

# NEH Application Cover Sheet

## Summer Seminars and Institutes

### PROJECT DIRECTOR

---

Mr. Todd Thornton Lewis  
Professor of World Religions  
Box 139-A 425 Smith Hall  
College of the Holy Cross  
Worcester, MA 01610-2395  
UNITED STATES

**E-mail:** tlewis@holycross.edu  
**Phone(W):** 508-793-3436  
**Phone(H):**  
**Fax:**

**Field of Expertise:** Religion: Nonwestern Religion

### INSTITUTION

---

College of the Holy Cross  
Worcester, MA UNITED STATES

### APPLICATION INFORMATION

---

**Title:** *Literatures, Religions, and Arts of the Himalayan Region*

**Grant Period:** From 10/2014 to 12/2015

**Field of Project:** Religion: Nonwestern Religion

**Description of Project:** The Institute will be centered on the Himalayan region (Nepal, Kashmir, Tibet) and focus on the religions and cultures there that have been especially important in Asian history. Basic Hinduism and Buddhism will be reviewed and explored as found in the region, as will shamanism, the impact of Christianity and Islam. Major cultural expressions in art history, music, and literature will be featured, especially those showing important connections between South Asian and Chinese civilizations. Emerging literatures from Tibet and Nepal will be covered by noted authors. This inter-disciplinary Institute will end with a survey of the modern ecological and political problems facing the peoples of the region. Institute workshops will survey K-12 classroom resources; all teachers will develop their own curriculum plans and learn web page design. These resources, along with scholar presentations, will be published on the web and made available for teachers worldwide.

### BUDGET

---

<b>Outright Request</b>	\$199,380.00	<b>Cost Sharing</b>	
<b>Matching Request</b>		<b>Total Budget</b>	\$199,380.00
<b>Total NEH</b>	\$199,380.00		

### GRANT ADMINISTRATOR

---

Ms. Stacy Ann Riseman  
Director of Sponsored Research  
1 College Street  
College of the Holy Cross  
Worcester, MA 01610-2395  
UNITED STATES

**E-mail:** sriseman@holycross.edu  
**Phone(W):** 508-793-2741  
**Fax:**

# Literatures, Religions, and Arts of the Himalayan Region

## Table of Contents

3. NARRATIVE DESCRIPTION.....	page 2
3.0 Preface.....`	page 2
3.1 Intellectual Rationale.....	page 4
3.2 Content of the Project.....	page 7
3.3 Project Faculty and Staff....	page 9
3.4 Institutional Context.....	page 17
3.5. Dissemination & Evaluation...	page 20
4. PROJECT BUDGET.....	page 22
5. APPENDICES.....	page 27
<u>Appendix 5.1</u> Schedule of Lectures, Workshops, and Readings.....	page 27
<u>Appendix 5.2</u> The Institute’s Syllabus and its Contributions .....	page 35
<u>Appendix 5.3</u> Credentials of Co-Directors and Curriculum Specialist	page 37
<u>Appendix 5.4</u> Credentials and Letters of Commitment from Guest Lecturers	page 56
<u>Appendix 5.5</u> Sample Expanded Study Plans with Expanded Reading	page 117
6. EVALUATIONS.....	page 131
Co-Directors Statement on Evaluation and Evaluations	

## **Literatures, Religions, and Arts of the Himalayan Region**

### **3. Narrative Description**

#### **3.0. Preface**

For over twenty years, the directors have participated in outreach programs to enhance the general public's understanding of Asia, most often in middle and high school teacher continuing education workshops across New England. When covering subjects such as the religions of Asia, the role of Buddhism and Hinduism in Asian history, or issues in contemporary Asia, we have found that teachers invariably continue to ask very specific questions about Tibet and also, more recently, about unrest in Kashmir, Afghanistan and Nepal. They report that student interest is high and their questions are many, a trend doubtlessly fueled by recent Hollywood movies, mountaineering disasters on Mount Everest, and the celebrity of the Dalai Lama. Both directors have seen that most school teachers admit to being inadequately prepared to respond to student queries; teachers from a variety of fields have indicated a strong desire to learn more about the Himalayan region, both for their classroom presentations and based upon their own intellectual curiosity.

In 2001 when we first proposed this Institute and its treatment of the Himalayan region's cultures, religions, and peoples, we were aware that some might regard this subject as "too esoteric" for school teachers. We argued that it was not; our experience with the over one hundred, thirty teachers who attended the "Cultures and Religions of the Himalayan Region" Institutes in 2002, 2004, as well as the 2006, 2008, and 2011 redesigned Institutes, "**Literatures, Religions, and Arts of the Himalayan Region**" have repeatedly confirmed our initial assumptions. Over 35,175 hits on the Institute website recorded since we began metering web traffic since April 2006 also attest to the utility of our work in this region to educators

nationwide. After four years devoted to other scholarly projects, we seek to direct another Summer Institute, updated to reflect teacher needs and recent events in the Himalayan region.

Certain of student and teacher interest, we have again designed an Institute curriculum with some innovations to connect with major issues in Asian history and be of interest to teachers in a variety of disciplines; case studies from the Himalayas, as we and the teachers demonstrated, can be powerful in courses on world history, both art history and studio art, world religions, modern politics, geography, environmental studies, frontier regions in comparative perspective (to name a few). Even those who intend to teach, for example, Himalayan literature, find that understanding the ecology of the Himalayas, or political history, creatively informs their future teaching. The title of our Institute accurately reflects its interdisciplinary content that responds to teacher suggestions from 2011 that we devote more time to political briefings, Islam, and the region's literatures, as English translations from Tibetan and Nepali have blossomed in recent years. We are very excited to be able to bring for Institute colleagues several prominent novelists who will lead discussions of their recent books. Enthusiasm for Indian films as teaching tools has also inspired our adding an additional sessions and screenings.

An appendix summarizes the Institute's relevancy by documenting how the subjects we cover meet a host of national and state curriculum standards.

### **3.0.1. Past Experience and Revisions in the Program**

Our overwhelmingly positive experience with the 2002, 2004, 2006, 2008, and 2011 K-12 Summer Institutes has drawn us to repeat the theme of these programs again, with the modification of additional attention to art, literature, popular cinema, Christian and Islamic traditions in Asia. From their evaluations and comments, we know that previous participants have had consistently positive experiences on the Holy Cross campus and in our variety of

curricular presentations. Likewise, the directors (and all who gave guest lectures for us) found the teaching meaningful, the teachers' questions energizing, their commitment to continued learning and classroom effectiveness especially inspiring. We likewise have reviewed the curriculum and lecturer list for 2015 based upon our experiences in the last summer institute for K-12 teachers we co-directed in 2011.

The effective educational experiences we arranged in earlier programs will be largely repeated, again with some additions based upon teacher comments. To accommodate these additions, we will pare back coverage on the Silk Route and environmental issues; based on past evaluations, we will add two curriculum implementation trainings, and begin earlier the especially valued web site design program of individual trainings by Holy Cross specialists.

### **3.1. Intellectual Rationale**

The Himalayan region stretches from the foothills of world's tallest mountain range up to the Tibetan plateau, from eastern Afghanistan to upper Assam in northeast India. Far from being exotic and isolated, the societies and religions of the Himalayas have been especially important in Asian history: the mountains have inspired the religious imagination of many peoples; the major Himalayan culture centers were pivotal in the development of Hinduism and Buddhism, and are now the homes of influential Muslim nationalist movements; Himalayan passes linked India to China on the southern branch of the silk route; and today international disputes between Pakistan, India, and China still have their flash-points in remote Himalayan terrain. Studying this region will allow teachers to understand the South Asian region, the connections between major centers of world civilization (India and China; the Mongol conquests), develop case studies of culture and religion found across the world (e.g. frontier communities, shamanism, trade and

religion linkages), and reflect critically about how they and their students construct their historical imaginations about “exotic” peoples and cultures.

The Himalayan region has emerged in its own right as a focus of interest in popular American culture. Over the past decade, awareness of the Himalayan region has been thrust into the popular imagination: movies such as “Seven Years in Tibet,” “*Kundun*,” “The Little Buddha,” and “Zero Dark Thirty” have attracted millions of viewers; numerous entertainment stars from Hollywood and the rock music world have expressed their faith in Tibetan Buddhism; countless television shows and films have been shown featuring Westerners traversing the Himalayan routes to Mount Everest, exposing the acute ecological problems of the region, or highlighting the political crises that have tragically affected Afghans, Pakistanis, Kashmiris or Tibetans; Nepal has emerged as a source of concern as potentially a “failed state”; and the Dalai Lama, the leader of the Tibetan government-in-exile, has become the world’s most famous Buddhist face.

As students in colleges and secondary schools now bring unprecedented awareness and inquisitiveness about these subjects into the classroom, teachers who can draw upon genuine expertise concerning the region’s cultures and religions are ideally poised to turn superficial interest into more in-depth understanding. In many instances, this entails addressing distorted media stereotypes. For this reason, our Institute syllabus includes the critical examination of how Himalayan peoples, their religions, and cultures are presented in popular American media culture.

The 2015 Institute curriculum also has been designed to address the topics that have aroused the greatest interest in the West and reflects our learning experience with the extraordinary teachers we worked with in three earlier programs. For teachers of world history,

world geography, visual arts, or social sciences, our Institute will survey the Himalayan region's political and cultural history, connecting these to wider developments in India and China. The major religions Hinduism and Buddhism will be emphasized, as well as the Bön faith, shamanism, and the folk traditions that existed alongside the dominant religions. We are adding a session on Christianity in Asia. Two former diplomats and area experts will present full sessions on Afghanistan and Pakistan based trips scheduled for the spring before the Institute. We are enhancing the coverage devoted to art, literature, and folklore, shaping them as always toward the need for teachers to apply their studies to the development of their own school curriculum. We will also use several newly published textbooks that reflect new and updated scholarship.

Beyond the expert presentations on the region, the directors plan museum field trips and workshop sessions designed to provide teachers with new and innovative tools with which they can teach their students effectively. We will also repeat field trips to the Museum of Fine Arts in Boston and the Rubin Museum of Tibetan Art in Manhattan, the latter an extraordinary national resource that contains the world's largest collections of Tibetan painting and has a growing outreach program for school teachers. We will also visit to the Karma-pa Gompa in Woodstock, New York, a monastery that inside its sanctuary is as close to those in Tibet as we can visit.

The Institute's curriculum workshops will draw upon the Directors' previous experiences in continuing education programs, and will be enriched by leading curriculum experts. The most useful (and available) films concerning the region will be screened and critiqued; literature and teaching genres used by Himalayan peoples for the education of their own children and in schools will be presented and fully explicated; other new resources (WWW sites; UTube, slide archives, etc.) will be identified, commented on, and disseminated according to the interests of the Institute participants. The Institute directors will be assisted in their workshop planning by a

school workshop professional, and have framed their subject coverage in terms of national curriculum standards. (See Appendix 6).

### **3.2. Content of the Project**

**Overview.** In the proposed four weeks of the Institute, the curriculum will be presented chronologically, from antiquity to the present, with attention devoted to laying the necessary foundations in the region's geography and ecology, the basic doctrines and practices of Buddhist, Hindu, and Islamic traditions, then the region's historical development and its connections with wider Asian history. Attention will then be devoted more extensively to the major religions, including a new session on Christianity in Asia, the region's literatures and arts, and end with sessions devoted to the ecological and political crises facing contemporary Himalayan peoples.

Most mornings will be devoted to expert presentations, allowing for ample periods of discussion; typical afternoons will be allotted for films, curriculum workshops, or field trips, with some afternoons reserved for reading, research, web page design, or personal consultation with the directors and the visiting experts. We also plan to lighten the academic workload (as 2011 reviewers suggested) by adding more hands-on, "fun" programs such as kite flying, "hands-on" ritual events, and a concert of Himalayan folk music.

