majuli – Asia’s largest human-inhabited river island located in the middle of the Brahmaputra. It was a highly productive summer in terms of establishing contacts, understanding the issues and the area well, and sharpening my research focus. Yet at the same time, the misery and wretchedness of the people affected by erosion that I witnessed in the island was outrageously depressing. Incipient riverbank erosion has reduced the island from 1250 sq. km. in 1950 to less than 500 sq. km. today and displaced more than 10,000 families within the island who have not yet been resettled.

Despite being a native of Majuli, it was my first visit to some of the areas/communities that are worst affected by riverbank erosion. For the people of Bagh Gaon, Samaguri and Sumoi Mari villages, displacement has become a permanent feature of their lives. In last two decades, these communities have moved to three different places, each time becoming more impoverished, more forgotten by the state, and getting much closer to the river, and thus more prone to erosion. For the people of Salmora village, once famous for their unique craft of pottery (i.e. without using a potter’s wheel), riverbank erosion has also meant an erosion of their culture and dignity. In the absence of adequate state support for protection or rehabilitation, a large section of this artisan community has either become wage-laborer or migrated to places where pottery is impossible due to lack of suitable soil.

In one instance, a portion of a village – along with its pukka (concrete) school building – was eroded away as I stood next to it talking to the villagers. Later I heard that the remaining portion of the village was also eroded overnight turning about 50 families into refugees. In yet another instance, I came across an entire community that has been camping on the road (embankment, to be precise) since last year without any support from the state.

The citizens of Majuli can be best described as “forgotten casualties” of a “slow violence.” It’s a case of absolute violation of Human Rights. The issue at stake, however, is how to ensure that the neoliberal Indian state protects the fundamental rights of its own citizens. The case of Majuli calls for an alternative politics – one that is radical and liberatory.

--Mitul Baruah, PhD Student in Geography
This summer I dreamed in Hindi. Dreams as surreal as Dali’s Andalusian Dog and as heteroglossic as anything Bakhtin could theorize. You know you’re getting somewhere with language when a Hindi succubus seeds you with subterranean linguistic confusion. I awake, I think, which language? Who am I apart from English? A summer staying close to that question: Who is the non-English-speaking me? To that end I took the name Heeralal (= diamond; lal = red), and constructed my Hindi self around its rustic associations. I picked the name randomly from a list of rickshaw-wallahs, but find it fits nicely. This summer I became a red diamond.

What other language program can transform an opaque English-speaking PhD student into a translucent Hindi-speaking gemstone? I left in May a pudgy intellect and by August I was the hardest material in the natural world.

--Stephen Christopher, PhD Student in Anthropology

Architecture Prof. leads Students on “A Path to Water”

During the summer of 2011, I had the opportunity to travel with Emera Bridger Wilson and 13 enthusiastic students to Rajasthan and Gujarat as faculty sponsor of an SU Abroad short term program. This program focused on the multifaceted role of the step well and stepped pond in the Indian landscape. Following the closing of the wells during the British Raj and the subsequent introduction of piped water, the wells have been largely forgotten as a relic of the past by both locals and academics. The course sought to study both these water systems and their context, both past and present, in order to unpack the knowledge, history and perspective they offer for a world facing ever growing water needs.

Emera and I structured the program around thematic student-led research projects at four case study wells in Amer, Bundi, Ahmedabad and Patan. Students worked in interdisciplinary teams to investigate the topics of space, urbanism, health and community as related to the wells. The students, who came from diverse academic backgrounds, were encouraged to leverage their particular expertise in gathering data. Techniques ranging from interviews to mapping were utilized at each site to analyze the wells and the communities around them. The results of these studies were regularly recalibrated through group conversations, guest lectures and time spent in and around the wells to better understand the role of the wells in contemporary India.

