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From the Director's Desk

- Carol Babiracki, Associate Professor of Music History and Cultures

My first semester as director has been enlightening, hectic, and satisfying. All of us involved with the Center owe a big "vote of thanks" to out-going director Susan S. Wadley for shepherding the Center so successfully for so many decades (yes, decades!). I add to that my own sincere thanks to both her and our Associate Director and Outreach Coordinator, Emera Bridger Wilson, for generously smoothing the way for me. If only political transitions were so seamless!

As I write this from my veranda in a poor, crowded *basti* of Ranchi city in Jharkhand, my thoughts return to sustainability, a recurring theme at the Center this past year. I'm not just talking about clean water and air (both in short supply in this *basti*), but of deeper currents of creativity and community. I thought about it as I sat with friends through an interminable Christmas mass at a small church a few nights ago. The priests and most of the worshippers were *adivasis* ("tribal" people), and I wondered how these locally rooted people sustain their belief in a distant, pink-faced baby savior, not to mention the animated Santa Claus singing incessantly at the door of the church. Once the austere rituals were over, I began to understand. Christians and their non-Christian friends spilled into courtyards and streets, setting off firecrackers and dancing all night. Everyone loves a good Jharkhand festival.

Missing in most of the celebrations, though, was live music, which has been replaced by recorded pop songs. Across India, hereditary local musicians, like the residents of my current neighborhood, struggle to sustain their traditional livelihoods against a modernity that increasingly sees them as irrelevant and socially marginal. Guests of the Center shared similar stories throughout this past year. Nautanki (page 3) director Dr. Devendra Sharma has responded with his play *Mission Suhani*, dressing contemporary issues in traditional music and dance to appeal to a new, diasporic audience. Merasis (page 7) from Jaisalmer shared their innovative projects to help hereditary musicians navigate the contemporary music industry. [As I write, my research partner, Mukund Nayak, and his troupe are on their way to Delhi for a performance at *Sangeet Natak Akademi*.] For all such success stories, there are many more of musicians who have



Dr. Babiracki in Ranchi, Jharkhand

(continued from page 1)

had to abandon their deep, complex knowledge systems in order to survive.

A couple of days ago, a reporter asked what had attracted me to Jharkhand's music and dance. I might have said the graceful dances, layered song texts, or complicated drumming patterns. But it was really the participatory social environment, the community created by the musicians. They have been the chroniclers, philosophers, and the very identity of this region for hundreds of years. Whether their fragile position is a result, reflection, or cause of social fragmentation (likely all three), their silence is Jharkhand's loss.



Dr. Babiracki with friends at Sugga Falls in beautiful Jharkhand

A New Face at the South Asia Center

—Kami Richmond



We would like to welcome Sudipta Ghosh, Raman Post-Doctoral Fellow, to the South Asia Center community. Ghosh “fell in love with anthropology” during her undergraduate studies and was particularly intrigued by biological anthropology because of its ability to address pressing public health issues. Ghosh is collaborating on research with Tom Brutsaert, Chair of Exercise Science at Syracuse University, to compare genetic and pulmonary adaptation of Andean populations to the Eastern Himalayan Monpa population. Currently, Ghosh is also an Assistant Professor of Anthropology at North-Eastern Hill University in Shillong, India. Prior to her post-doctoral research Ghosh was a lecturer at Delhi University. The two principles Ghosh

believes students as well as people in the community should glean from anthropology are an appreciation of the “variation in humanity” and the nonexistence of “inferior or superior” groups of people. The world is filled with different populations living in diverse climates with various lifestyles and diverging definitions of efficiency. What one population may consider “mere survival” could be considered thriving by another population. Ghosh will give a talk on her current research on February 21st, 2017 as part of the South Asia Center’s Spring Speaker Series. Please see page 11 for the details of her presentation.

Reflections on Nautanki Performance: *Mission Suhani*

On a breezy evening in November, in a crowded Setnor Auditorium, over 200 Syracuse University students and faculty, both in the audience and on the stage, got to experience nautanki, a genre of North Indian musical theatre.