**Professional Development for Participants.** Teachers will be responsible for devising their own "Implementation Plans" by the end of the Institute. These projects will be each teacher's synthesis of what each professional has learned that is most useful for that individual's own classroom, merging new knowledge sets with newly-acquired classroom resources. We have already designed specific teaching workshops to this end, but still other individual discipline-specific possibilities are also imagined for open afternoons, in consultation with

teachers and Institute faculty. The expanded list of curricular workshops are: “Maps on the Himalayan Region”; “Working with Orientalist Stereotypes of Hindus, Buddhists, Tibetans in the Classroom”; "Using the popular Indian film *Lagaan*"; "Using the film *Caravan* in the Classroom"; "The Himalayas on the Web"; “Curriculum Aids for Teaching the Silk Route”; “The Use of the *Mandala* and Sacred Art in Teaching about Himalayan Religions”; “The Use of *Jataka* Stories in Teaching Elementary Buddhist Doctrines”; and “Using the video 'Ancient Futures: Learning from Ladakh' to teach about Modernity." Most of the 2011 teachers found that these workshops effectively translated their learning into useful programs for classroom adaptation; the wealth of curriculum materials purchased for past institutes are archived for use in 2015.

The outcome of teacher participation in the Institute is "Curriculum Implementation Plans," a formula that has been developed in recent years by staff at Brown University's Choices Program. Choices Professional Development Director Maureen Stephens, a national leader in teacher continuing education, will assist our Institute teachers in developing their own Implementation Plans, drawing on her experiences with New England teachers, and making available for teacher (and expert) review the extensive resource materials archived in the Choices collection.

As in past Institutes, the Holy Cross Education Department will award state-certified Continuing Education Hours Certificates (as they are called in Massachusetts). Teachers can also earn course credits through the Clark University COPACE program.

**Institute Web Site and Web Page Development Training.** Included in the Institute curriculum are a series of workshops on elementary web page design supplemented as needed by trained college tutors assigned to work with each teacher. Each teacher's Curriculum

Implementation Plan will be posted on the individual's 2014 Institute web site, giving other teachers working in similar fields across the country a rich menu of resources to learn from and utilize in their classrooms. To this end, after its completion we will again advertise the existence of the Institute web site in the important K-12 world history teacher's publication, *Education About Asia*.

We also intend to utilize materials used by expert lecturers (handouts, visuals, videos) and publish them on the Institute web site for each presentation, expanding on this practice from the five earlier institutes. For the academic year following the Institute, teachers will be able to post updates, revisions, and we will also ask participants to discuss how well they have been able to implement their plans, noting problems faced, and what students have liked, etc.

### **3.3 Project Faculty and Staff**

#### **Co-Directors**

Co-director **Todd T. Lewis**, Professor of World Religions at Holy Cross College, is a specialist in Himalayan studies, one of the leading figures in the discipline. Beyond being a scholar who has published numerous studies on Buddhism in the Kathmandu Valley, he has visited nearly every Himalayan region in the course of over twenty years of research. Professor Lewis has taught college level courses matching the Institute curriculum and his book *The Himalayas: A Syllabus of the Region's History, Anthropology, and Religion* (co-authored with Theodore Riccardi, Jr. Ann Arbor: Asian Studies Association, 1995) provides an in-depth overview of the region and is a valuable resource for the Institute. A second edition should be published in time for the Institute. Professor Lewis is the founding co-chair of the Tibetan and Himalayan Religions Group within the American Academy of Religion, the leading organization for scholars in this field. In addition to his scholarly and professional contributions to Himalayan

studies in higher education, Professor Lewis also has extensive experience organizing and contributing to continuing-education programs for school teachers in the fields being covered by the proposed Institute: Buddhism, Hinduism, Cross-cultural Understanding. For them, he has developed an effective set of presentations integrating curricular handouts, slide presentations, and films suitable for the school classroom and that conform to the State of Massachusetts' Curriculum Standards.

**Co-Director Leonard van der Kuijp** was appointed Professor of Tibetan and Himalayan Studies at Harvard University in 1995, where he is also chairman of the Inner Asian and Altaic Studies Program. Fluent in classical and modern Tibetan, Nepali, and spoken Chinese, since 1980 he has worked in Nepal for five years and has traveled extensively in India, Tibet and China. A MacArthur Fellow, Professor van der Kuijp served as Associate Editor of the *Himalayan Research Bulletin* from 1989-1993 and has taught numerous courses covering aspects of Tibetan civilization and Buddhism. His main areas of specialization are Indo-Tibetan intellectual history, Buddhist thought, and Sino-Tibetan relations and he is recognized as one of the world's leading authorities in these fields. Having participated in many public programs concerned with the history of Tibet past and present, he shares with Professor Lewis an enjoyment in teaching in continuing education programs.

### **Workshop Curriculum Consultant**

**Maureen Stephens** is the Professional Development Director of the Choices Program at Brown University and a Research Associate at Brown's Watson Institute for International Studies. The Choices Program develops curriculum on international issues for high school teachers ([www.choices.edu](http://www.choices.edu)). For the second time in four years, the Choices Program won the Buchanan Prize, awarded by the Association for Asian Studies, for the best new K-14 curriculum on Asia.

Before joining the staff at Brown University, she was the director of the Teachers Center for Global Studies at Clark University, where she developed and administered hundreds of professional development programs for K-12 teachers. She serves on the Board of the Central Massachusetts Council of the Social Studies, the Global Education Advisory Council of the Massachusetts Board of Education, and the Massachusetts Geographic Alliance. Stephens holds a Masters in International Development and Social Change from Clark University.

Maureen will serve on the Participant Selection Committee, assist the teachers in designing their Teacher Implementation Plans through curriculum workshops, establish the wealth of information and links needed for the Institute web site. Examples of classroom materials from the Teachers Center for Global Studies will be shared at the Workshops (e.g. Hinduism; Buddhism; Silk Route; Art Materials); where needed, Ms. Stephens will also help identify new materials.

### **Visiting Lecturers.**

As in past programs, we have invited the finest scholars in their fields who are also effective in bringing their expertise for the K-12 teacher participants.

**Naresh Man Bajracarya** is a distinguished Newari Buddhist priest who commands the vast ritual repertoire and meditative practices of his native tradition. He is also the first Newar Buddhist to leave Nepal and gain a Ph.D. in Buddhist Studies (University of Delhi). In 2000, Bajracarya was named director of the Buddhist Studies Program at Tribhuvan University in Nepal, where he also performs traditional rites for a broad circle of Buddhist householders.

**Dina Bangdel**, Professor of Asian Art at Virginia Commonwealth University is ranked among the finest art historians in the world focusing on the Himalayan region. Having done research on Newar Buddhist and Hindu art in the Kathmandu Valley since 1988, she has curated major

exhibitions of these traditions. The most notable, “Circle of Bliss,” she co-curated at the Los Angeles County Museum of Art in 2003-4. Her presentations in past programs were the most highly rated based on her clear articulation of topics and an extraordinary selection of images.

**Naomi Bishop** has studied a Sherpa village in Helambu, Nepal, for over 30 years. A noted widely published anthropologist, she also documented the traditions and modern changes that have affected this region, both in print and in exceptional documentary films. Her studies of migrants from Helambu have spanned the Indian subcontinent and recently extended to Queens, New York. A critically acclaimed film shot and directed by her filmmaker husband John Bishop will be shown in the Institute, and her accompanying monograph will be a core reading.

**Peter Burleigh**, recently Ambassador to India and now retired from the State Department, is one of his generation’s most distinguished diplomats, having been awarded the Distinguished Service Medal by President Bill Clinton. Burleigh in fact has continued to keep his ties to the Himalayan region, briefing ambassadors and visiting Nepal on special assignments for the Carter Center. Teachers will benefit from his current knowledge and his perspective as a shaper of government foreign policy.

**Sienna Craig**, an Associate Professor of Anthropology at Dartmouth, has been studying the northern Himalayan regions of Nepal since 1997. In addition to innovative and ground-breaking work on Tibetan medicine and veterinary practices among Tibetanized peoples, she has also written a book based upon her personal and research experiences, *Horses Like Lightning: A Story of Passage Through the Himalayas*. Her presentations on Tibetan medicine make vivid the traditions of healing and their practical applications of Buddhism for villagers.

**Caner Dagli**, Associate Professor of Religion at Holy Cross, is an expert of Islamic history, philosophy, and ritual. Dagli has been a lead scholar in a team that for the past three years has

produced the first modern critical commentary on the Qur'an, a multi-volume undertaking.

Drawing on his rich experiences living in countries across the Muslim world, and based on his highly successful record as a classroom instructor, Professor Dagli will provide new and compelling units to the Institute's curriculum.

**Lauran Hartley** is currently a part-time lecturer in modern Tibetan literature at Columbia University. Having earned a Ph.D. in Tibetan and East Asian Studies from Indiana University, Bloomington, she is among the very few scholars to work in the area of modern Tibetan literature. Aware of this extensive and growing corpus originating from the resident and exile communities, she has completed many translations of this literature. Many have been published in a wide variety of journals and literary magazines. Literature teachers and others will find an exciting range of subject matters and genres to introduce into their classes.

**Paula Newburg**, one of the leading authorities on the modern political developments in South Asia, and now distinguished professor at the University of Texas-Austin, will add her historical expertise to help participants understand recent developments in Kashmir, Pakistan, and Afghanistan. Her overview of this northwest Himalayan region's history, as well as her descriptions of the role of the United States there, were very well received by the teachers in all the earlier institutes.

**Charles Ramble** is the holder of the Bacot Chair of Tibetan History and Philology at the Sorbonne University, Paris. Before his election to this position in 2010, he was the first holder of the University Lecturership in Tibetan and Himalayan Studies at the University of Oxford, UK. His time at Oxford gave him the opportunity to develop undergraduate, Masters and Doctoral programmes of teaching on the basis of fifteen years spent in the Himalayas and Tibet as an anthropologist, historian and wildlife conservationist. In 2006 he was elected President of the International Association for Tibetan Studies. In addition to his normal university teaching, he

frequently visits schools, museums and adult education groups to talk about Tibetan civilisation to non-specialist audiences. A scholar ranked among the favorite guest lecturer presenters in all previous Institutes, Ramble will cover more popular Tibetan religious traditions and Tibetan Bon.

**Anne de Sales**, a researcher in France's prestigious Centre National de la Recherche Scientifique, is one of but a few western scholars to have studied the Kham Magars, a Tibeto-Burman language-speaking ethnic group who occupy the mid-montane region of west central Nepal. Not following either Hinduism or Buddhism, Magar religious life is oriented around shamans who contact the gods via trance and lead the souls of the dead to the next world. Dr. de Sales is a leading authority on shamanism and through her rich ethnographic experience will make compelling connections with the global spiritual phenomenon of shamanism for Institute participants.

**Kurtis Schaeffer** scholarly interests are focused on Tibetan cultural history, the transmission of manuscripts, and the role of women in Tibetan Buddhism. He is the author of many articles and several books. He will share his insights on women in the region through his landmark case study on the life and times of a remarkable female Tibetan ascetic, *Himalayan Hermitess*.

**Mathew Schmalz**, Associate Professor of Religion at Holy Cross, is an authority on religion and society in modern India. Having lived for many years in northern India and fluent in several modern languages, Schmalz has wide-ranging experience in modern South Asian cinema. In this Institute, he will repeat his very remarkable workshop that began giving in 2011 that has aided teachers in using modern popular films to teach about India and Hinduism.

**Cristine Scherrer-Schaub** is one of the leading scholars of Mahayana Buddhism in the world, having completed both field studies and textual translations of central documents in Sanskrit and

Tibetan. Professor Scherrer-Schaub is a prominent leader of academic Buddhist studies in Europe, serving on numerous editorial boards and professional societies. She has also garnered teaching awards at Ecole Pratique des Hautes Etudes, Sorbonne, Paris, where she has taught since 1999.

**Sara Shneiderman** received her PhD in Anthropology from Cornell University (2009) and is currently an Assistant Professor of Anthropology and South Asian Studies at Yale University. She works in the Himalayan regions of Nepal, India and China (especially the Tibetan Autonomous Region). Her research addresses the relationships between political discourse, ritual practice, cultural performance and cross-border migration in producing contemporary ethnic identities.

