



Participants at the JU-SYLFF 10th Anniversary Celebrations, at Gandhi Bhavan, Jadavpur University.

FROM THE EDITORS

In 2013 the JU-SYLFF community completed a very successful decade and we, the members of the JU-SYLFF Association, decided to organise a day-long event of suitable grandeur to commemorate the occasion. Since its inception, SYLFF has been the flagship programme of Jadavpur University and the university administration has extended unconditional support to the members of the JU-SYLFF family to ensure its success. As the organisers of the Association, we understood the value of this partnership while preparing for the 10th Anniversary Celebrations.

Although the actual programme was held on September 24, 2013 at the Gandhi Bhavan auditorium in Jadavpur University, present and past fellows, the director of the programme, the administrative staff and others worked hard for months in order to organise a flawless event. Since we were hosting a number of very important dignitaries, including the chairman of the Tokyo Foundation Dr. Yohei Sasakawa, we had to ensure that everything we did was of the highest standard. In all our efforts we received generous and efficient support from all members of the university administration. The then Vice-Chancellor, Professor Souvik Bhattacharyya, entertained all our requests no-matter when we approached him. The Registrar, the Finance Officer and the Dean of the Faculty of Arts were all equally helpful. Their colleagues were available whenever we needed them and assisted us as and when we requested. We think it is fair to say that members of the JU-SYLFF family could not have managed to organise such a successful event without the enthusiastic participation of the university administration.

The event organised for the 10th Anniversary Celebrations, of course, was a huge success. However, when we look back on those weeks of breathless activity, moments of desperate panic and tension, we realise that we would have achieved far less had we not received the kind of support that we did from everyone connected with the JU-SYLFF Programme. In the process of organising such a major event, we also understood that nothing is impossible if the right kind of people come together and work as a dedicated team.

To know more about the 10th Anniversary Celebrations, visit:

<http://www.tokyofoundation.org/sylff/12346> and <http://www.tokyofoundation.org/sylff/12841>

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WHAT IS AN 'INSTITUTION'?

JU-SYLFF PhD Fellow SHYAMASREE DASGUPTA on
the theme picked for the current issue of the newsletter

The theme of *Fellows* emerges from in-house brainstorming sessions among members of the JU-SYLFF Association and the project director. This time we decided on the role of 'institutions' in the making and unmaking of tradition, social change and sustainable development. Even though I participated in the brainstorming, when I sat down to write my piece, I got stuck. I spent hours over it, missed the deadline and yet failed to write even a single line!

Digging deeper I realised I did not have a true understanding of what the word 'institution' actually meant. I started searching the literature hoping to find a working definition. To my surprise, I found that there is no unanimity on this frequently used word in scholarly writings. To my delight, however, I discovered two marvellous articles— John R Searle's 'What is an institution?' published in *The Journal of Industrial Economics* in 2005 and Geoffrey M Hodgson's 'What are institutions?' in the *Journal of Economic Issues* in 2006. They are the two most cited articles in this context and they approached the concept of 'institution' in an interesting manner. Based on my understanding of these two articles, I thought the question: 'What makes JU-SYLFF an institution?' might be a good start for me and the readers of this newsletter.

In the simplest manner, institution can be thought of as a set of rules which can both constrain and enable human behaviour. JU-SYLFF is in fact a set of such rules. For example, the research area is constrained by the theme of 'tradition, social change and sustainable development'; the time

of doctoral research is constrained by the rule of three years; the fellows are constrained by the rules of producing their research reports in quarterly progress review workshops, publishing their research in peer-reviewed journals, receiving the highest valued scholarships in the country, participating in regular social action, organising invited lectures and so on.

What is unique about these constraints is that all of them are enabling at the same time. The rule of focused research area enables possibilities of some unique research agenda, new methodologies and new interpretations of social phenomena; the rule of a strict timeline enables researchers to manage expectations and find their goals; the rule of progress review enables ordered thoughts and multi-disciplinary research; the rule of the highest valued fellowship enables researchers to devote uninterrupted time to carry out their research; the rule of publication enables the research to become contemporary; the rule of participating in social action enables us to be acquainted with the social realities, etc.