Mission Suhani Cast

On stage, the actors included nine students who had been recruited by Dr. Devendra Sharma, Associate Professor of Communications at California State University, Fresno and a member of a long line of nautanki performers, to perform an abridged version of *Mission Suhani*, a nautanki that he and his father, Pandit Ram Dayal Sharma, had written. The play tells of Suhani, a confident young Indian bride, and her Non-Resident Indian (NRI) groom, who has taken her dowry and left her in India. Against familial and societal pressure, Suhani travels to the U.S. where she finds her husband, recovers the dowry, and pursues her own dreams.

For the students who participated, most of whom knew neither Hindi nor acting experience, preparing for the nautanki meant hours of practice, learning dialogues and songs, that were a mix of English and Hindi. Even SAC directors Carol Babiracki and Susan Wadley participated, playing harmonium and acting, respectively. “It’s been challenging but a lot of fun,” said one of the participants, “It is a once-in-a-lifetime opportunity.”

This exposure was one of the goals of Sharma’s ten day residency at SU. “One challenge I have faced in introducing Nautanki in America,” admits Sharma, “is

that of course there are no traditional Nautanki artists here. However, I am fortunate that both Americans and the Indian diaspora alike have shown a lot of interest in learning this art form.” Besides practicing for the performance, Dr. Sharma also visited classes to educate students about nautanki.

Before the advent of Bollywood, nautanki was the biggest entertainment medium in the towns and villages of northern India. Often, 25,000 to 30,000 people would gather to watch nautanki performances. Nautanki’s rich musical compositions, fine poetry, and humorous, entertaining storylines hold a strong influence over North Indian’s imagination. These performances, which often last through the night, are informal and interactive. Sharma says, “I have tried to retain the informal, interactive, and festive feel of Nautanki performances in the U.S.”

Dr. Sharma’s residency and the *Mission Suhani* performance was made possible by an anonymous donor, the Bharati Memorial Fund, the Ford Maxwell Professor of South Asian Studies, Performance Live, Department of Art and Music Histories, and the South Asia Center’s Title VI grant, in order to mark the 25th anniversary of Professor Agehananda Bharati’s death. Bharati was a Professor of Anthropology from 1961 until 1991. A renowned scholar of Tantra and South Asia more generally, Professor Bharati was not only SU’s most famous professor of South Asia, but the priest for the local Indian community through the early 1990s. His love of music and India made this nautanki performance an appropriate memorial. Faculty, former students, and old friends gathered earlier that day in the Maxwell School to share their memories of Bharati.



S. Wadley address Bharati Memorial group

Searching for Buddhist Followers, Finding Kindness & Humility -Mallory Hennigar, PhD Candidate in Religion



Hennigar, above, in India

I arrived in Nagpur in June to conduct pre-dissertation research, hoping to meet Buddhist followers of Dr. Ambedkar. I planned to visit both Deekshabhumi, the place where Ambedkar's mass conversion ceremony is commemorated by a gigantic stupa, and Nagaloka, an Ambedkarite

Buddhist training center, but of course; the reality of my experiences in Nagpur far exceeded any of my plans.

Through the referral of a friend of a friend, I met Deesha, a cousin of an alumnus of SU's i-School. I met her for dinner, jetlagged and disoriented, but happy to have someone to meet in a new city. After I told her why I was in Nagpur and about my interests, she told me that she and her family are Buddhists. While I felt extremely fortunate to have met someone who was a member of the religious community I was hoping to work with, I was even more humbled by the generosity that she and her

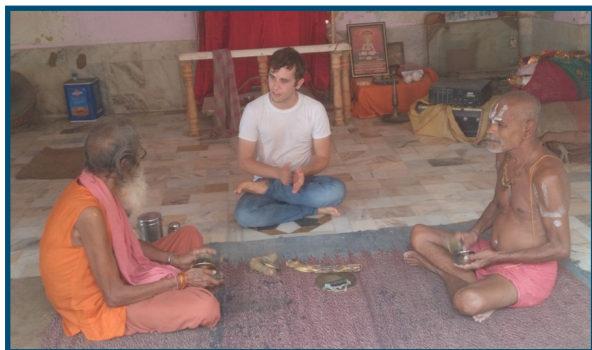
family showed me by inviting me to meet their family and friends, to show me the important Buddhist sites around the city, and even to a wedding.