**Narayan Kaji Shrestha** is a distinguished activist who has devoted his life to empower the poorest groups in Asia. After earning his Ph.D. in International Education at Michigan State, he returned to Nepal to found two NGO-s: WATCH (“Women Acting Together for Change”) and RECOFTC (“Regional Community Forestry Training Centre”). In recognition for his work as one of main architects of the community forestry movement in Nepal, Shrestha was honored in 2012 with the international Wangari Maathai Award in cooperative humanitarian work. In past institutes and in 2014, Dr. Shrestha will help his audience imagine rural Himalayan societies from the perspective of the poor, challenging teachers to inspire their students in activism.

**David Smith**, Professor of Wildlife Biology at the University of Minnesota, is one of the world’s leading experts on the tiger. Having worked in the jungles of Nepal for over 25 years, he has also studied the interaction between people and national parks, including the “community forestry” movements that have sought to find viable compromises between human needs and the survival

of endangered species. One of the most popular expedition scientist leaders for EarthWatch, Dr. Smith is very experienced in lecturing to non-specialist audiences.

**Yudru Tsomo** earned her Ph.D. at Harvard University, and is now Assistant Professor of Literature at the University of Wisconsin-Whitewater. She was born in Kham, eastern Tibet, and worked as an English interpreter in Beijing for many years. Her areas of expertise are Tibetan literature and history, with a particular focus on the various roles women have played in the region's formative historical events.

**Samrat Upadhyay** is a novelist born in Nepal who has written two best-selling novels in English. Drawing upon his upbringing in Kathmandu, his writings vividly convey the modern urban life in a developing country like Nepal. Professor Upadhyay has for over a decade taught creative writing in the United States, and teaches courses on South Asian literature. His op-ed articles on Nepal are often published by the *New York Times*.

**Michael Witzel**, Wales Professor of Sanskrit at Harvard University, is an expert on Vedic Hinduism as well as the early histories of the great Himalayan Valleys of Kashmir and Nepal. A textual scholar, Professor Witzel has drawn upon extensive research in the Himalayas to shed light on the cultural history of early India. He has taught and published in these areas, having lived and traveled in both the Nepal and Indian Himalayas.

**Keiko Yamanaka**, Professor of Ethnic Studies at the University of California Berkeley, is the leading authority of the migration of Nepalis in the modern global economy. She has done fieldwork on the Nepali factory workers in Japan, and studied the life histories of many migrants who have moved between Japan and returned to Nepal. Her presentation, with that of Naomi Bishop, provides case studies of how globalization is affecting the Himalayan peoples.

### **Choice of Institute Participants**

Individuals from a variety of disciplinary backgrounds will find the Institute curriculum compelling. The primary groups should be those teaching in the fields of world history, world geography, religion, Asian Studies, and the social sciences. Anyone who teaches about India and China will extend their knowledge to the cultural frontiers of the modern nation states. Ideally, anyone attending should have some prior knowledge of Asian history and cultures.

The directors will form a **Selection Committee** consisting of themselves, the Curriculum Consultant (Ms. Stephens), and two professors from the Holy Cross Asian Studies faculty to review applications.

### **3.4 Institutional Context**

Having conducted [up to 2011] five NEH Institute for K-12 Teachers at Holy Cross, the directors have mastered the intricacies of managing the program, the success of which is attested to in the reviews of past participants. We and college staff are familiar with the logistical details of summer residential life on the Holy Cross campus – apartment lodging, meal plans, library, computer lab training, meeting and resource rooms, bursar’s office accounting systems, single ID card room/account system, etc. – we now know how to handle these matters efficiently and for the positive experience of our participant colleagues.

The College of the Holy Cross is a highly selective, coeducational, undergraduate, liberal arts college founded in 1843 by the Society of Jesus (Jesuits) in Worcester, Massachusetts. The oldest Catholic college in New England, Holy Cross has placed among the top national liberal arts colleges in the country. Holy Cross is highly respected for its superior undergraduate academic programs, excellent faculty, the intelligence and achievements of its students, and the quality of its intellectual resources, especially its library. Holy Cross faculty are widely respected in their academic specialties. Many have national reputations for their research and

publications, creative performances, recordings, and exhibitions. Almost all of the nearly 300 full- and part-time faculty members hold doctoral degrees from some of the finest universities here and abroad. They conduct research supported by grants from foundations, government agencies, and private sources. The College offers majors in eighteen fields: biology, chemistry, classics, economics, economics-accounting, English, history, mathematics, modern languages and literatures, music, philosophy, physics, political science, psychology, religious studies. Both the first year program Montserrat for incoming students and a vigorous curriculum of interdisciplinary studies, including Asian Studies, have fostered integrated and multicultural learning as an essential feature of a liberal education.

### **Library**

Total volumes in the Holy Cross Libraries are more than 627,000, with 1,508 print and 3,052 electronic periodical subscriptions. Professor Lewis has added over 1,700 volumes on Tibet and Himalayas since 1990. The full collection now is excellent, numbering over 2,600 volumes on the Institute theme; making the collection on the Institute subject matter comparable to research university libraries. On related themes, the Hinduism and Buddhism collection numbers over 7,000 volumes, including leading journals.

The Academic and Research Collaborative (ARC) through the Colleges of Worcester Consortium, provides off-campus access to more than 3,850,000 volumes and more than 23,000 serial subscriptions. The Library's Internet connection is a gateway to hundreds of research libraries and databases around the world. We will offer full Internet access to the teachers from 24 PCs throughout the building as well as ILL service from the other Consortium libraries and other libraries. Library cards will be provided for the teachers. On the library web site there are links to 200 electronic databases and access to an additional 18,000 electronic journals. The

Academic and Research Collaborative (ARC) is a coalition of academic, public, and special libraries working together to facilitate the sharing of resources and services for the benefit of their collective users. The ARC libraries serve an enrolled student body of approximately 26,000 as well as a total approximate population of 771,000 in the greater Worcester area. Member Libraries include: American Antiquarian Society, Anna Maria College, Assumption College, Atlantic Union College, Becker College, Clark University, College of the Holy Cross, Fitchburg State College, Nichols College, Quinsigamond Community College, University of Massachusetts, Worcester, Worcester Art Museum, Worcester Polytechnic Institute (WPI), Worcester Public Library, and Worcester State College.

The College again looks forward to being the site of this, the fifth NEH Institute for K-12 Teachers to be co-directed by Professor Lewis. In addition to supporting numerous workshops and programs for Worcester area K-12 teachers in which Holy Cross faculty/facilities were involved, the College has over eight years of experience in hosting successful NEH summer institutes for school teachers. Faculty and staff in the library, conference services, the grants office, etc., are all prepared to make sure that both curricular and co-curricular aspects of the institute run smoothly. In addition to the 2002, 2004, 2006, 2008, and 2011 Himalayan Institutes, NEH supported three institutes at the College in 1988, 1990, and 1992 on "Polis and Res Publica: Classical Political Theory and the American Constitution." Holy Cross facilities available to participants include all libraries, the services of Hogan Campus Center, athletic facilities, campus security, and so forth.

Housing reserved for NEH teachers will be in the Figge Hall Apartments, with kitchen areas and a panoramic view of downtown Worcester. With the rooms made up upon arrival and linens changed every three days, rooms with private baths are \$46 per person / per night.

Kimball Hall and Hogan Campus Center serve upscale cafeteria and café foods in a wide price range, offering a choice from salads and sandwiches, to a variety of daily hot meal selections. Basic food items are also available at the campus lobby store and coffee shop. There is a large new supermarket/pharmacy center close to the campus for participants' needs. To address transportation needs, Holy Cross will schedule and offer ad hoc van transportation to Institute participants.

Worcester is located in the center of Massachusetts and is the third largest city in New England. In addition to numerous summer activities in the city, there is public transportation available to Boston, Providence, Portland (ME), Albany, and New York City.

### **3.5. Dissemination and Evaluation**

The Institute will be fully represented by a detailed web site maintained at Holy Cross. The website for the 2015 Institute will be added soon after the proposal is accepted, providing detailed information on the Institute for potential participants. This information will include a full outline of the curriculum, recommended readings, information on the directors and lecturers, as well as information on Holy Cross and the Worcester area.

During the Institute, we will add a new maps, time lines, historical photographs, as well as links to web sites that provide reliable sources of information on the Himalayan region. We will also update a listing of useful educational videos on the Himalayan region, and post videos of selected institute presentations as well.

Teacher Participants will be required to post their Teacher Implementation Plans at the end of the workshop, and the college will continue to dedicate technical staff time to assist the teachers in updating them with their actual classroom experiences the following spring. The web site will be kept up indefinitely so that it would serve as a resource for the teachers in the years

ahead. It will be publicized in two journals as well: the *Himalaya: The Research Bulletin of the Nepal and Himalayan Studies Association* and *Education about Asia* published by the Asian Studies Association, and on the full range of listservs (AP teachers in world history, geography, art, literature) utilized by K-12 Teachers. It will also be publicized by announcements across the networks of South and East Asian K-12 outreach centers at major research universities and through the Asia Society web site.

As in 2011, Holy Cross Educational Technology director Mary Morrisard-Larkin will work with two creative and qualified Holy Cross students to assist the teachers individually in this work. Recent rankings of college campuses nationwide have placed Holy Cross among the “most wired” campuses, and this Institute will benefit from excellent state-of-the-art web teaching facilities of Scalia Lab in Dinand Library and a new podcast studio in the Multimedia Lab. Holy Cross is committed to sustaining the long-term existence of the Institute web site up; as in the past, staff in the Educational Technology Department assist teachers who wish to update their curriculum implementation plans and web sites in the years following its completion.

**NEH Summer Institute Project Budget**  
Literatures, Religions, and Arts of the Himalayan Region

Item	Cost	Notes
<b>A. Participant Stipends</b>		
25 participants @ \$3300 each	\$82,500	NEH figure
<b>Total Participant Costs</b>	<b>\$82,500</b>	
<b>B. Operating Costs</b>		
<b>1. Salaries &amp; Wages</b>		
a. Project Co-Director (T. Lewis)	(b) (6)	NEH figure (2 Directors, 4 weeks)
b. Faculty, Lecturers, Project Staff		
Prof. Mathew Schmalz	(b) (6)	Two sessions @ (b) (6)
Prof. Caner Dagli	(b) (6)	Two sessions @ (b) (6)
c. Administrative Support		
Institute Administrative Assistant	\$1,800	180 hours @ \$10/hr
Student tutors/web assistants	\$3,000	300 hours @ \$10/hr
Institutional website maintenance	\$800	80 hours @ \$10/hr
Library staffing	\$5,712	Three non-exempt staff; 140 hours each @ \$13.60/hr
<i>Total Salaries and Wages</i>	<i>\$25,312</i>	
<b>2. Fringe Benefits</b>		
32.2% of full-time salaries & wages	(b) (6)	All but student wages
8.7% of part-time salaries & wages	(b) (6)	Student wages
<i>Total Fringe Benefits</i>	<i>(b) (6)</i>	
<b>3. Consultant Fees</b>		
Project Co-Director (Leonard van der Kuijp)	\$12,000	NEH figure
Selection committee (non-Holy Cross)	\$250	NEH figure
Maureen Stephens (fee plus mileage)	\$7,550	10 days @ \$500/day; 44 miles, 2 days
Himalayan musicians' honoraria	\$1,400	Tibetan, Nepalese; 2 events
Himalayan cuisine workshop	\$1,800	Himalayan food prep, 3 events
Guest lecturers	\$13,500	18 lecturers, 1 day ea., \$750/day
<i>Total Consultant Fees</i>	<i>\$36,500</i>	
<b>4. Professional Travel</b>		
Guest lecturers		
14 United States lecturers	\$5,625	Airfares and ground transport
4 international lecturers	\$6,300	Airfares and ground transport 17 persons, 2 days ea., lodging \$163/day; 17 persons, 2 days ea., meals \$61/days; 3 persons (local), 2 days ea., \$61; mileage
Per diems for guest lecturers	\$7,982	Michael Witzel
Project directors' meeting @ NEH	\$1,500	Airfare, lodging, per diem