The visits we made to artisan workshops, universities, religious spaces, private homes and tourist attractions between research periods provided additional insight into the world around these wells. Using the wells as a common point of reference during these excursions, we started to recognize the web of connections extending out from these subterranean spaces into the lives and spaces of the surrounding landscape. With the assistance of Bhoju Ram Gujar and Sarosh Anklesaria, we were able to access a diverse and rich cross section of the cultures and spaces in this arid landscape building a foundation ripe for future inquiry. Building on the success of this trip, I hope to return to India with another group to continue the work and research on these fascinating spaces in the near future.

--Victor Tzen, Assistant Professor of Architecture
**Likhiya: “Writing” Women’s Stories through Art**

In December, supported by a South Asia Center grant, Anthropology Professor Susan Wadley and filmmaker and Newhouse Professor Tula Goenka traveled to Madhubani, Bihar to document the current state of Mithila art, one of the most well-known and popular Indian ‘folk’ art forms. Until the 1960s, Mithila art was done only by women on the walls of their houses around ritual occasions—festivals, marriages, births and other ceremonies. It was also an art form painted almost exclusively by high caste women—using a highly colorful form by Brahman women and black and red line drawings by Kayastha women.

In the late 1960s as a form of famine relief, the government introduced women to drawing on paper, making their one-time ritual art a commodity to be sold. These initial paintings on paper primarily celebrated the gods and goddesses known across India and familiar to Hindus generally.

During the 1970s, the lower caste Dalit community developed their own renditions of an art form termed godhana, after the tattoos common in their community. Unlike the high caste paintings, their art celebrates their hero, the god Raja Salhesh, a figure unknown to the Sanskriti Hindu pantheon. Nowadays, Mithila art, from all communities and with a merging of the older caste-related styles, essentially eliminating the caste association with style, fills the handicraft markets of Delhi and other Indian cities, as well as museums in the U.S., Japan, and Europe. And a few artists have had their work recognized by modern art galleries across India and beyond. Further, two artists have had their art transformed into book projects by the innovative Chennai publisher Tara Books.

Wadley and Goenka interviewed numerous women, and a few men, who are currently working as artists in Mithila or Delhi, as well as visited two schools, one focused on the upper caste traditions (though open to students of all groups) and one focused on the Dalit traditions of godhana (and open only to Dalit students). Both are funded by outside NGOs. They also visited those marketing Mithila paintings in the Delhi craft markets, as well as a now for-profit company that seeks to transform Mithila designs into commercial products such as wallpapers, lampshades, and tiles.

But as one painter noted, Mithila art is first and foremost about telling women’s stories, stories that originally were of those illiterate rural women (hence the use of likhiya, which literally means ‘writing’). These stories originally were of gods and goddesses, marriages, and occasionally even an image of something new, such as a train across the top of a wall painting photographed in 1937. Starting in the 1980s, the painter Ganga Devi began to tell more narrative stories, splitting the paper into units that allowed her to depict a sequence of episodes. She also painted stories of her travels to Russia and the U.S., as well as her fight with cancer.

Nowadays, the younger generations of women are likely to use their paintings to tell of issues that they find compelling, whether women breaking out of purdah, the evils of dowry deaths or female abortions, or of the disrespect still shown those who are poor.

--Susan S. Wadley, Ford Maxwell Professor of South Asian Studies and Professor of Anthropology

**Staying Safe in Karachi**

Growing up I was only exposed to certain affluent neighborhoods that were far removed from the city’s poorer and relatively unsafe settlements. Not surprisingly then, family and friends were concerned about my wellbeing when I returned to Karachi in January 2011 to conduct fieldwork amongst khawaja sirsas (loosely defined as transgender people), most of whom reside in colonies and katchi abadis (squatter settlements) that are considered unsafe.

Karachi is the site of intense ethnic violence and terrorist activities, and it is not uncommon for political parties to have turf wars and spontaneous shoot outs. Many of these conflicts are concentrated within colonies, which tend to be dominated by one or more political faction.

For fieldwork, I was advised by relatives to adopt the common person’s look, specifically for security reasons. While some suggested a dull-colored shalwar kameez made of inexpensive material, others thought sporting a two-three day old stubble would be a good idea. Amidst fears of kidnappings, especially of US citizens, I was told to take different routes when going to the colonies that I visited regularly.