There are many more aspects of JU-SYLFF as an institution and in this way as we proceed to figure out the unique rules of an institution, it helps us understand its contribution in the making and unmaking of tradition, social change and sustainable development.

In the end, on behalf of the editors of *Fellows*, I would like to thank Mari Suzuki, Director for Leadership, Tokyo Foundation, for writing a beautiful article, on how it is possible to bring about positive social change, for this issue of the newsletter.

JU-SYLFF PROGRAMME

ASHISH S VERMA

Vice-Chancellor (Actg.) & Pro-Vice Chancellor, JU



Recently, I have joined Jadavpur University as Pro-Vice Chancellor and presently I am looking after the Office of Vice-Chancellor. I had an opportunity to meet Prof. Joyashree Roy, who is a Professor at the Department of Economics and the Project Director of JU-SYLFF Programme. There is no doubt, I have noticed that Prof. Roy is highly dedicated and committed with a vision for JU-SYLFF Programme. Prof. Roy has a very magnanimous personality with keen interest in JU-SYLFF Programme. The way she represents herself in the program, there is no way that one cannot be attracted towards the activities and achievements of JU-SYLFF Programme.

This was the reason, I took personal interest in this program. Trust me, the more I come to know about JU-SYLFF Program, I got more and more interested with this program both in personal as well as professional capacity. I come to know that SYLFF programme is established by Tokyo Foundation under the umbrella of Nippon Foundation more than a decade ago. Since the establishment of this program at Jadavpur University, it has shown tremendous achievements and successes by providing opportunities for our students to get a global exposure as well as enough space for the students to observe and study the social changes even at local level. These are the two key points which

ascertain the unique opportunities for our students to imbibe the global as well as local scenario successfully during their educational journey. This is one of the main reasons that participants of JU-SYLFF have been perceived excellent among their lot.

I have no hesitation to mention here that JU-SYLFF fellows are one of the highest paid fellows. Therefore, we have an edge to recruit the best talents available to us.

This is one of the reasons, I have no hesitation to express that JU-SYLFF will be able to provide one of the best trained manpower to address some of the burning and upcoming issues in near future. Recently, we have started some of the new programs related to JU-SYLFF that bring its fruit in due course of time. At the end, I would like to express my appreciation in the form of best wishes for a grand success for JU-SYLFF program in future.

A COLLECTIVE EFFORT WE

**CAN ALL BE PROUD OF
JOYASHREE ROY**

JU-SYLFF Project Director



In 2014 I attended the SYLFF administrators' meeting in Tokyo on behalf of Jadavpur University. Based on my experiences there, I am able to say with confidence that, as an institution, Jadavpur University can feel proud of its method of collective effort followed under the SYLFF Programme.

After 10 years of a journey initiated and led by faculty and administration for providing endless op-

portunities to its brilliant student community, today excellent graduated fellows from Jadavpur University are among experts engaged in the selection process of the next generation of SYLFF fellows. These 'home-grown' experts have full institutional memory of the JU-SYLFF Programme and can also bring in fresh thinking in the decision-making process. They are the first generation beneficiaries of the Programme and are committed to taking forward its agenda. This indeed is a positive sign for an institution like Jadavpur University.

As director of the Programme, I get strengthened when I see fellows supporting each other through the application process for SYLFF Research Abroad and other SYLFF Plus Programmes. They collectively discuss proposals for the SYLFF Leadership Initiative and also consult others from the larger academic community at the university. The JU-SYLFF Association is always there to extend any support to the authorities to take ahead the institute's mission and vision. Graduated fellows are based all over the world now and connectivity is facilitated by a modern web portal updated and maintained by the fellows themselves. Despite their innumerable tasks and heavy work pressure, they do not shy away from taking on the additional responsibility of bringing out the newsletter. Before readying the current issue, they had been patiently waiting for the institution to stabilise with the selection of the Chairman of the JU-SYLFF Programme.

I feel deep in my heart that SYLFF fellows are upholding the institutional image, prestige and cause and therein germinate all my hopes. Every institution needs individuals but individuals need to rise to the occasion in time of need to uphold the institution's prestige. I am sure JU-SYLFF is doing both and there lies the key to its success.

Making music: Notes from a field diary

In the former Portuguese colony of Goa, institutions, both religious and secular, play a key role in nurturing notational and stylistic competence in western classical music.