---

<i>Total Professional Travel</i>	<i>\$21,407</i>
----------------------------------	-----------------

[Continued on next page]

**5. Supplies**

Program materials	\$1,200
Purchase of films and videos	\$600
Purchase of library books	\$1,100
Books for institute	\$500 For 2 co-directors @ \$250 each
Miscellaneous office supplies	\$250
<hr/> <i>Total Supplies</i>	<hr/> <i>\$3,650</i>

**6. Services**

Postage (includes publicity)	\$250
Photocopying and slide scanning	\$900
Long-distance telephone charges	\$100
Advertising (Asian Studies journals)	\$1,900
New York museum trips	
Motorcoach travel	\$1,800
Admission @ Rubin Museum	\$300 30 people @ \$10 each
Admission @ Karmapa Monastery	\$180 30 people @ \$6 each
Boston museum trip	
Motorcoach travel	\$1,200 8 hour trip
Admission @ Museum of Fine Arts	\$600 30 people @ \$20 each
<hr/> <i>Total Services</i>	<hr/> <i>\$7,230</i>

<b>Total Operating Costs</b>	<b>\$100,933</b>
------------------------------	------------------

**C. Indirect Costs**

Negotiated rate with DHHS: 63% of salaries & wages only	\$15,947
---	----------

<b>Total Indirect Costs</b>	<b>\$15,947</b>
-----------------------------	-----------------

<b>D. Amount Requested from NEH</b>	<b>\$199,380</b>
-------------------------------------	------------------

## Additional Budget Information

### Guest Presenters, Affiliation Lecturers:

Mileage for state residents is charged at \$0.56/mile  
Ground transport (home area and MA) for persons who  
fly to Boston is estimated at \$100, which is added  
to all airfares.

### LOCAL:

	<u>Airfare/Ground Travel</u>
Michael Witzel, Harvard, Cambridge, 84 miles RT, 2 days	\$95
Mimi Stephens, Barre, MA 44 miles RT, 2 days	\$50

### USA:

Naresh Bajracarya	Richmond, VA	\$400
Dina Bangdel	Richmond, VA	\$400
Naomi Bishop	Portland, OR	\$600
Peter Burleigh	Fort Lauderdale, FL	\$400
Sienna Craig	Hanover, NH	\$200
Caner Dagli	Worcester, MA	0
Lauren Hartley	New York, NY	\$250
Paula Newburg	Austin, TX	\$500
Kurtis Schaeffer	Charlottesville, VA	\$400
Mat Schmalz	Worcester, MA	0
Sarah Shneiderman	New Haven, CT	\$350
David Smith	St. Paul, MN	\$425
Yudru Tsomo	Appleton, WI	\$550
Samrat Upadhyay	Bloomington, IN	\$550
Michael Witzel	Cambridge, MA	0
Keiko Yamanaka	Berkeley, CA	\$600
		\$5,625

### International

Charles Ramble	Paris, France	\$1,500
Anne de Sales	Paris, France	\$1,500
Cristina Scherrer-Schaub	Paris, France	\$1,500
Narayan Kaji Shrestha	Kathmandu, Nepa	<u>\$1,800</u>
		\$6,300

### Per Diem for Guest Lecturers

17 people, 2 days each, \$163 (lodging Worcester, MA)	\$5,542
17 people, 2 days each, \$61 (meals Worcester, MA)	\$2,074
3 local people, 2 days each \$61 (meals Worcester, MA)	<u>\$366</u>
	\$7,982

ORIGINAL

COLLEGES AND UNIVERSITIES RATE AGREEMENT

EIN: 1042103558A1

DATE: 08/13/2012

ORGANIZATION:

FILING REF.: The preceding agreement was dated 04/19/2010

College Of The Holy Cross  
One College Street  
Worcester, MA 01610-2395

The rates approved in this agreement are for use on grants, contracts and other agreements with the Federal Government, subject to the conditions in Section III.

SECTION I: INDIRECT COST RATES

RATE TYPES:      FIXED                  FINAL                  PROV. (PROVISIONAL)      PRED. (PREDETERMINED)

EFFECTIVE PERIOD

<u>TYPE</u>	<u>FROM</u>	<u>TO</u>	<u>RATE (%)</u>	<u>LOCATION</u>	<u>APPLICABLE TO</u>
PRED.	07/01/2012	06/30/2014	63.00	All	All Programs
PROV.	07/01/2014	Until Amended			Use the same rates and conditions as those cited for the fiscal year ending June 30, 2014.

\*BASE

Direct salaries and wages including vacation, holiday, sick pay and other paid absences but excluding all other fringe benefits.

ORGANIZATION: College Of The Holy Cross

AGREEMENT DATE: 8/13/2012

**SECTION I: FRINGE BENEFIT RATES\*\***

<u>TYPE</u>	<u>FROM</u>	<u>TO</u>	<u>RATE(%)</u>	<u>LOCATION</u>	<u>APPLICABLE TO</u>
PRED.	7/1/2012	6/30/2014	32.20	All	Full-Time
PRED.	7/1/2012	6/30/2014	8.70	All	Part-Time
PROV.	7/1/2014	Until amended			Use same rates and conditions as those cited for fiscal year ending June 30, 2014.

\*\* DESCRIPTION OF FRINGE BENEFITS RATE BASE:

Salaries and wages.

## Appendix 5.1: Schedule of Lectures, Workshops, and Readings

### N.E.H. Institute: Cultures and Religions of the Himalayan Region

#### Institute Schedule:

9:00-12:00	Morning Session
12-1:00	Lunch Break
1:00-4:00:	Afternoon Session
4:30--9:00	Web Page Consultations
6:30-9:00	Evening Sessions

*All Sessions in Suite A, fourth floor of the Hogan Campus Center, unless otherwise noted*

#### Institute Books:

- Naomi H. Bishop, *Himalayan Herders*. (NY: Harcourt Brace, 1998).
- John Esposito, Darrell Fasching, and Todd Lewis, *World Religions Today*, 4<sup>th</sup> ed. (New York: Oxford University Press, 2010).
- Robert E. Fisher, *The Art of Tibet* (London: Thames and Hudson, 1997).
- Melvyn Goldstein, *The Snow Lion and the Dragon* (Berkeley: University of California Press, 1997).
- Melvyn Goldstein, et al. *The Struggle for Modern Tibet: The Autobiography of Tashi Tsering* (Armonk, N.Y.: M.E. Sharpe, 1997).
- Matthew T. Kapstein, *The Tibetans*. (Malden, Massachusetts: Blackwell, 2006)
- Todd T. Lewis and Theodore Riccardi, Jr. *The Himalayas: A Syllabus of the Region's History, Anthropology, and Religion* (Asian Studies Association, 1995).
- Todd T. Lewis, *Popular Buddhist Texts from Nepal: Narratives and Rituals of Newar Buddhism* (Albany: State University of New York Press, 2000).
- Todd Lewis and Subarna Man Tuladhar, trans. *Sugata Saurabha: An Epic Poem from Nepal on the Life of the Buddha by Chittadhar Hridaya*. (New York: Oxford University Press, 2010)
- Patrul Rimpoche, *Words of My Perfect Teacher*. (Walnut Creek: Altamira Press, 1998).
- Samrat Upadhyay, *Arresting God in Kathmandu*. NY: Houghton Mifflin, 2001
- David Zurick, et al, *Illustrated Atlas of the Himalaya*. (Univ. of Kentucky Press, 2006).
- ☐ Institute Reader [on Electronic Reserves]

**WEEK 1 of the Institute, July 5<sup>th</sup>-11<sup>th</sup>**

---

Sunday July 5 <sup>th</sup>	<u>Afternoon check-in for participants</u>
Monday 6 <sup>th</sup>	<u>Morning Program: Profs. Lewis and Van der Kuijp</u> <b>Practical Orientation and Overview of the Curriculum</b> <b>Orientalism and the Study of Asia, Asian Religions, and the Himalayas</b> <b>Geology and the Physical Geography of the Regions; Frontier Zone Theory</b> <u>Required Readings:</u> Zurick, <i>Illustrated Atlas of the Himalaya</i> , 1-66 Lewis and Riccardi, <i>The Himalayas: A Syllabus ...</i> , 5-40, Part II ☐ Peter Molnar and Paul Tapponnier, "The Collision between India and Eurasia," <i>Scientific American</i> 236 (4), 1977, 30-41. <u>Further Reading:</u> Martin Brauen, <i>Dreamworld Tibet: Western Illusions</i> (Weatherhill, 2004). Peter Bishop, <i>The Myth of Shangri-La</i> (Berkeley: Univ. of California Press, 1989) <u>Afternoon Program: Expert Presentation, Profs. Lewis and Van der Kuijp</u> <b>Central Place &amp; Trade Theory; Culture Regions: Kashmir, Nepal, Tibet</b> <u>Required Readings:</u> Zurick, <i>Illustrated Atlas of the Himalaya</i> , 67-98 Lewis and Riccardi, <i>The Himalayas: A Syllabus ...</i> , Part III
Evening 5-7 PM	<b>Welcoming New England Clambake Dinner</b> Hosted by Holy Cross President and Dean, North Side of Hogan Center
Tuesday 7 <sup>th</sup>	<u>Morning Program: Expert Presentation, Prof. Van der Kuijp</u> <b>Languages and Writing Systems of the Himalayan Region</b> <b>Tea Making Workshop: Nepali Milk Tea and Tibetan Butter Tea</b> <u>Required Readings:</u> Lewis and Riccardi, <i>The Himalayas: A Syllabus ...</i> , Part III ☐ G. "Cultures and Peoples of the Himalayas," <i>Asian Survey</i> 1963: 289-30" <u>Afternoon Program</u> Curriculum Workshops with Maureen Stephens: "Institute Teacher Implementation Plans" "Geography of the Himalayan Region"
Wednesday 8 <sup>th</sup>	<u>Morning Program: Expert Presentation, Prof. Lewis</u> <b>Hinduism: Overview of Core Doctrines and Practices</b> <u>Required Reading:</u> Lewis and Riccardi, <i>The Himalayas: A Syllabus...</i> , 41-43 <u>Further Readings:</u> Diana Eck, <i>Darshan: Seeing the Divine in India</i> , 2 <sup>nd</sup> ed.

Afternoon Program: Library Orientation & Films on Hinduism with Discussion  
“Village of the Himalayas: Pilgrimage to Deoprayag”; “Wages of Action”

Thursday  
9<sup>th</sup>

Morning Program: Expert Presentation, Prof. Lewis  
**Buddhism: Overview of the Buddha's Life, Basic Doctrines, and Practices**

Required Readings:

Patrul Rimpoche, *Words of My Perfect Teacher*, 1-132.

Todd Lewis, "Buddhism," from *World Religions Today*, 4<sup>th</sup> ed. (Oxford, 2010).

Afternoon Program: Expert Presentation, Prof. Nirmal Tuladhar  
**Kites over the Himalayas: Literature and Practice** Social Science Baha, Nepal

Friday  
10<sup>th</sup>

Morning Program: Expert Instruction, Mary Morrisard-Larkin  
**Plenary Web Page Creation and Design Workshop**

Afternoon Program: Expert Presentation, Prof. Lewis  
**Buddhist Literature: The Life of the Buddha and Story Narratives**

Required Readings:

Todd Lewis and Subarna Man Tuladhar, trans. *Sugata Saurabha: An Epic Poem from Nepal on the Life of the Buddha by Chittadhar Hridaya*.