Having found the Buddhist community in the city of Nagpur more active and diverse than I had expected, I then spent a week living with more amazing young Buddhists at the Buddhist training center, Nagaloka. There were about 125 students living on site, 50 of whom were women. These women had travelled to Nagpur from their homes in Bihar, Delhi, Chhattisgarh, Jharkhand, and even Tamil Nadu and Kerala to learn more about the teachings of the Buddha and Ambedkar and practice meditation through either a nine-month training program or three-year bachelor's degree. Giving up all technology and most contact with the world outside, the students devote themselves to their studies and Buddhist practice from 5:30 AM to 10 PM.

Thanks to the continued support and resources of the South Asia Center, I gained my first experiences of the excitement of building connections and uncovering even more questions through rich and fruitful fieldwork experiences that I will continue to build on as I continue my dissertation research in the years to come.

Innumerable Stories Leading to Knowledge

-Jesse Nichols, A&S '16



Nichols (middle): Learning mantras for world peace during troubled times.

India and its endless stories, cultures, traditions and religions changed me. With the support of the South Asia Center and the American Institute of Indian Studies (AIIS), I had the privilege to live, study and explore the city of Jaipur. I lived alongside millions of painters, designers, creators, storeowners, college students, businessmen, and entrepreneurs; millions of Muslims, Hindus, Vaishnavs, priests, sages, rishis and Hare Krishna booksellers. My age. Their innumerable stories share one meaning: cultural immersion is the way to knowledge.

My Relationship with Tamil, Madurai's Beloved Mother-Tongue -Julie Edelstein, MA Student in Religion

This past summer, I returned to Madurai, India to study Tamil language at AIIS as part of my MA program in Religion. My research focuses on deity possession at a small temple in Tamil Nadu, and language instruction is indispensable for the field research I hope to conduct. This was my eighth trip to India, so being in Madurai this time offered a special opportunity for me to continue forging relationships that began during my first visit as an undergraduate study abroad student in 2009. In addition to spending time with old friends and making new ones, I was very excited for the opportunity to focus on Tamil, a language that I have fallen in love with despite (or perhaps because of) the many difficulties associated with studying this uncommonly taught language. I relished every possible chance to practice my language skills, which although still quite modest, never failed to elicit a joyful and sometimes incredulous response from the many friendly people I engaged with out and about in the city. So many people - often complete strangers - that I have encountered in Madurai have been so deeply enthusiastic and supportive of a foreigner learning their very beloved mother-tongue, that I was consistently encouraged and revitalized even in moments of frustration over the difficulties of

learning and interacting in a new language. One moment from the summer that particularly stands out is when a smiling woman selling vegetables at a local farmer's market insisted that I step inside of her booth to pose for photos alongside of her and some beautiful cabbages. She even sent me home with free veggies! Madurai will always be one of my favorite places in the world, not least because of such kind gestures as this.



Edelstein, right, with local Indian farmer

Exciting Hindi Collaboration Brings SU and NY6 Together

The South Asia Center and the Department of Languages, Literatures and Linguistics teamed up with NY6, a consortium of New York State liberal arts colleges, to offer Hindi to their students through a synchronous video connection. This is the first year of a three-year pilot agreement which will open instruction in Hindi at the introductory, intermediate and advanced levels to consortium students. The program is off to a strong start. In the Fall, seven students from four NY6 schools took HIN 101: Introductory Hindi-Urdu with instructor Lakhan Gusain. In addition to meeting virtually, the students also joined Gusain and South Asia Languages Coordinator, Tej Bhatia, over lunch. More information can be found at www.newyork6.org/content/ny6-offers-hindi-instruction-starting-fall-2016.