Former JU-SYLFF Fellow SEBANTI CHATTERJEE experienced it first hand

As a part of my ongoing ethnography, I spent four months in Goa from November 2013 to February 2014. Notational and stylistic competence in western classical music in Goa stems from the 452 years of Portuguese rule, spread of Christianity and presence of parish schools.¹ The latter, especially, played a significant role in creation of a generation of choir masters and priests with a sensitised musical aptitude. Later, seminaries like Rachol and Pilar took charge of the theological and further musical training. The legacy continues.

“On the Mount Festival we will present a beautiful programme that develops two ancient Gregorian chants; the Ubi Caritas Deus ibis est and the Da Pacem Domine, introit.² Both are very old introits of the Western vocal tradition dated before the tenth century. We will combine them with some psalms and sacred motets from different composers about the idea of peace”. This was the email sent to all the singers of the Goa University Choir by the choir conductor and course instructor Professor Santiago Luserdi, Goa University, Anthony Gonsalves Chair.

How this email landed in my inbox is the point of departure for the present article. My research urged me to look into the activities of the thriving choirs in Goa, both sacred as well as professional/institutional. Goa University Choir turned out to be one of the newly formed choirs that made its mark for the first time in the year 2013 when they had performed at the Santa Cruz church. It was regular day for me, observing the protocol of rehearsal of the Goa University Choir. I encountered many new faces and discovered that not all were part of the University. Some had experience with church choirs or vocal training and some had come after seeing the University’s advertisement for auditions. In fact, few were simply blessed with good ear and voice, they could not read music. One of my friends, a Violist, encouraged me to take part in the auditions. We both auditioned and got chosen for the Soprano section.

Thus began a 6 weeks rigorous rehearsal schedule. The conductor made sure that we met thrice a week for at least 2 hours. We had to work on intonation,

pronunciations of the vowels as per the composer’s and the conductor’s ruse. We had to do the do-re-mi-fa-so-la-ti from lower to higher octave and vice-versa as a thumb rule. We were taught how to support our voice, producing the sound from the abdomen and stomach. We had to concentrate on the head voice and finally release a melodious sound with the help of rounded notes appropriately shaded. We learnt about dynamics, particularly to produce barely audible sounds as the Church acoustics would play havoc otherwise. There were passages where we had to emit louder sounds making sure that our voices did not sound shrill. That was where we learnt the method of altering the shape of the vowels to get the perfect sound without distorting the word. In the piece, The Lord is my Shepherd by John Rutter, for instance, there were special instructions to stress ‘tra’ and make it sound like ‘Thra’ when it came to belting out the word trouble. According to the conductor, he wanted a Russian sound for Ts. The last piece we learnt was ‘Di Es Irae’ by B. Britten based on war which required a staccato rendition with perfect blend of animation and release of breath. It was the most difficult yet the most enjoyable experience for the choir. Ground by Ola Gjeilo had few passages



A performance by the Goa University Choir in which Sebanti Chatterjee took part.

that demanded straining our vocal chords as some of the notes were really high. There arose similar difficulties with *The Lord is my Shepherd*. The conductor divided the Soprano section where few of us followed the Alto line just for those sections with high notes while the rest continued with the melody line. For *Esurientes* and *The Lord is my Shepherd*, both by Rutter, we had soloists. This required attention to concentrate on where exactly to come in and fade out. Especially, there was a part where the tenors and the sopranos needed to come one after the other and a little distraction could make or break the sound. After rigorous rehearsals and versatile voice and body exercises, we did come up with a well balanced sound. The discipline and the need to gauge the overall rhythm and harmony introduced me to the actual practice of making music.

1. As discussed by Pia de Menezes Rodriguez, Bradley Shope, Gregory Booth alongside others writing on Music in Goa.

2. Introits refer to Entrances which are part of liturgical services.



MAPPING THE INSTITUTIONAL COLLAGE OF FOLKTALES

JU-SYLFF PhD Fellow REEP PANDI LEPCHA on the challenges facing oral tradition and its propagators

When an institution comes under threat, its impact can be traced to the variables it represents. The threat can be external, pertaining to changes introduced in the environment the institution survives in, or it can be located in the structural components of the institution's framework. The challenge lies in negotiating such planes without compromising or transmuting its function.