☐ Readings from the *Jatakas*, in Translations from Nepal and Tibet

6:30-10:30 PM Program: Film/Discussion with Prof. Mat Schmalz, Holy Cross  
**Indian Feature Film: "Lagaan"**

**WEEK 2 of the Institute, July 13<sup>th</sup>-17<sup>th</sup>**

---

Monday  
13<sup>th</sup>

Morning Program: Expert Presentation, Prof. Caner Dagli  
**Islam Overview I: Muhammad, Central Doctrines, Early History**

Required Reading:

John Esposito, “Islam” from *World Religions Today*, 4<sup>th</sup> ed. (Oxford, 2010).

Afternoon Program: Expert Presentation, Prof. Lewis  
**Mahayana Buddhism; The Himalayas in the Buddhist Imagination**

Required Readings:

Lewis and Riccardi, *The Himalayas: A Syllabus...*, 44-46.

☐ Mark Blum, “Mahayana Buddhism” *Buddhism: The Illustrated Guide* 221-235.

☐ Gregory Schopen, “Mahayana” *The Encyclopedia of Buddhism*, 492-499.

Further Readings:

David Snellgrove, *Indo-Tibetan Buddhism* (Boston: Shambhala, 1987), Pts I/2.

Tuesday  
14<sup>th</sup>

Morning: Expert Presentation, Prof. Michael Witzel, Harvard University  
**Ancient Kashmir & Nepal: History of the Himalayan Centers up to 1200 CE**

Required Readings:

Lewis and Riccardi, *The Himalayas: A Syllabus...*, 49-92

☐ Excerpts from the *Rajatarangini* of Kalhana and the *Gopalarajavamshavali*

Afternoon Program: Expert Presentation, Prof. Dagli  
**Islam Overview II: Ritual Practices and Muslim Traditions of South Asia**  
Required Reading:  
John Esposito, "Islam" from *World Religions Today*, 4<sup>th</sup> ed. (Oxford, 2010).

Wednesday  
15<sup>th</sup> Morning Program: Expert Presentation, Prof. Lewis  
**Ancient Tibet: Cultural and Political History up to 1100 CE; Bön**  
Required Readings:  
Matthew Kapstein, *The Tibetans*, 27-83

Afternoon: Asia galleries, Worcester Art Museum Prof. Lewis/Van der Kuijp  
**Workshop: Using Art to Teach Religion**

Evening Program: Curriculum Workshop with Maureen Stephens  
**"Curriculum and Resources for Teaching about the Silk Route"**

Thursday  
16<sup>th</sup> Morning Program: Expert Presentation: Prof. Van der Kuijp  
**Medieval Tibet: History up to 1600 CE; Bön Tradition**  
Required Reading:  
Matthew Kapstein, *The Tibetans*, 84-139

Further Readings:  
David Snellgrove and Hugh Richardson, *A Cultural History of Tibet* (Boulder: Prajna Press, 1980), 1-110.

Afternoon Program: Prof. Lewis and Van der Kuijp  
**Kashmir and Nepal up to the Modern Era; State Formation in the Himalayas, the Creation of the Gorkhali State, Sikkim, Bhutan**

Required Readings:  
Lewis and Riccardi, *The Himalayas: A Syllabus...*, 109-116; 159-209

Further Readings:  
John Whelpton, *A History of Nepal*. Cambridge: Cambridge University Press, 2005.

Early Evening Program: Bus Trip to Boston: Museum of Fine Arts  
Guided tour by Curator of Himalayan collection  
Group Dinner at Nepali Restaurant

Friday  
17<sup>th</sup> Morning: Expert Presentation, Prof. Van der Kuijp  
**The History of Tibet through the Early Modern Period**

Required Readings:  
Melvyn Goldstein, *The Snow Lion and the Dragon*  
\_\_\_\_\_. et al. *The Struggle for Modern Tibet: The Autobiography of Tashi Tsering*

Matthew Kapstein, *The Tibetans*, 155-174; 269-300

Further Readings:  
Melvyn Goldstein, *A History of Modern Tibet, 1913-1951: The Demise of the Lamaist State*. (Berkeley: University of California Press, 1989.)

Afternoon Program: Prof. Dina Bangdel, Virginia Commonwealth University  
**Art and Architecture of the Himalayan Region: Kashmir; Kulu; Nepal; Tibet**

Required Readings:

Robert E. Fisher, *The Art of Tibet* (London: Thames and Hudson, 1997).

Further Readings:

David and Janice Jackson, *Tibetan Thangka Painting: Methods and Materials*. 2<sup>nd</sup> ed. (Ithaca: Snow Lion Press, 1988).

Marylin M. Rhie and Robert Thurman, *Wisdom and Compassion: The Sacred Art of Tibet* (New York: Harry Abrams, 1996).

Mary Slusser, *Nepal Mandala* (Princeton University Press, 1982).

Robert Beer, *Encyclopedia of Tibetan Symbols* (Boston: Shambhala, 1999).

**WEEK 3 of the Institute, July 20<sup>st</sup>--July 24<sup>th</sup>**

---

Monday 20<sup>th</sup> **Excursion to the Rubin Museum for Tibetan Art and Karmapa Monastery**  
Museum Program hosted by Curators and Educators of the Museums  
Departure from the College at 6:45 AM; return by 9 PM  
[Popular Tibetan and Nepali Movies to be shown en route]

Tuesday 21<sup>st</sup> Morning: Expert Presentation, Lauren Hartley, Columbia University  
**Modern Tibetan Literature in Translation**

Required Readings:

☐ Luran Hartley, "Themes of Tradition and Change in Modern Tibetan Literature," *Lungta* 12 (Summer 1999): 29-44.

☐ Selections from *Song of the Snow Lion*

☐ Steven Venturo, "Where is Tibet in World Literature" *World Literature Today*

Further Reading

Bhum, Pema. *Six Stars with a Crooked Neck: Tibetan Memoirs of the Cultural Revolution*. Dharamsala: Tibet Times, 2001.

Tailing, W. *The Secret Tale of Tesur House*. Beijing: Tibetology Pub House, 1998.

Norbu, Jamyang. *Sherlock Homes: The Missing Years*. NY: Bloomsbury, 1999.

Alai. *Red Poppies*. Boston: Houghton Mifflin, 2002. (Chinese original)

Afternoon Program: Expert Presentations, Dr. Yudru Tsomo, Lawrence University and Prof. Sara Shneiderman, Yale University

**Traditions and Change in Modern Women of Tibet and the Himalayas**

Required Reading:

☐ Tsering Chotsho, "A Drop from an Ocean: The Status of Women in Tibetan Society" and Migyur Madrong, "A Discussion on Some Great Women in Tibetan History"

Matthew Kapstein, *The Tibetans*, 175-204

Further Reading:

Rex and Shirley Jones, *The Himalayan Woman*

- Wednesday 22<sup>nd</sup> Morning Program: Expert Presentation, Prof. Charles Ramble Oxford University  
**Practices of Tibetan Buddhism; Traditions of the Tibetan Frontier Peoples**  
Required Readings:  
 “The People of Mustang and their History,” from Charles Ramble, *The Navel of the Demoness: Tibetan Buddhism and Civil Religion in Highland Nepal*. (NY: Oxford Univ. Press, 2008)  
Further Readings:  
 David Holmberg, *Order in Paradox: Myth, Ritual, and Exchange among Nepal’s Tamang* (Ithaca: Cornell University Press, 1989).
- Afternoon Program: Expert Presentation, Naomi Bishop, Univ. of California  
**Buddhism among Tibeto-Burman Peoples** Video: "Himalayan Herders"  
Required Readings:  
 Naomi H. Bishop, *Himalayan Herders*. (NY: Harcourt Brace, 1998)
- Thursday 23<sup>rd</sup> Morning: Expert Presentation, Dr. Anne de Sales, Centre National de la  
**Shamanism in the Himalayas** Recherché Scientifique  
Required Readings:  
 Mumford, Stan Royal. *Himalayan Dialogue: Tibetan Lamas and Gurung Shamans in Nepal*. Madison: University of Wisconsin Press, 1989, chapters 3-7  
 Anne de Sales, The Kham Magar Country, Nepal: Between Ethnic Claims and Maoism," *European Bulletin of Himalayan Research* 19, 41-71  
Further Readings:  
 John Hitchcock, John and Jones, Rex eds. *Spirit Possession in the Nepal Himalayas* (New Delhi: Vikas, 1976).
- Afternoon Program: Expert Presentation, Sienna Craig, Dartmouth University  
**Tibetan Buddhism in Practice: Medicine and Healing**  
Core Readings:  
 Matthew Kapstein, *The Tibetans*, 244-268  
 Meyer, Fernand, 1995. "Theory and Practice in Tibetan Medicine" in *Oriental Medicine: An Illustrated Guide to the Asian Arts of Healing*, 109-141
- Friday 24<sup>th</sup> Morning Program: Expert Presentation, Prof. Lewis  
**Buddhism and Hinduism in the Kathmandu Valley**  
Required Readings:  
 Todd Lewis, *Popular Buddhist Texts from Nepal: Narratives and Rituals...*
- Afternoon Program: Expert Presentation, Naresh Bajracarya, Tribhuvan Univ.  
**Newar Buddhist Mahayana Ritualism and the Mandala**  
Required Reading:  
 Naresh Bajracarya, “The *Guru-mandala-Arcana*”  
 John Locke, “The *Uposatha Vrata* of Amoghapasa in Nepal,” *L’Ethnographie* 83 (100-101), 159-189.
- 6-8 PM: Evening Program with Prof. Lewis and Prof. Bajracarya:  
**Workshop on Making Nepalese Feast Foods**  
**A Newar Feast and Prof. Lewis' Films on Kathmandu Valley Religion**

**WEEK 4 of the Institute, July 27<sup>th</sup>- July 31<sup>st</sup>**

---

Monday  
July 27<sup>th</sup> Morning Program: Expert Presentation, Prof. Samrat Upadhyay, Indiana University  
**Nepali Literature: Its Emergence in the Modern Era**

Required Reading:

☐ Excerpts, Michael Hutt, *Himalayan Voices*. Univ. of California Press, 1991.  
Samrat Upadhyay, *Arresting God in Kathmandu*. New York: Houghton Mifflin, 2001

Afternoon Program: FREE

---

Tuesday  
July 28<sup>th</sup> Morning: Expert Presentation Expert Presentation by Mat Schmaltz, Holy Cross  
**Christian Missionaries in Asian and the Himalayas**

Required Readings:

☐ selections from Trent Pomplun, *Jesuit on the Roof of the World: Ippolito Desideri's Mission to Tibet*. NY: Oxford University Press, 2009

Afternoon Program I: Expert Presentation, Peter Burleigh, University of Miami  
**Nepal and the Indian Himalayas in Transition**

Required Readings: *Both are available at:* [www.icg.org](http://www.icg.org)

“Nepal: from People Power to Peace?” (Asia Report # 115, 10 May 2006)

Afternoon Program II Paula Newburg, Georgetown University

**Political Developments in the NW Himalayas: Pakistan and Afghanistan**

Required Readings:

☐ Paula Newburg, *Double Betrayal: Human Rights and Insurgency in Kashmir*

Wednesday  
July 29<sup>th</sup> Morning: Expert Presentation Prof. David Smith, University of Minnesota  
**Contemporary Human Ecology: Tigers and Humans**

Required Readings:

Zurick, *Illustrated Atlas of the Himalaya*, 9-98

Afternoon Program I: Expert Presentation by Dr. Narayan Kaji Shrestha  
**Community Forestry, Women's Empowerment, Contemporary Movements**

Required Readings:

Zurick, *Illustrated Atlas of the Himalaya*, 99-142

☐ Kaji Shrestha, “Community Forestry in Crisis: Where do we go from here?”