Gusain and Bhatia with students

Becoming a Tailoring Apprentice

—Alisa Weinstein, PhD Candidate in Anthropology

“Alisa, *idhar aao* (come here),” said Anita Ji, holding our two cups of chai at break time. “Don’t go inside,” warned Dilip Ji, a tailor working at the custom sewing boutique in Jaipur where I have begun my dissertation research. “You aren’t going to learn anything in there,” he teased. In my desire to understand how local tailors are responding to increasingly globally informed consumer tastes and access to designer-branded and affordable ready-made clothing, I have immersed myself in the aesthetics and skilled practices of their labor through the mode of apprenticeship. Each day, I traverse the contested ground between the outdoor work area of the four male tailors at their cutting tables and sewing machines, and the inside of the boutique where Anita Ji sits doing *turpai*, or the finishing work of hemming by hand. From the tailors I am learning to cut kurtas and palazzos, make piping, add borders, and create neck designs. Yet it is Anita Ji who can explain any topic to me in Hindi in a way that I can understand, even though

she’ll be the first to tell you she can’t read or sign her name. We love to chat as I watch her make fine invisible stitches at an unparalleled speed. The signal that my tailoring apprenticeship had begun came when the tailors arranged for the repair of an old non-electric sewing machine and even added a motor for me. Without hesitation, they squeezed me into their already tight workspace. Prior to this, I thought I was an experienced sewer. Now, my new teachers inspect my work and shake their heads repeatedly as they tell me to “open it” and redo it. My machine has such a will of its own that I can barely sew a straight line. With no written patterns or instructions, I always have to ask what to do next. With not a pin in sight, it is a relief I came to India armed with my own seam ripper.

As a newcomer navigating the demands of producing the local fashions, my most useful contribution is ripping out anyone’s unwanted stitches. With the influx of ready-made and semi-made garments, the tailors are now plagued by time-consuming and tedious alterations, which often require removing and reapplying trim or taking a garment completely apart before cutting it and re-assembling it. In these moments they say, “Alisa Ji, *kuch kaam karo* (do some work),” and as requested, I begin the ripping.

When it comes to the disapproval of the use of my seam ripper, Anita Ji and the tailors find common ground. They take the garment out of my hands, saying, “*aisay, aisay*,” (like this, like this) yanking and breaking the thread with only their fingers. With the frustrations of letting go all that I thought I knew about sewing, I must admit that tearing out threads with a sudden violent tug and snap in my bare hands has grown surprisingly satisfying.



Weinstein (right) with Anita Ji (middle) and Dilip Ji (left)

Alisa Weinstein is currently doing her dissertation fieldwork in Jaipur, Rajasthan. Her project, “Tailor Made in India: Clothing Local and Global Bodies in Jaipur,” has been funded by a Fulbright-Nehru Student Research Grant. Weinstein has been an FLAS Fellow at Syracuse University and received a Critical Language Scholarship (CLS) to study Hindi as well.

Merasi Performance Transforms Syracuse University for a Night

There was standing room only in Slocum Auditorium as the Merasi performers took the stage, performing a combination of local Rajasthani folk songs, Sufi classics, and Hindu *bhajans*. Their spirited performance captivated the audience.

These men are members of a community of low-caste Muslim musicians from the district of Jaisalmer, Rajasthan in the Thar desert who are carrying on a tradition that spans thirty-eight generations. They are descendants of musicians who performed for Rajput maharajas and at temple festivals, creating a blend of Hindu and Sufi genres of music.

Historically marginalized, the Merasi community has been denied access to education, healthcare, and political representation. Even today, most live in poverty, surviving on less than \$2/day. Once called *Manganiyar* (beggar), the members of this troupe today call themselves *Merasi*, meaning musician, and aspire for a better future.