Working on the oral-tradition of folktales, I figure the tales themselves to be an institution, a carrier to many interdependent variables—tradition, culture, history and religion of the people it is tied to. The “folk/people” forms the other important component that is crucial in terms of transmission of tales. A dysfunctional component within the structure of such an institution will likely result in the termination of important indigenous knowledge. Hence instead of deliberating on the existence of folktales, we must look for sustenance and viable functioning environment for such an institution.

Although the oral tradition of folktales often plays a central role in propagating and safeguarding the history of many races, sadly, owing to many factors, it is falling to disuse and even misuse, resulting in the ideals of the institution being altered or forgotten. Changing socio-economic conditions mainly contribute to this altering process. Apart from a diminishing population, an indigenous community also witnesses changing life-style patterns and modes of entertainment, directly leading to

disturbance in the balance of the two aforementioned institutional components.

Like oral tales which continuously undergo change in the hands of its narrators, the institution of folktales, too, imbibes this fluidity. The changes it undergoes may not necessarily be positive. Researchers have pointed out an underlying universal idea encompassed in folktales worldwide; this could be owing to the homogenising tendency of progress. The nuances get dissolved. The real threat is felt by communities who have no written history to supplement their oral tradition, thus losing their unique cultural and historical pasts.

Many countries, including India have sought to preserve and promote folktales of their region by making the institution a part of their cultural heritage. Such initiatives can at best be ambivalent in their intentions and prove detrimental to the cause by trivialising the actual threats faced by oral tales and their propagators. Usually such initiatives concentrate on securing a few select tales while jeopardizing the survival of others. Also the diminishing population of folklorists due to their unsustainable socio-economic condition is seldom addressed. Folktales cannot survive without its vessel—the folk—and the same threat implies to the variables folktales stand for. Unless both components of such institutions have a secured environment where there is sufficient room to adapt oneself to change, we are most likely to lose the bearings which inform our future.

Nurturing change makers for India

*Coordination among different institutions, and a little bit of imagination, can bring about positive change in society. **MARI SUZUKI, Director for Leadership Development, Tokyo Foundation**, tells us how.*

I would like to congratulate the Jadavpur University-SYLFF Association on the publication of its annual newsletter. I was very impressed by this year's theme and truly appreciate your commitment and desire to stay true to the SYLFF philosophy of working for the betterment of the society.

To sustain positive social change, different institutions need to work together, including government institutions, private institutions, and even foreign organisations. Let me share with you an experience of a Japanese woman who worked at an Indian social enterprise, Ziqitza Health Care Limited (ZHL), for nine months starting in November 2010. Her name is Chikako Fujita, and she was dispatched to India as an Acumen global fellow from Japan.

Acumen is a nonprofit, global venture fund that uses entrepreneurial approaches to alleviate poverty in developing countries and implements programmes

to develop human resources committed to working for the betterment of society. In recognition of our shared goals, the Tokyo Foundation entered into a partnership with Acumen, and we recommended Chikako as a global fellow. She applied her financial and operational skills, as well as her moral imagination, to address critical business issues facing ZHL, a young company offering ambulance services for all sectors of Indian society.

ZHL was launched in 2002 with only two ambulances by five young Indian professionals who realised the acute need for an organised and networked ambulance service in India. In Mumbai, ZHL uses a sliding price scale based on the customer's ability to pay, with hospital type being selected by the patient. All accident victims, disaster victims, and unaccompanied victims are transported free of charge.

When Chikako started working with the company, ZHL operated only in Mumbai. In early spring of 2011, it launched a 90-vehicle ambulance service in Punjab as a public-private partnership project with the Punjab state government. Chikako developed the standard operating procedures for the project and implemented it in Punjab.

Since then, the company has grown quickly and has made a huge impact on Indian society. ZHL now operates more than 980 ambulances across five states in India, and the company has served over 2 million people since 2005. ZHL has been awarded 80 million US dollars in government contracts to provide free or subsidized service in several states, including Bihar, Punjab, Kerala, and Odisha.

I went to see Chikako in Mumbai while she was working at ZHL and was very impressed by her commitment. I also admired her boss and colleagues, who were trying to introduce a new business model in Indian society and were successful in gaining the state government's involvement, enabling them to expand their business.