Afternoon Program II: Presentation by Keiko Yamanaka, Univ. of California  
**Global Warriors to Global Workers: Nepalese Labor Migrations**

Required Readings:

☐ Keiko Yamanaka, “Nepalese Labour Migration to Japan”

☐ Keiko Yamanaka, “Transnational Activities for Local Survival”

Evening Program: Evening Program: Curriculum Workshop Maureen Stephens  
**Teaching Sustainable Development in the Himalayas**

Thursday  
July 30<sup>th</sup>

Morning and Afternoon:  
**Presentations of Teacher Implementation Plans**

Evening Program: Farewell Dinner  
**Workshop on Making Tibetan Foods**

Friday  
August 1

**Check-out from Campus Apartments**

## **Appendix 5.2 The Institute’s Syllabus and its Contributions to Public School Curricular Programs**

### 1. Do public schools really teach about religion?

Every high school offers a course in AP History, and has required curricular programs in Ancient Civilizations and World History. Teachers covering these subjects must cover world religions. To use the case of Massachusetts, the 2012 Education Reform Bill requires the teaching of world religions in Grade 7 and provides the option for reviewing this subject in Grade 10. Because of the sensitivity around teaching world religions, teachers have few sources of accurate, balanced information designed for the public school classroom to draw from, and even fewer places for professional development on this topic.

### 2. Advanced Placement SAT test in World History

It has been reported that a new SAT Advanced Placement is under development in this field. Teachers offering this course will benefit from the Institute’s curriculum.

### 3. National Curriculum Standards

The Institute’s syllabus fits the National Geography Standards and the National Council for Social Studies Standards as follows:

#### **WEEK #1:**

##### National Council for Social Studies Standards (NCSS):

- #1-Culture and Cultural Diversity;
- #3-People, Places and Environment

##### National Geography Standards (NGS):

- #2-How to Use Mental Maps; #4- Physical and Human Characteristics of Place;
- #6-How Culture and Experience Influence People’s Perception of Place and Regions;
- #7- Physical Processes that Shape the Patterns of the Earth’s Surface;
- #10- Characteristics, Distribution and Complexity of Earth’s Cultural Mosaics

#### **WEEK #2:**

##### NCSS Standards

- #2-Time, Continuity and Change

##### NGS Standards:

- #6-Culture and Experience Influence People’s Perception of Place and Regions;
- #9-Characteristics, Distribution and Migration of Human Populations on the Earth’s Surface
- #11-Patterns and Networks of Economic Interdependence on Earth’s Surface
- #12-The Processes, Patterns and Functions of Human Settlements

### **WEEK #3**

#### **NCSS Standards:**

#1-Culture and Cultural Diversity

#5-Individuals, Groups and Institutions

#6-Culture and Experience Influence People's Perception of Place and Regions

#### **NGS Standards:**

#5-People Create Regions to Interpret Earth's Complexity

#6-Culture and Experience Influence People's perception of Place and Regions

#10-Characteristics, Distribution and Complexity of Earth's Cultural Mosaics

### **WEEK #4**

#### **NCSS Standards:**

#1-Culture and Cultural Diversity

#5-Individuals, Groups and Institutions

#8-Science, Technology and Society

#9-Global Connections

#### **NGS Standards:**

#5-People Create Regions to Interpret Earth's Complexity

#6-Culture and Experience Influence People's perception of Place and Regions

#10-Characteristics, Distribution and Complexity of Earth's Cultural Mosaics

#8-The characteristics and spatial distributions of ecosystems on earth's surface

#14- How human actions modify the physical environment

#15- How physical systems affect human systems

#16-Changes that occur in the meaning, use, distribution and importance of resources.

**2014 NEH Summer Institute Proposal:**

**Appendix 5.4: Credentials of Co-directors and Curriculum Specialist**

Co-Directors:

Todd Lewis

Leonard van der Kuijp

Curriculum Specialist:

Maureen Stephens

## **Todd T. Lewis**

### Professor of World Religions

Department of Religious Studies, 425 Smith Hall PO Box 139-A  
College of the Holy Cross, Worcester, Mass 01610-2395 USA  
e-mail: tlewis@holycross.edu

### **EDUCATION**

Ph.D. Religion, Columbia University (1984)  
M.A. Religion, Columbia University (1976)  
B.A. Psychology, Rutgers University (1974)

### **ACADEMIC POSITIONS**

Fall 1990-present  
College of the Holy Cross, Department of Religious Studies  
Professor 2003-present, Associate Professor 1996-2002, Assistant Professor, 1990-1995

### **PREVIOUS APPOINTMENTS**

Rutgers University, Religion Department; Carleton College, Religion Department; Columbia University, Religion Department; University of California, Berkeley, Department of South and Southeast Asian Studies

### **LANGUAGES:**

Reading knowledge of Sanskrit, Pali, French, German; Written and spoken Nepali & Newari

### **SELECT RECENT MAJOR AWARDS AND FELLOWSHIPS:**

Fulbright Senior Faculty Research Fellowship, South Asia, 2012  
Khyentse Foundation Award for the Best Translation in the field of Buddhist Studies, 2012  
Guggenheim Foundation Fellowship, 2011-2012  
Toshi Award for the Best Book Published in the field of Buddhist Studies, 2011  
National Endowment for the Humanities, Director of Summer Institute Grant, 2010-11  
National Endowment for the Humanities, Director of College/University Faculty Institute Grant, 2009-2010  
Holy Cross Nomination, Professor of the Year Award by the Carnegie Foundation for the Advancement of Teaching, Spring 2008  
National Endowment for the Humanities, Summer College and University Faculty Institute Grant, 2009  
Thomas O'Leary Faculty Award for Exception Service, College of the Holy Cross, 2008  
Nomination, Professor of the Year Award by Carnegie Foundation for the Advancement of Teaching, 2008  
National Endowment for the Humanities, Director of Summer Institute Grant, 2007-8  
National Endowment for the Humanities, Director of Summer Institute Grant, 2005-6  
National Endowment for the Humanities, Director of Focus Grant Program, 2003-4  
National Endowment for the Humanities, Director of Summer Institute Grant, 2003-4

National Endowment for the Humanities, Director of Summer Institute Grant, 2001-2  
Council of American Overseas Research Centers Regional Fellowship, 1997-9

## **PUBLICATIONS**

### **BOOKS:**

*Sucāruvādadeśika: A Festschrift Honoring Professor Theodore Riccardi, Jr.* (Contributing co-editor with Bruce Owens). Kathmandu: Himal Press, 2014.

*Sugata Saurabha: A Poem on the Life of the Buddha by Chittadhar Hridaya of Nepal.* [with Subarna Man Tuladhar] English translation, with abridged introduction. New York: Oxford University Press, 2010.

*Sugata Saurabha: A Poem on the Life of the Buddha by Chittadhar Hridaya of Nepal.* [with Subarna Man Tuladhar] Dual language edition. Cambridge: Harvard Oriental Series 67, 2008.

*World Religions Today*, 4th ed. [co-authored with John Esposito and Darrell Fasching]. New York: Oxford University Press, 2011. [“Indigenous Religions,” Buddhism,” “Hinduism,” and “East Asian Religions”] First edition, 2002. Second edition, 2005. Third edition, 2008.

*Asian Religions Today* [co-authored with John Esposito and Darrell Fasching]. New York: Oxford University Press, 2008.

*Western Religions Today* [co-authored with John Esposito and Darrell Fasching]. New York: Oxford University Press, 2008.

*Religion and Globalization.* [co-authored with John Esposito and Darrell Fasching]. New York: Oxford University Press, 2007.

*Popular Buddhist Texts from Nepal: Narratives and Rituals of Newar Buddhism.* Albany: State University of New York Press, 2000.

*The Himalayas: A Syllabus of the Region’s History, Anthropology and Religion.* [with Theodore Riccardi, Jr.] Ann Arbor: Association for Asian Studies Monograph Series, 1995.

*The Tulādhar of Kathmandu: A Study of Buddhist Tradition in a Newar Merchant Community.* Columbia University: Ph.D. Dissertation, 1984.

### **CHAPTERS IN BOOKS:**

“Sources and Sentiments in *Sugata Saurabha*: A Mid-Twentieth Century Narrative on the Buddha’s Life from the Kathmandu Valley,” in Alex McKay and Anna Balikci-Denjongpa (eds). *Buddhist Himalaya: Studies in Religion, History and Culture*. Volume 1. Gangtok: Namgyal Institute of Tibetology 2012, 291-303.

“Marrying the ‘Thought of Enlightenment’: The Multivalency of Girls’ Symbolic Marriage Rites in the Newar Buddhist Community of Kathmandu, Nepal” [with Christoph Emmrich] in Vanessa Sassoon, ed. *Little Buddhas: Children in Buddhist Societies*. New York: Oxford University Press, 2012.

- “Ritual (Re-)Constructions of Personal Identity: Newar Buddhist Life-Cycle Rites and Identity among the Urāy of Kathmandu,” in Astrid Zotter and Christof Zotter, eds. *Hindu and Buddhist Initiations in India and Nepal*. Wiesbaden: Harrassowitz, 2010, 183-195.
- “Altruism in Classical Buddhism,” in Jacob Neusner and Bruce Chilton, eds. *Altruism in World Religions*. Washington, D.C.: Georgetown University Press, 2005, 88-114.
- "Buddhism: The Politics Of Compassionate Rule" in Jacob Neusner, ed. *God's Rule: The Politics of World Religions*. Wash. D.C.: Georgetown Univ. Press, 2003, 233-256.
- "The Use of Visual Media in the Study of Religious Belief and Practice" [with Christine Greenway] in Stephen Glazier and Charles A. Flowerday, editors. *Selected Readings in the Anthropology of Religion: Theoretical and Methodological Essays*. Westport, CT: Praeger Press, 2003, 223-271.
- "From Generalized Goal to Tantric Subordination: *Sukhāvātī* in the Indic Buddhist Traditions of Nepal," in Richard Payne and Kenneth Tanaka eds. *Approaching the Pure Land: Religious Praxis in the Cult of Amitābha*, Honolulu: Univ. of Hawaii Press, 2003, 236-263.
- "Representations of Buddhism in Undergraduate Teaching: The Centrality of Ritual and Story Narratives," in Victor Hori, Richard P. Hayes, eds. *Teaching Buddhism in the West: From the Wheel to the Web*. London: RoutledgeCurzon, 2002, 39-56.
- "Ancient India: Belief and Society" (12-21), "A New Community" (46-55), "The Human Condition" (58-63), "The Four Noble Truths" (64-71), "The Path of the Buddha" (72-79), "Tantra" (162-173) in Kevin Trainor, ed. *Buddhism: An Illustrated Guide*. London: Duncan-Baird Publications and Oxford University Press, 2001.
- "Growing Up Newar Buddhist: Chittadhar Hridaya's *Jhī Macā* and Its Context," in Debra Skinner, A. Pach and D. Holland, eds. *Selves in Time and Place: Identities, Experience, and History in Nepal*. Lanham: Rowman and Littlefield Publisher, 1998, 301-318.
- "The Anthropological Study of Buddhist Communities: Historical Precedents and Ethnographic Paradigms," in Steven Glazier ed. *Anthropology of Religion: a Handbook*. Westport: Greenwood Press, 1997, 319-367.
- "Buddhist Merchants in Kathmandu: The Asan Tol Market and *Urāy* Social Organization," in David Gellner and Declan Quigley eds. *Contested Hierarchies: A Collaborative Ethnography of Caste among the Newars of the Kathmandu Valley, Nepal*. Oxford University Press, 1995, 38-79.
- "The Power of *Mantra*: a Story of the Five Protectors," Chapter 11 of Donald S. Lopez ed. *Religions of India in Practice*. Princeton: Princeton University Press, 1995, 227-234.
- "The Story of the Horn-Blowing" and "The Tale of Simhala the Caravan Leader," for D. Lopez, ed. *Buddhism in Practice*. Princeton Univ. Press, 1995, 151-169 and 328-335.

“Newar Buddhist Homa Rituals” [with Naresh Bajracarya] in Richard Payne and Michael Witzel, eds. *Variations in Homa: From Vedic to Hinduism to Buddhism*. New York: Oxford University Press, forthcoming in 2014.

**JOURNAL ARTICLES AND PUBLISHED CONFERENCE PAPERS:**

“The Asian Soul of Transcendentalism,” [with Kent Bicknell] *Education About Asia* 16 (2), 2011, 12-19.