Dr. Sarwar Khan, founder of the Indian NGO Lok Kala Sagar Sansthan (LKSS), and Karen Lukas, founder of U.S.—based Folk Arts Rajasthan, have worked together for 20 years to try to improve the conditions for the Merasi performers and their families. They run both education programs and music preservation programs in the city of Jaisalmer. They also organize musical tours in the U.S. to bring attention to the issues of the community. This is the second U.S. tour for the group and they hope to come again.



Merasi Performers

Recent Graduates

Seven PhD students defended their dissertations and graduated in 2016. Congratulations!

Mitul Baruah (Geography), *Suffering for Land: Environmental Hazards and Popular Struggles in the Brahmaputra Valley (Assam), India*

Sravani Biswas (History), *The Political Tempest: Natural Disaster and Politics in India and Bangladesh, 1876 & 1970*

Yoshina Hurgobin (History), *Citizenship and Nation-Making: Race, Class and the Indo-Mauritian Identity, 1834 – 1968*

Harish Jagannath (Public Administration), *The Illusion of Collaboration and Bureaucratic Politics in India*

Madhura Lohokare (Anthropology), *Making Men in the City: Articulating Masculinity and Space in Urban India*

Kasturi Gupta (Sociology), *The Politics of Corporate Social Responsibility in Contemporary India*

Nidhi Vij (Public Administration), *Mobile for Mothers in Melghat: The Role of Information in Maternal Health Benefit Policies in Maharashtra, India*

Living in Language Immersion in Lucknow

–Jeff Marshall, Master of Public Diplomacy Candidate



Marshall in Lucknow

Adab, SAC community! As I write this letter, I am in the second-to-final-week of my 5-month adventure as a Boren Fellow in Lucknow, India.

I'll be the first to admit that in spite of the

resources I was afforded as a Foreign Languages and Area Studies Fellow (FLAS) at Syracuse, not even the Center's excellent resources and instructors could truly prepare me for my experience as full-time Urdu language student. In June, I packed my bags and moved to Madison, WI to participate in the South Asian Summer Language Institute's Urdu program. While in Madison, I spent approximately eight hours a day, five days a week immersed in the Urdu language. I read *shairi* (poetry), *khabar* (news), and *kahaaniyaa* (stories), all of which helped me to better understand both the language and culture of India. Less than a week after the SASLI program, I was boarding a plane to

head to Lucknow, which is a city of rich history, culture and tradition.

One of the things I love most about Lucknow is the old city's bazaars. Before coming to Lucknow, I could not say that I'd ever been in a pedestrian traffic jam – that's just how many people come to the city's bazaars to purchase their produce, spices, clothing, books and pretty much anything else you could imagine. I've also enjoyed getting myself lost in the winding alleys of the city and using my "*tutti phutti*" (a fun word for broken) Urdu to find my way home.

Ultimately, though, I am greatly indebted to the South Asia Center for the great opportunities I've been afforded, as it was the Center's support that opened my eyes to the fascinating region that is South Asia and the *miti awaaz* (sweet voice) of the Urdu language.

Jeff Marshall is a second year graduate student in the Public Diplomacy Program run in cooperation between Maxwell and Newhouse. As a student of public diplomacy, Jeff has a keen interest in examining the mediums and ways in which countries engage with public audiences.

South Asian Cultures—Food, Family and Healthcare Systems

–Dr. Sudha Raj, Associate Professor, Nutrition Science and Dietetics

A group of seven undergraduate and graduate students along with Dr. Sudha Raj made their maiden cultural immersion trip to India from June 1 through June 12, 2016. The cultural immersion trip focused on a 6-day visit to the capital city of New Delhi with a day of sightseeing to the Taj Mahal in Agra followed by a 6-day visit to Western India, specifically the cities of Ahmedabad, Baroda and Anand. The purpose of offering this course was to help students understand the regional and religious diversity of families in a multilingual,

multi-faith Indian society given the wider global, socio-cultural, political and economic forces influencing Indian society. Increasing cultural diversity and globalization have created the need for increased cultural competence and sensitivity in the education of healthcare professionals including dietitians. Becoming culturally competent entails recognizing and respecting differences in worldviews, dietary practices, ideas about healthcare and different methods of healthcare delivery to name a few. While a lot of

cultural information can be gleaned from textbooks and other media, nuances of culture are best understood by experiencing them. To that end this cultural immersion trip was included as one approach to facilitate students' cultural competency skill development.