I have gained a deep appreciation of India's flexibility to positive change, and I am confident that Jadavpur University-SYLFF fellows, too, through their tireless commitment to the betterment of society, will become important change makers for this country.



Mari Suzuki in Jadavpur University in 2013 during the 10th Anniversary Celebrations.

REPOSITORIES OF KNOWLEDGE AND MEMORY

*Archives are powerful institutions, but they need careful handling. **JU-SYLFF PhD Fellow ARITRA CHAKRABORTI** shares his experiences.*

Sometime in 2008, a few months after I completed my graduate studies in English, I started working at the School of Cultural Texts and Records (SCTR) at Jadavpur University. I had just re-entered the university as an MPhil student, though the formal requirements of serious research seemed a distant image that I could not grasp properly. I had no idea what I was going to work on, or for that matter where I should start looking for a subject that I could delve into. Everything changed when I entered the Old and Rare Books section of the National Library in Kolkata. The musty smell of old books floated in the freezing air of the old room, and at once I was confronted with the reality and power of archives: the tremendous influence they play in the preservation and creation of knowledge and memory. It was from that room that I started transforming into a researcher. I am still waiting for that mutation to reach its fruition.

Archives are powerful institutions in themselves, but they can scarcely function without the active participation of other bodies such as universities, research centres and funding agencies. There can, however, be little doubt that these institutions are often used to control and oppress the circulation of knowledge, thereby jeopardising the very purpose of their existence. Independent scholars have, over the entire history of scholarship and research, reminded us of these facts, the most recent caveats coming from Terry Eagleton and Noam Chomsky. Nevertheless, for students who are beginning their research, it is important to at least go through the process of institutional research before decrying its many flaws. I, for one, have benefitted tremendously from my association with Jadavpur University, especially the Department of English and the School of Cultural Texts and Records. My teachers and friends at the department of English have, practically, raised me as a free-thinking individual, given me the chance to explore as many avenues as I could as an inquisitive undergraduate, encouraged me to work in any language I wanted to. At SCTR I got the

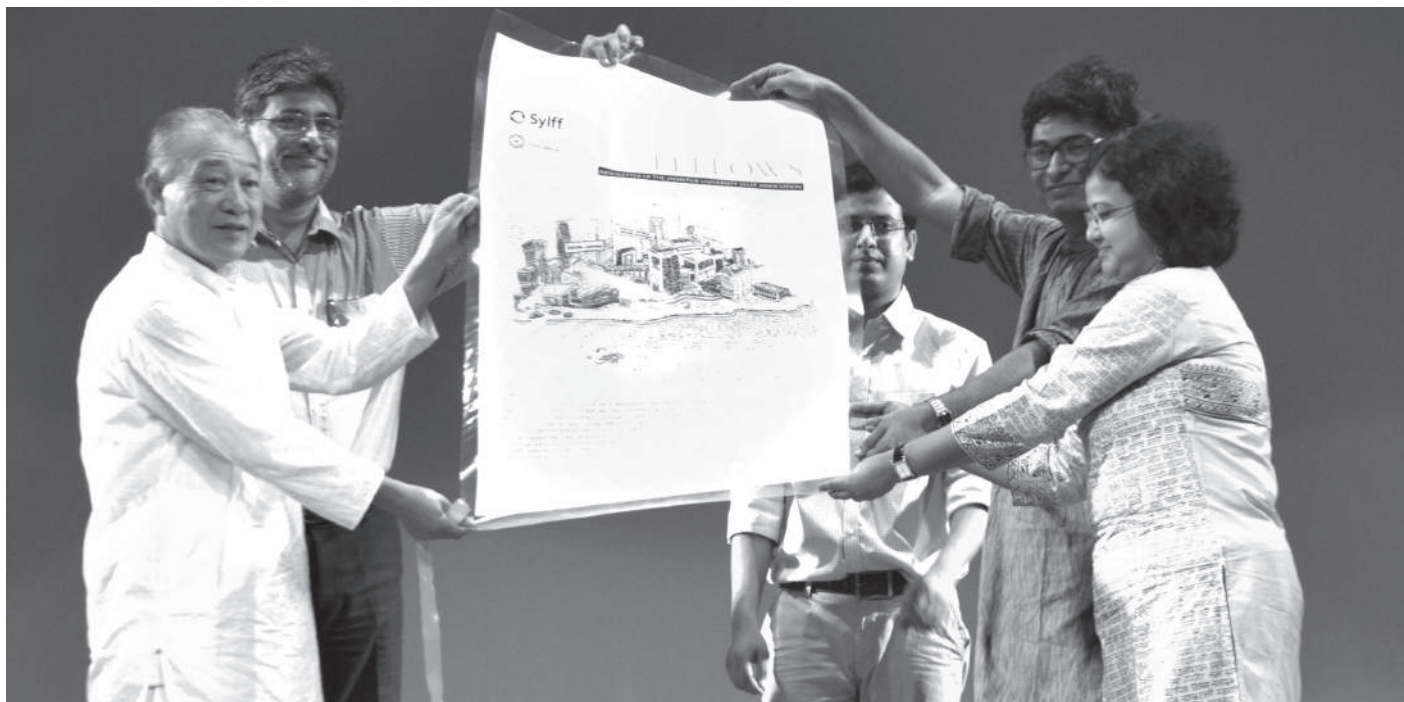
opportunity to work with quite a few of that same illustrious group of individuals who gave me an environment where I could consider going for postgraduate research. I consider myself fortunate to have been a part of this milieu, to have understood fully what great contribution individuals can make towards the betterment of an institution and vice versa.