Further, I was advised to keep a low profile about my citizenship. Days after the arrest of Raymond Davis, the CIA contractor charged for killing two men in Lahore, my research assistant, Nadia, asked if I was also secretly working for the US Government like Davis. She said that I looked Amreekan to her since I am pretty gora chita (light skinned). I laughed nervously and quickly changed the topic.

I did not hesitate to take heed of the advice that I received from loved ones since Karachi is undoubtedly a volatile city. Even though I had a fruitful research experience, it was tinged with a lingering sense of fear each time I left home to do fieldwork.

--Faris Khan, PhD Student in Anthropology
Student works with Muslim Women to Demand Justice

“You can get a kilogram of apples for a lot of money, but a woman you can get cheap,” said Shehnaz, an Indian Muslim woman I interviewed, after recounting the story of how she was married at age eleven, then married and divorced by three different men by the time she was 18. Her nose was cut off by her second husband for raising protest when she found out he had taken a second wife. Today, she and her seven children are beggars. All men gave her divorce through “triple talaq”, a practice legal in India under Muslim Family Law where a man can say “I divorce you” three times in a row at any time and then his wife is summarily divorced and kicked out of the house. After a divorce, she is rarely given financial support or legal claims to joint property, unless she can afford a lengthy and expensive legal battle in the Indian courts. Muslim women are statistically one of the poorest and most uneducated populations in India. Only 10% of Muslim girls in India ever finish high school.

I interviewed Shehnaz and 32 other women during a semester-long internship in India with the National Muslim Women’s Movement (Bharatiya Muslim Mahila Andolan). I worked along side Muslim women activists to carry out a campaign to ban triple, unilateral talaq and reform the law to ensure fairer marriage practices for Muslim women. My experience was made possible with support from Syracuse University’s South Asia Center and the Foreign Language Area and Studies Fellowship. After studying Hindi for a year on-campus, I spent three months in India in an intensive language study program. I then stayed for an additional four months as part of Maxwell’s graduate program in International Relations.

Knowing the local language enabled me to gain a deeper understanding of complex issues which I previously knew nothing about. Under current law, Muslim women marriages alone are governed by a mainly uncodified Shariah law. This means that patriarchal interpretations of the Quran made by a male-religious leadership are defined as “Shariah,” while rights given to women in the Quran are quietly ignored. The main strategy of the movement I worked with was to raise the voices of Muslim women and argue that these patriarchal interpretations of “Shariah law” are against the values of Islam. The women I worked with undertook considerable personal risk for this type of activism.

Despite the opposition, every day, I met women pushing boundaries within their homes and communities—demanding change, serving as legal mediators, speaking publically, and teaching other women about their rights. As for myself, before coming to India, I honestly had not given much thought to “women’s rights” thinking things were “pretty good.” I left India with the imprint of women like Shehnaz and thousands of others on my mind and am now committed to supporting women’s rights until there truly is birabri (equality) and insaf (justice).

-- Caroline Neilsen, M.A. International Relations Student

PGPMM is Ten Years Old

The Maxwell School of Citizenship and Public Affairs, one of the premier public administration schools in the country, adds another feather to its cap. 2011 was a landmark year for Maxwell’s India programs as it marked the tenth anniversary of its Post Graduate Programme in Public Policy and Management (PGPMM) held in partnership with Indian Institute of Management, Bangalore (IIMB). Administered under the aegis of the Executive Education Programs, the PGPMM program was first started in 2002 as a Government of India initiative to strengthen public policy analysis of senior officers. Over the years, the program has hosted over 300 Indian government officials from a cross-section of departments that include the Indian Administrative Service, Indian Forest Service, Indian Revenue Service, Indian Defense Service, Indian Railways Service and Indian Telecom Service among others.