“Getting the Foundations Right When Teaching Asian Religions,” *Education About Asia* 15 (2), 2010, 5-13.

"Sukhāvātī Traditions in Newar Buddhism," *South Asia Research* 16 (1), 1996, 1-30.

"Patterns of Religious Belief in a Buddhist Merchant Community, Nepal," *Asian Folklore Studies* 55 (2), 1996, 237-270. [Also reprinted in *Kailash* 17 (1-2), 1995, 1-35.]

"Notes on the *Urāy* and the Modernization of Newar Buddhism," *Contributions to Nepalese Studies* 23 (1), 1996, 109-117.

“ A Chronology of Newar-Tibetan Relations in the Kathmandu Valley," in Siegfried Lienhard ed. *Change and Continuity: Studies in the Nepalese Culture of the Kathmandu Valley*. (Torino: Edizioni Dell'orso, 1996), 149-166.

"Contributions to the History of Buddhist Ritualism: A Mahāyāna *Avadāna* on *Stūpa* Veneration from the Kathmandu Valley," *Journal of Asian History* 28 (1), 1994, 1-38

"The *Nepāl Jana Jīvan Kriyā Paddhati*, a Modern Newar Guide for Vajrayāna Life-Cycle Rites," *Indo-Iranian Journal* 37, 1994, 1-46. (This article was selected for publication in Volume 6 of the series edited by Paul Williams, *Buddhism: Critical Concepts in Religious Studies* (8 Volumes). London: Routledge, 2006.)

"The Himalayan Frontier in Comparative Perspective: Considerations Regarding Buddhism and Hinduism in Diaspora," *Himalayan Research Bulletin* XIV, 1994 (1-2), 25-46.

"Newar-Tibetan Trade and the Domestication of the *Simhalasārthabāhu Avadāna*," *History of Religions* 33 (2), 1993, 135-160.

"Contributions to the Study of Popular Buddhism: The Newar Buddhist Festival of *Gumlā Dharma*," *Journal of the International Association of Buddhist Studies* 16, 1993a, 7-52.

"Himalayan Frontier Trade: Newar Diaspora Merchants and Buddhism," in Martin Brauen and Charles Ramble, eds. *Anthropology of Tibet and the Himalayas* (Zurich: Volkerkunde Museum, 1993b), 165-178.

"Newars and Tibetans in the Kathmandu Valley: Ethnic Boundaries and Religious History" *Journal of Asian and African Studies* 38, 1989, 31-57.

"Mahāyāna *Vratas* in Newar Buddhism," *The Journal of the International Association of Buddhist Studies* 12 (1), 1989, 109-138.

"Childhood and Newar Tradition: Chittadhar Hridaya's *Jhī Macā*," *Asian Folklore Studies* XLVIII (2), 1989, 195-210.

"Newars and Tibetans in the Kathmandu Valley: Three New Translations from Tibetan Sources," [with Lozang Jamspal], *Journal of Asian and African Studies* 36, 1988, 187-211.

### **MAJOR ENCYCLOPEDIA AND DICTIONARY ARTICLES**

Dictionary Contributions to *An Introductory Dictionary of Theology and Religious Studies*: 130 major entries on Buddhism and articles on the field of comparative religion. Collegeville: Liturgical Press, 2007.

"Nepal" and "Buddhist Literature in Newari," in Robert Buswell, ed. *Encyclopedia of Buddhism*, New York: Macmillan, 2004, 588-592 and 592-594.

"Buddhism and Shamanism," in Mariko Walter and E. Friedman, eds. *Shamanism: An Encyclopedia of World Beliefs, Practices, and Culture*. Santa Barbara: ABC Clío, 2004, 30-34.

"Buddhism: India," in Gabriel Palmer-Fernandez, ed. *Encyclopedia of Religion and War*. New York: Routledge, 2004, 43-46.

"Buddhism and South Asian Folklore," in Margaret Mills, ed. *South Asian Folklore Encyclopedia*. New York: Taylor and Francis, 2003, 80-82.

"Nepal: History," "Nepal: Sites," and "Kathmandu Valley" in William M. Johnson, ed. *Encyclopedia of Monasticism*. Chicago: Fitzroy Dearborn Publishers, 2000.

"Sangha," "Stûpa," "Ājîvika Sect," "Newar," "Nâgârjuna," and "Nirvâna," in Ainslie Embree ed. *Encyclopedia of Asian History*. New York: Macmillan, 1987.



### **MAJOR PAPERS PRESENTED**

#### 2013

Yale University, Himalayan Connections: Disciplines, Geographies, Trajectories...

An Interdisciplinary Workshop at Yale University, 3/9-10

"The Urban in the Himalayas and the Workings of Hindu-Buddhist Culture"

Conference at The New School, Everyday Religion and Sustainable Environments in the Himalaya, 3/7

"The *Punya* and *Pāp* of Pigeons: Everyday Religion, Material Culture, and Buddhist Activism for Public Health in Urban Kathmandu"

#### 2012

Ankara University Theology Department & Marmara University Theology Department (Istanbul), 5/28 and 5/30

"Moving Beyond Euro-American Biases in the Study of Religion: The Case of Buddhism"

Fulbright Commission Public Lecture, Colombo, Sri Lanka, 5/5

"Sri Lanka Reformist Buddhism in the Himalayas: Chittadhar Hridaya's *Sugata Saurabha*"

Fulbright Commission Public Lecture, Kathmandu, Nepal 3/29  
“*Sugata Saurabha* by Chittadhar Hridaya: A Modern Masterpiece of Buddhist Literature and Its Utopian Vision for Nepal”  
Social Science Baha, Patan, Nepal (with Subarna Man Tuladhar), 3/5/2012  
“Chittadhar Hridaya’s *Sugata Saurabha*: The Known and Unknown in the Epic’s Composition ”  
Department of Indian Philosophy and Buddhist Studies, Tokyo University, 1/25  
&  
Graduate School of Asian and African Area Studies, Kyoto University, 1/30  
"Sugata Saurabha: An Epic Poem from Nepal on the Life of the Buddha by Chittadhar Hridaya"

## 2011

Harvard University Buddhist Studies Forum, January 31, 2011  
"Tracking Buddhist Modernity in 20th Century Nepal: The Sources for Chittadhar Hridaya's *Sugata Saurabha*"

Asian Studies Association Annual Meetings, Honolulu, 4/1/2011  
“Politics and Poetics in Chittadhar Hridaya's: *Sugata Saurabh* from Nepal”

## 2010

Worcester Art Museum Professors’ Night Talks Program for Consortium Faculty, Nov. 16  
“Right Before Your Eyes: Where East Met West Long Ago”

Numata Invited Lecture at the University of Toronto, 11/18/2010  
“The Buddha’s Life Retold in 20th Century Nepal: Contextualizing Chittadhar Hridaya’s Masterpiece, *Sugata Saurabha*”

Numata Invited Seminar at McMaster University, 11/19/2010  
“Reading the Buddhist Elements in *Sugata Saurabha*”

American Academy of Religion Annual Meetings, Atlanta, Oct 30  
“Reckoning the History of Newar Religion: Buddhist Sacred Threads and Sraddha”

Harvard University Conference, *Variations on Homa: From Vedic to Hindu and Buddhist* 10/2-3, 2010 “Homa Rituals in Newar Buddhism” Commentary on Full Performance”

Cantor Gallery Exhibit, *Pilgrimage and Faith: Buddhism, Christianity, Islam*. 2/16/2010. Gallery Talk: “Buddhist Material Culture.”

Respondent to Lecture by Trent Pomplun, “Inter-Religious Dialogue in Tibet: The Example of Ippolito Desideri, S.J.” Rehm Library, 2/18/2010.

Cantor Gallery Pilgrimage Exhibit Lecture Series, Rehm Library. 3/25/2010.  
“The Origins of Buddhist Pilgrimage: and its Practice in the Himalayan Region”

## 2009

Conference of South and Southeast Asian Association for the Study of Culture and Religion (SSEASR) in Denpasar, Bali 6/3-6/6/2009  
“Buddhism & Hinduism on Frontiers: Himalayas and SE Asia as Periphery Culture Zones”

The University of Hong Kong, Department of Fine Arts conference: Rethinking Visual Narratives from Asia: Intercultural and Comparative Perspectives, 6/8-6/9/2009  
"Avadānas in the Newar Buddhist Tradition of the Kathmandu Valley: Ritual Performances of Mahāyāna Narratives"

South Asian Studies Forum, Clark University, 4/13/2009  
"Religious Nationalism in South Asia: Deconstructing "Fundamentalism," Pluralism, and the 20th Century Trend to Demonize "The Other" "

## 2008

International Conference on Tibetology at the Namgyal Institute Gangtok, India  
"Sources and Sentiments in *Sugata Saurabha*, a mid-20<sup>th</sup> Century Narrative on the Buddha's Life from the Kathmandu Valley"

*Transpacific Forum on Issues, Challenges, and Opportunities in Global Education*,  
St. Thomas University, Miami

"A Campus Japanese Garden and Holy Cross Mission: A Path toward a Globalized for Humanities Education"

International Association of Buddhist Studies Biennial Meeting, Atlanta  
"Sources and Sentiments in *Sugata Saurabha*, a mid-Twentieth Century Narrative on the Buddha's Life from the Kathmandu Valley"

&

"Avadānas and Jātakas Domesticated in the Kathmandu Valley:  
Considerations on Newar Mahāyāna Buddhism in its Geo-cultural Context"

## 2007

South & Southeast Asian Studies Association Conference, Mahidol University, Thailand  
"Hindu-Buddhist Relations the Kathmandu Valley: Newar Buddhist Syncretism ?"

## 2005

International Association of Buddhist Studies Biennial Meeting, University of London  
"Buddhism, Cultural Politics, and Poetics: Notes on *Sugata Saurabha*, Chittadhar Hridaya's Life of the Buddha"

Buddhist Studies Institute, National Academy of Social Sciences, Beijing  
"Buddhism in Nepal and Buddhist Studies in North America"

## **FILM and VIDEO PRODUCTIONS:**

### **Educational Productions:**

"Celestial Bodhisattva Avalokiteshvara: Karunamaya in Newar Buddhism," (1996: 10 minutes)

"Buddhist Rituals at Burmese *Stūpas*" (1995: 12 minutes)

"*Daruma-san*: Annual Rituals of Amulet Renewal" (1994: 14 minutes)

"Images from a *Daruma-san* Exhibition" (1994: 10 minutes)

### **Research Productions:**

“The *Samyaka* Festival of 1980” (1992: 32 minutes)

“The *Samyaka* Festival of 1993” (1994: 34 minutes)

**Archival Films:**

Annotated Ethnographic Sequences from Kathmandu, 1987: (VHS Video)

(Smithsonian Institution: Human Area Film Archives, 1989)

1. *Mahâkâlî* Dance;
2. One Day in the Market;
3. *Gumlâ Pañca Dâna* in Kathmandu;
4. One Newar House;
5. *Dyah Lvâkegu*, 1987;
6. Pashupatinâtha: Hinduism in Modern Nepal;
7. Celebrations of the Buddha's Birthday, 1987.

Annotated Ethnographic Sequences from Nepal, 1980-2: (16mm Color Film)

(Smithsonian Institution: Human Area Film Archives, 1980)

1. The Twelve Year *Samyak* Festival, 1980;
2. Newar Ritual During the Solar Eclipse, 1980;
3. *Dyah Lvâkegu*, 1980: Festival to the Three Goddesses in Asan Tol, Kathmandu.

**World Religions Digital Archive: Co-Founder (1995-2011)**

[<http://www.humboldt.edu/~rsdia>]



Professor William Herbrechtsmeier (Humboldt State University) and I have created an archive of catalogued, digital images for Hinduism and Buddhism, posted on the WWW.