The course format included an online learning segment from May 16 through May 30 followed by the 12 day cultural immersion trip to India. Online didactic content consisted of lectures, readings, documentary films and assignments on topics related to cultural competency skill building, a general overview of South Asian culture and family systems, as well as specific issues related to dietary practices, vegetarianism, traditional and modern healthcare systems in practice in South Asia and pre-departure briefings.

During the trip we visited academic institutions that offer university degrees in Foods and Nutrition, where the SU students interacted with faculty and graduate students, listened to their research presentations and shared their cultural perspectives. Visits to Hindu, Sikh and Islamic religious centers, community food kitchens, an interactive tea demonstration and tasting, senior citizen's home, a cultural artistic center for classical Indian dance, food bazaars, spice markets and heritage walk in Old Delhi, and homes where we shared meals with the hosts were part of the itinerary. We also visited NGOs that provide opportunities and resources to the poor and vulnerable to help them become contributing members of the societies in which they live. The efforts of organizations such as *SEWA* (www.sewa.org/), a trade union for empowering poor women, *Goonj* (www.goonj.org) which helps collect used items, and repairs and recycles them to be distributed where they will do the most good and *Hope Foundation* (www.hopefoundation.ie/about-hope/) that focuses on empowering the underprivileged and weaker sections of society by providing vocational training. We also visited the Navdanya organic café and learned about the *Navdanya* movement (www.navdanya.org/about-us) that aims to protect India's biodiversity based food heritage.

We visited Mahatma Gandhi's ashram in Ahmedabad, the Lakshmi Vilas Palace and M.S. University in Baroda, a AMUL in Anand (Anand Milk Cooperative Limited, Asia's largest dairy co-operative), milk collection centers, rural homes, and the *Tribhuvandas Foundation (TF)*. Students were able to see the AMUL model in action; the model focuses on good remuneration to dairy farmers while providing high quality dairy products to consumers at affordable prices without middlemen's profit. Instead, the savings are directed towards technological advancements



Dr. Raj with students at the Taj Mahal

and eco-friendly developmental projects in a culturally, ecologically, economically and socially sustainable manner along with generating gainful employment for the most vulnerable sections of India's rural masses, especially rural women and the landless.

As the instructor for the course, I enjoyed this experiential learning opportunity with my enthusiastic and eager-to-learn students. I believe it was a life changing experience for my students that educated them on Indian culture as well as the importance of considering their clients' unique cultural, social, and religious backgrounds that guide their dietary choices.

In addition, the experience fostered understanding, open communication and personal reflections through a small group experience. We look forward to another South Asian cultural immersion trip in the summer of 2017 to be offered under the able guidance of Professor Kamala Ramadoss.

Faculty Updates

Carol M Babiracki presented a paper, "Making it in Modernity: Sustainability and Vernacular Music Professionals" at the Conference on the Music of South, Central, and West Asia at Harvard University in March; organized and presented at the CNY Humanities Corridor mini-seminar "Taking Sides: Music, Research, and Activism in India" at Syracuse University in April 2016; and co-organized and presented on the roundtable "Between Fiction and Ethnography" at the Annual Meeting of the Society for Ethnomusicology in Washington D.C. in November.

Prema Ann Kurien published several articles this year including "Race, Religion, and the Political Incorporation of Indian Americans," in the *Journal of Religious and Political Practice* and "Contemporary Ethno-Religious Groups and Political Activism in the United States" in *Politics and Religion in America*. Kurien is also serving as the Chair-Elect for the Asia and Asian America section of the American Sociological Association.