Dan Nelson, India program manager, hails the partnership as, “a sustainable model that positions Maxwell as one of the top international schools sought by India to help develop a deeper and more comprehensive understanding of public administration.” Each year, PGPMM participants travel to Maxwell to participate in a seven-week international component of the program entitled “Issues in Public Policy: an International Perspective”.

Maxwell’s engagement with India dates back to the 1950s, when the school was asked by India’s first Prime Minister, Jawaharlal Nehru, to recommend civil service reforms. Ever since, the Maxwell School’s Executive Education Program has been training India’s future administrators and policy makers and it continues to do so in light of the deepening US-India strategic partnership.

Come October 2012, the Maxwell School is set to welcome yet another cohort of PGPMM officials.
Faculty Updates

**Sudha Raj**’s paper, “The Practice of Vegetarianism in the South Asian sub-continent” appeared in Vegetarian Nutrition Update (XX: 1, 2011), which is a quarterly update from the Vegetarian Nutrition Dietetic Practice Group of the American Dietetic Association. This article was published for dietetic practitioners with an interest in vegetarian nutrition so that they can provide culturally sensitive advice to clients who wish to follow traditional diets.

**Raj** has developed a case study on Indian Agribusiness, particularly cold storage, for a business text book (check) as well as launching a new journal, “Journal of Agribusiness in Developing and Emerging Economies.”

**Farhana Sultana** published a seminal book on water, drawing upon the highly successful water conference she had organized at SU in 2010. The book is ‘The Right to Water: Politics, Governance and Social Struggles’ (Earthscan, 2011). Farhana also published several articles and chapters, and participated at two international conferences focused on South Asia: one at Cornell University (for which she was a co-organizer) and the other in Dhaka, Bangladesh, organized by the American Institute of Bangladesh Studies.

**Susan S. Wadley** participated in the Workshop on Marriage and Youth in Contemporary India at Princeton University in March 2011. In October 2011, she ran the “AIIS Workshop on Turning your Dissertation into a Book” at the Annual Conference on South Asia in Madison, Wisconsin where she was also on a panel. She spoke at the American Consulate in Kolkata in December; her talk was titled “From ritual ‘folk’ art to tourist ‘art’: Changes in Gender, Audience and Content in Three Eastern Indian Folk Art Traditions.” She also spent two weeks in Madhubani with Tula Goenka, working on a documentary on Mithila painters (page 6).

**Cecilia Van Hollen** published three articles in 2011 based on her research on HIV/AIDS and reproductive health in India. She also spoke at the Association for Asian Studies annual conference and at the American Anthropological Association.

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**Bharati Research Grant Recipients 2011**

The friends and family of Agehananda Bharati established a memorial grant in his honor in the early 1990s. Each year, awards are made to doctoral students in the Maxwell School for research leading to their dissertation research on South Asia.

This year’s recipients were:

**William Jackson** (History)

**Faris Khan** (Anthropology)

**Sravani Biswas** (History)

**Parvathy Binoy** (Geography)

**Yossina Hurgobin** (History)

**Mitual Baruah** (Geography)

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**FLAS Fellows 2011-12**

The South Asia Center has awarded nine Foreign Language and Area Studies (FLAS) Fellows for 2011-2012 academic year to the following students:

**Melanie Leis** (International Relations)

**Michael McLean** (International Relations)

**Steven Johnson** (Anthropology)

**Alicia Wright** (Media Studies)

**Zachary Andersson** (International Relations)

**Phillip Gaynor** (International Relations)

**Jonathan Peres** (International Relations)

**Iti Maloney** (Undergraduate)

**Daniel Cheifer** (Religion)

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**New Films:**

The South Asia Center has added a number of new films to our Media library:


### Spring SAC Events 2012

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<thead>
<tr>
<th>Date</th>
<th>Time</th>
<th>Location</th>
<th>Event Title</th>
<th>Speaker</th>
<th>Institution</th>
</tr>
</thead>
<tbody>
<tr>
<td>Tuesday, January 24</td>
<td>12:30 pm</td>
<td>341 Eggers Hall</td>
<td>Political Economy of Suicide: Why Do Farmers in India Commit Suicide?</td>
<td>Anoop Sadanandan</td>
<td>Syracuse University</td>
</tr>
<tr>
<td>Tuesday, January 31</td>
<td>12:30 pm</td>
<td>341 Eggers Hall</td>
<td>Divided We Govern: The Paradoxes of Power in Contemporary Indian Democracy</td>
<td>Sanjay Ruparelia</td>
<td>New School</td>
</tr>
<tr>
<td>Monday, February 6</td>
<td>11:40 am</td>
<td>341 Eggers Hall</td>
<td>Path to Water</td>
<td>Victor Yu-Juei Tzen</td>
<td>Syracuse University</td>
</tr>
<tr>
<td>Tuesday, February 21</td>
<td>12:30 pm</td>
<td>341 Eggers Hall</td>
<td>Challenging Metanarratives of Conflict: Pluralism and the Ecology of Survival in the Pamir Mountains of Afghanistan</td>
<td>Karim-Aly S. Kassam</td>
<td>Cornell University</td>
</tr>
<tr>
<td>Tuesday, March 6</td>
<td>12:30 pm</td>
<td>341 Eggers Hall</td>
<td>Sri Lanka: Accountability and Reconciliation in a Soft-Authoritarian milieu</td>
<td>Neil Devotta</td>
<td>Wake Forest University</td>
</tr>
<tr>
<td>Tuesday, April 3</td>
<td>12:30 pm</td>
<td>341 Eggers Hall</td>
<td>Many Paths to the Divine: Dynamics of Vision in a Hindu temple</td>
<td>Padma Kaimal</td>
<td>Colgate University</td>
</tr>
<tr>
<td>Tuesday, April 10</td>
<td>12:30 pm</td>
<td>341 Eggers Hall</td>
<td>GMOs, NGOs, Science and the State: India's Struggles With Expert Knowledge and Democratic Rule</td>
<td>Ronald Herring</td>
<td>Cornell University</td>
</tr>
<tr>
<td>Tuesday, April 17</td>
<td>12:30 pm</td>
<td>341 Eggers Hall</td>
<td>Defining ‘Person Excepting Woman ’in the Sexual Assault Bill (India)</td>
<td>Himika Bhattacharya</td>
<td>Syracuse University</td>
</tr>
</tbody>
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### Annual South Asia Center Conference 2012

**Food, Health, & Agriculture in South Asia: Contemporary Issues & Future Directions**

**March 29-30, 220 Eggers Hall**

The conference is free and open to the public. However, we kindly request that you register so that we have an idea of the number of people attending.

For more information:

www.maxwell.syr.edu/southasiafoodconference/
South Asia Center: Outreach Services

Funded as a National Resource Center by the Department of Education, the South Asia Center at Syracuse University serves as a liaison between Syracuse University faculty with research interests in South Asia, educators, and the wider public in the Central New York area. Our resources and faculty interests cover the South Asia region, broadly defined as Afghanistan, India, Pakistan, Bangladesh, Sri Lanka, Bhutan, and Nepal. Our audience includes educators in area schools and colleges, the general community, individuals interested in the region, and the Syracuse University community.

South Asia Outreach presents workshops, seminars, lectures, film and video screenings, school and college lectures and discussion programs, cultural programs, and other public events. In addition, Outreach loans a wide variety of educational materials to educators at no cost. These resources include books, maps, videotapes, slide sets, comic books, and “hands-on” kits. We also have curriculum units and our staff is available to offer teachers advice on curriculum development. A list of our comic books and videotapes may be obtained by sending us a request with a self-addressed stamped envelope to South Asia Center, 346F Eggers Hall, Moynihan Institute of Global Affairs, Syracuse University, Syracuse, NY 13244, or on our web page at: http://www.maxwell.syr.edu/moynihan/programs/sac/.

Our email is southasia@maxwell.syr.edu.