While doing my research as a PhD-level SYLFF fellow, I received tremendous amount of technical and administrative support from the English Department and SCTR in digitising and storing the vast amount of rare material that I collected. I worked to make the archive a part of a capable research body since it gave my work greater credibility and allowed future researchers to benefit from the collection.

Lastly, I think it would be unjust if I do not speak of the legacy that the JU-SYLFF Programme has created for itself over the past decade. In the field of social sciences and humanities within the university, it has become the benchmark for the collaboration between gifted individuals and a research-driven institution. I think it would be wise to say that in its present shape, JU-SYLFF is more than merely an academic programme: it is a community that knows how to nurture and develop the gifted people who come within its fold.



Archiving is a major part of Aritra Chakraborti's doctoral research.



The launch of the special edition of *Fellows* by Tokyo Foundation's Chairman Dr. Yohei Sasakawa (extreme left) in 2013.

Hockey and the Anglo-Indian community

JU-SYLFF PhD Fellow NIKHILESH BHATTACHARYA writes about a time when a liminal community became an institution for nurturing India's national sport

The game of field hockey, like other team sports cricket, football and rugby, was brought to the Indian subcontinent by the British during the colonial period. Most likely the first people to play these sports on Indian soil were British soldiers. Later, when Indians took to cricket, football and hockey (rugby never became a spectator sport in India), they also adopted from their rulers the hierarchy of the games. This was clearly evident in late-nineteenth century Calcutta.

In his seminal book on Indian cricket, *A Corner of a Foreign Field: The Indian History of a British Sport*, historian Ramachandra Guha writes: "In Calcutta, where the low-born preferred football, the gentrified Bengali, or *bhadralok*, took more readily to cricket." Hockey, Guha forgets to mention, became the adopted sport of the Anglo-Indians, a liminal group caught between the rulers and the ruled.

The term Anglo-Indian was used in the 1911 Census as the 'official designation' of the 'mixed race, descended usually from European fathers and Indian mothers.' The community, of course, must have been

in the making within a generation or two of the first Europeans arriving on Indian shores in the late fifteenth century.

For a minuscule community, the Anglo-Indians made a big impact on Indian hockey in the first half of the twentieth century. For example, of the forty players who represented British India and won the hockey gold in three Olympic Games before Independence, as many as eighteen are claimed by the Anglo-Indian community as its own. These triumphs on the world stage were the reason why hockey came to be seen as India's national sport, before and after Independence in 1947.

Ironically, the massive Anglo-Indian presence in the early British India hockey teams forever coloured the way the triumphs of 1928 Amsterdam, 1932 Los Angeles and 1936 Berlin have been seen by Indians. It is as if there has always been some unease among Indians about the Indian-ness of the teams. And that probably explains why so many of those early hockey heroes are today forgotten in the land of their birth.