Ann Grodzins Gold was selected as the subject for a Portrait in the journal *Religion and Society: Advances in Research*. The 2016 issue includes Gold's own reflections on being an anthropologist of religion and four essays by other scholars who review her contributions to the field. In addition, Gold published a chapter, "Carving place: Foundational narratives from a North Indian market town," in her colleague Joanne Waghorne's edited volume *Place/No-Place in Urban Asian Religiosity*.

Tej Bhatia gave a plenary address at the Indo-French International Conference on Hindi Studies on "Discovering the European Hindi Grammatical Tradition." He gave a second plenary address at the 46th Conference of the New York State Teachers of English to Speakers of Other Languages (TESOL). His presentation centered on the key issue of how to empower rural farmers of India (and similar population)—economically and linguistically—by forging the new partnerships between social networking and marketing models. Bhatia was also a featured speaker at the National Association for Bilingual Education in Chicago.

Romita Ray wrapped up her year-long NEH Fellowship at the end of December 2016, which allowed her to go on a detective hunt in archives, museums, and research institutes in India, UK, and Sri Lanka, in search of material for her book tentatively titled, *From Two Leaves and a Bud: The Visual Cultures of Tea in Colonial India*. Romita has been chronicling her tea adventures in blogposts she has been invited to write for teabox.com. She also has three publications forthcoming in 2017 related to Calcutta and the China Tea Trade, indigo and the politics of color, and the 19th century American artist Edwin Lord Weeks' preoccupation with royal India (a painting by Weeks in the SUArt Galleries inspired her to write the last essay).

Farhana Sultana co-edited a book, *Eating, Drinking: Surviving*, delivered a keynote lecture at the University of Helsinki, and gave a TED style talk on water justice to 700 students and educators, among other activities and publications.

Cecilia Van Hollen joined the Editorial Board of *Maternal and Child Health* to focus on submissions relating to South Asia. In the *Economic and Political Weekly*, Van Hollen published an article, "Feminist Critical Medical Anthropology Methodologies: Implications for understanding gender and healthcare in India." She was also awarded the 2016 Excellence in Graduate Education Faculty Recognition Award for her commitment to excellence in graduate teaching and mentoring at Syracuse University.

FLAS FELLOWS 2016-17

The South Asia Center has named seven Foreign Language and Area Studies (FLAS) Fellows for this academic year, whose studies will reflect the interdisciplinary nature of the fellowship and its focus on language. We are proud to welcome to the Center's family the following individuals. For the 2016-2017 academic year, FLAS fellowships were awarded to:

Steven Johnson	Anthropology
Ethan Flack	PAIA
James Sinkovic	PAIA
Gretchen Wesche	PAIA
Trace Carlson	PAIA
Rainea Cumberbatch	Public Diplomacy
Amy Friers	IR

BHARATI SUMMER RESEARCH GRANT 2016

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:

Hamza Khalil	Anthropology
Stephen Johnson	Anthropology
Ajaya Mali	Anthropology

SAC SUMMER RESEARCH GRANT 2016

In addition to the Bharati Grants, the South Asia Center also gave Mallory Hennigar (Religion) a summer research grant to pursue her pre-dissertation research. (see page 4)

FALL EVENTS 2016

Tuesday, September 20

Anand Taneja, Assistant Professor, Department of Religious Studies, Vanderbilt University
The Afterlife of Islamic Architecture: Ethics, Ecology, and Other Times in the Medieval Ruins of Delhi
12:30 pm, 341 Eggers

Tuesday, September 27

Naveeda Khan, Associate Professor, Department of Anthropology, Johns Hopkins University
Bovine Tales of Global Warming
12:30 pm, 341 Eggers

Tuesday, October 1

Dr. Sarwar Khan and Karen Lukas
Finding Their Place: Social Change and Merasi Identity
12:30 pm, 341 Eggers

Tuesday, October 4

Finding Their Place: Merasi Musicians from Desert Rajasthan Performance
8 pm, Slocum Auditorium

Tuesday, October 11

Bhriqupati Singh, Assistant Professor, Department of Anthropology, Brown University
Poverty and the Quest for Life: Somewhere Between the Rural and the Urban in South Asia
12:30 pm, 341 Eggers

Tuesday, October 18

Stephen Christopher, PhD Candidate, Department of Anthropology, Syracuse University
Tribal Cosmos: Gaddi Modernization in Dharamsala
12:30 pm, 341 Eggers

Tuesday, November 1

Nautanki Performance: Mission Suhani
8 pm, Setnor Auditorium

Tuesday, November 8

Saloka Sengupta, PhD Candidate, Department of Anthropology, IIT Hyderabad
Kinship Is Hardship: An Ethnographic Study of the Nachnis of West Bengal, India
12:30 pm, 341 Eggers

Tuesday, November 15

Piers Vitebsky, Assistant Director of Research (Retired), Scott Polar Research Institute at the University of Cambridge.
Christian and Hindu Styles of Reform Among the Sora of Tribal Odisha
12:30 pm, 205A Maxwell

SPRING EVENTS 2017

Tuesday, February 7

Kathryn March, Professor Emerita, Department of Anthropology, Cornell University
Tragedy, Inequity and the Paradoxes of "Resilience" in Community Response to the 2015 Earthquakes in Nepal
12:30 pm, 341 Eggers

Tuesday, February 21

Sudipta Ghosh, Assistant Professor, Department of Anthropology, North-Eastern Hill University
"Living High": The Science of Adaption to High Altitudes in Populations from Peru and Northeast India
12:30 pm, 341 Eggers

Tuesday, February 28

Dimitar Gueorguiev, Assistant Professor, Department of Political Science, Syracuse University
Turning Out in India: Testing the Anti-Incumbency Hypothesis
12:30 pm, 341 Eggers

Tuesday, March 7

Parvathy Binoy, PhD Candidate, Department of Geography, Syracuse University
We are Living and Fighting A Toxic Commons
12:30 pm, 341 Eggers

Tuesday, April 4

Ramnarayan Rawat, Associate Professor, Department of History, University of Delaware
A Dalit Lexicon of Liberty and Equality in 20th Century Northern India
12:30 pm, 341 Eggers

Tuesday, April 11

Srimati Basu, Professor, Department of Gender and Women's Studies, University of Kentucky
Trouble with Marriage: Feminist Legal Reform, Violence and Backlash
12:30 pm, 341 Eggers

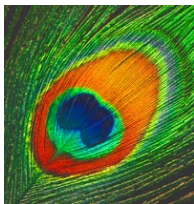
Tuesday, April 18

Hayden Kantor, Postdoctoral Associate, Department of Anthropology, Cornell University
Masculine Appetites: Class, Labor, and the Politics of Consumption in Bihar, India
12:30 pm, 341 Eggers

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The South Asia Center newsletter is the official outreach bulletin for the South Asia Center, Moynihan Institution of Global Affairs, Maxwell School of Citizenship and Public Affairs, Syracuse University.

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SOUTH ASIA CENTER

Funded as a Title VI 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, Nepal, and the Maldives. 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 screenings, cultural programs, and other public events. In addition, the Center loans a wide variety of educational materials to educators at no cost. These resources include books, maps, DVDs, comic books, and authentic cultural materials. We also have curriculum units and our staff is available to offer teachers advice on curriculum development. A list of media items may be found on our web page at:

http://www.maxwell.syr.edu/moynihan_sac_media_search.aspx

Our email is **southasia@maxwell.syr.edu**. You can also find us on Twitter, **[@SouthAsiaSU](#)**, and Facebook, **[facebook.com/sac.syr.edu](https://www.facebook.com/sac.syr.edu)**.