**PROFESSIONAL ACTIVITIES:**

American Academy of Religion

AAR Book Award Jury, History of Religions, 2014—

AAR Group "Tibetan and Himalayan Religions"; Steering Committee, 1996—2004;

Founding Co-chair, 1992-1996

Nepal Studies Association

Board of Directors, 1989-1999; Book Review Editor, *Himalayan Research Bulletin*, 1993-2004

Editorial Board for the journal *HIMALAYA*, 2008-2013

Advisor, Nepal Traditional Buddhist Association

Association for Asian Studies

International Association of Buddhist Studies



**DOCUMENTARY PHOTOGRAPHY:**

An archive of over 18,000 slides on India, Nepal, Southeast Asia, Japan, China, and the Himalayas. Extensive Ethnographic documentation of religion in the Kathmandu Valley.

Over five hundred, sixty photographs, including three cover photographs, have been published in textbooks, press catalogs, monographs, journals, and one postal stamp.

### **CURRENT WORK IN PROGRESS or IN PRESS**

#### Book Series Editor

*The Buddhist World Today* [Oxford University Press]

#### Books:

*Understanding Buddhism Through Biographies* (London: Wiley-Blackwell, forthcoming in fall, 2014)

#### Articles

“The *Punya* and *Pāp* of Pigeons: Everyday Religion, Material Culture, and Avenues of Buddhist Public Health Activism in Urban Kathmandu”

“The Himalayan Region as Depicted in Buddhist Popular Literature”

“Hindu-Buddhist Relations: Insights from Nepal and Newar Tradition”

#### Films:

“Buddhist Devotions at a Nepalese Stupa”; “*Puja*: Hinduism in Practice in Nepal”

“RICE: From Paddy Field to the Buddha’s Mouth”

### **ASIAN TRAVEL:**

India, Nepal, Pakistan, Afghanistan, Iran, Bhutan, Sri Lanka, Burma, Thailand, Cambodia, Singapore, Indonesia, China, Tibet Autonomous Region, Japan, Hong Kong, Bangladesh, Turkey

# Leonard W.J. van der Kuijp

## Curriculum Vitae

Professor of Himalayan and Tibetan Studies  
Harvard University,  
Department of South Asian Studies,  
1 Bow Street  
Cambridge 01238, USA  
email: vanderk@fas.harvard.edu

### I. Education

1. D. Phil. (1983), Universität Hamburg, Hamburg, Germany  
Faculty of Oriental Studies. Department for the History and Culture of In-dia; Concentration in Indology, Tibetology, Sinology and Philosophy  
  
*D.Phil. Dissertation, 1979*  
Universität Hamburg  
*Contributions to the History of Tibetan Buddhist Epistemology from the Eleventh to the Fifteenth Century*
2. Universität Bonn, Germany  
1976-1977  
Concentration in Tibetology, Mongol and Manchu
3. University of Saskatchewan, Saskatoon, Canada  
School of Arts and Sciences. Department of Far Eastern Studies  
1976, M.A.  
1975, B.A. Honors  
Concentration in Tibetology, Sinology, Indology, Philosophy and Mongol Studies

### II. Employment History

1. July 1995--, Harvard University, Professor of Tibetan and Himalayan Studies, Department of Sanskrit and Indian Studies; Chair as of February 1997
2. September 1992-July 1995, University of Washington, Associate Professor, Department of Asian Languages and Literature / Adjunct Associate Professor, Department of History
3. September 1988-1992, University of Washington, Assistant Professor, Department of Asian Languages and Literature
4. September 1987-88, University of Washington, Acting Assistant Professor, Department of Asian Languages and Literature
5. April 1985 - August 1987, Freie Universität Berlin, Wissenschaftliche Mitarbeiter, Institut für indische Philologie und Kunstgeschichte
6. March 1983 - March 1985, Research Associate, Deutsche Forschungsgemeinschaft, Nepal Research Center, Kathmandu
7. February 1980 - March 1983, Tibetologist and Deputy Director, Nepal Research Center / Nepal-German Manuscript Preservation Project

### III. Research Interests

1. Indo-Tibetan Buddhism
2. Tibetan Buddhist intellectual history
3. Tibetan-Mongol and Tibetan-Chinese relations

### IV. Grants and Honors

1. July-September 1992, 1993 - Research Grants: Committee on Scholarly Communication with China
2. June 1993-1998, MacArthur Fellowship
3. NEH Summer Institutes (with T. Lewis, Holy Cross College), 2002-9

### V. Visiting Professorships

1. Faculty of Letters, Kyoto University, 2002
2. Sciences religieuses, École Pratiques des Hautes Études, Paris, June-July, 2004
3. Guoxue yuan, Renmin University of China, Beijing, 2009-2111
4. Zhongguo xizang yanjiusuo, Sichuan University, Chengdu, December 2009-January 2010

### VI. Academic Publications

#### A. Books

1. *Contributions to the Development of Tibetan Buddhist Epistemology from the Eleventh to the Thirteenth Centuries* (Franz Steiner: Wiesbaden, 1983).
2. *The Kalacakra and the Patronage of Tibetan Buddhism by the Mongol Imperial Family* (Bloomington: Department of Central Eurasian Studies, Indiana University, 2004)
3. *An Early Tibetan Survey of Buddhist Literature. The Bstan pa rgyas pa nyi 'od of Bcom ldan ral*, with K.R. Schaeffer, *Harvard Oriental Series*, vol. 73 (Cambridge: Harvard University Press, 2009).
4. *Handbook of Tibetan Iconometry. A Guide to the Arts of the 17th Century*, with Chr. Cüppers, Ulrich Pagel, and Dobis Tsering Gyal (Leiden: Brill, 2012).
5. *Bcom ldan ral gri (1227-1305) on Buddhist Epistemology and Logic: His Commentary on Dignāga's Pramāṇasamuccaya*, with A. McKeown. *Wiener Studien zur Tibetologie und Buddhismuskunde*, Heft 80 (Wien: Arbeitskreis für Tibetsivhe und Buddhistische Studien Universität Wien, 2013).

#### B. Articles

1. "Phya pa Chos kyi seng ge's Impact on Tibetan Epistemological Theory," *Tibetan Studies*, eds. P. Kvaerne and M. Brauen (Zürich, 1977), 163-177.
2. "Phya pa Chos kyi seng ge's Impact on Tibetan Epistemological Theory" (expanded version of above), *Journal of Indian Philosophy* 5 (1978), 366-379.
3. "Introductory Notes to the *Pramāṇavārttika* Based on Tibetan Sources," *The Tibet Journal* 4 (1979), 6-28.
4. "Tibetan Contributions to the 'Apoha' Theory: The Fourth Chapter of the *Tshad ma rigs pa'i gter*," *Journal of the American Oriental Society* 99 (1979), 408- 422.
5. "On the Interpretation of *Kāvyādarśa* II:274," *Studien zur Indologie und Iranistik* 8/9 (1982), 69-76.
6. "Marginalia on Sa skya Paṇḍita's Oeuvre," *Journal of the International Association of Buddhist Studies* 7 (1984), 37-55.
7. "On the Authorship of the *Gzhung lugs legs par bshad pa* Attributed to Sa skya Paṇḍita," *Journal of the Nepal Research Centre* 7 (1985), 75-86.

8. "Some Recently Recovered Sa skya pa Texts: A Preliminary Report," *Journal of the Nepal Research Centre* 7 (1985), 87-94.
9. "A Text-Historical Note on *Hevajratantra* II:v:1-2," *Journal of the International Association of Buddhist Studies* 8 (1985), 83-89.
10. "Notes on the Transmission of Nāgārjuna's *Ratnāvalī* in Tibet," *The Tibet Journal* 10 (1985), 3-19.
11. "Studies in the Life and Thought of Mkhas grub rje I: Mkhas grub rje's Epistemological Oeuvre and His Philological Remarks on Dignāga's *Pramāṇasamuccaya*," *Berliner Indologische Studien* 1 (1985), 75-105.
12. "Bhāmaha in Tibet," *Indo-Iranian Journal* 28 (1986), 31-39.
13. "Sa skya Paṇḍita on the Typology of Literary Genres," *Studien zur Indologie und Iranistik* 11/12 (1986), 41-52.
14. "On the Sources for Sa skya Paṇḍita's Notes on the Bsam yas Debate," *Journal of the International Association of Buddhist Studies* 9 (1986), 147-153.
15. "Studies in the Life and Thought of Mkhas grub rje IV: Mkhas grub rje on Regionalisms and Dialects," *Berliner Indologische Studien* 2 (1986), 23-49.
16. "Ldong ston Shes rab dpal and a Version of the *Tshad ma rigs pa'i gter* in Thirteen Chapters," *Berliner Indologische Studien* 2 (1986), 51-64.
17. "An Early Tibetan View of the Soteriology of Buddhist Epistemology," *Journal of Indian Philosophy* 15 (1987), 57-70.
18. "Ngor chen Kun dga' bzang po on the Posture of Hevajra: A Note on the Relationship Between Text, Iconography and Spiritual Praxis," *Investigating Indian Art. Festschrift für H. Hertel* (Berlin, 1987), 173-177.
19. "The Abbatial Succession of Gsang phu ne'u thog Monastery from ca.1073 to 1250," *Berliner Indologische Studien* 3 (1987), 103-127.
20. "Additional Marginalia to Sa skya Paṇḍita's Oeuvre," *Berliner Indologische Studien* 3 (1987), 129-137.
21. "Two Early Sources for the History of the House of Sde dge," *Journal of the Tibet Society* 8 (1988), 1-20.
22. Chinese translation of no. 15 by Xiong Wenbin in *Guowai zangxue yanjiu yiwenji*, Vol.7, ed. Wang Yao (Lhasa: Xizang renmin chubanshe, 1990), 32-53.
23. "On the Life and Political Career of Ta'i si tu Byang chub rgyal mtshan (1302-?1364)," *Tibetan History and Language. Studies dedicated to Uray Géza on His Seventieth Birthday*, ed. E. Steinkellner (Wien, 1991), 277-327.
24. "Notes Apropos of the Transmission of the *Sarvadurgatipariśodhanatantra* in Tibet," *Studien zur Indologie und Iranistik* 16/17 (1992), 109-125.
25. "Dating the Two Lde'u Chronicles of Buddhism in India and Tibet," *Festschrift J. May; Asiatische Studien / Études Asiatiques* XLVI (1992), 468-491.
26. Translation of no.21 by Chen Qingying in *Guowai zangxue dongtai* [Chengdu] 6 (1992), 15-52.
27. Translation of no. 19 by Xiong Wenbin in *Guowai zangxue dongtai* [Chengdu] 6 (1992), 120-135.
28. "Two Courts of the 'Phags pa Era," *Zhongguo Zangxue / China Tibetology* (Beijing, 1992), 278-306 (unauthorized publication of an incomplete paper).
29. "Jayānanda. A Twelfth Century *Guoshi* from Kashmir Among the Tangut," *Central Asiatic Journal* 37 (1993), 188-197.
30. "Jambhala. An Imperial Envoy to Tibet During the Late Yuan," *Journal of the American Oriental Society* 113.4 (1993), 529-538.
31. "Two Mongol Xylographs (*hor par ma*) of the Tibetan Text of Sa skya Paṇḍita's Work on Buddhist Logic and Epistemology," *Journal of the International Association of Buddhist Studies* 16 (1993), 279-298.
32. "Fourteenth Century Tibetan Cultural History III: The Oeuvre of Bla ma dam pa Bsod nams rgyal mtshan (1312-1375), Part One," *Berliner Indologische Studien* 7 (1993), 109-147.
33. "Apropos of Some Recently Recovered Manuscripts anent Sa skya Paṇḍita's *Tshad ma rigs pa'i gter*," *Berliner Indologische Studien* 7 (1993), 149-162.
34. "Fourteenth Century Tibetan Cultural History I: Ta'i si tu Byang chub rgyal mtshan as a Man of Religion," *Indo-Iranian Journal* 37.2 (1994), 139-149.
35. "Apropos of Some Recently Recovered Texts Belonging to the *Lam 'bras* Teachings of the Sa skya pa and Ko brag pa," *Journal of the International Association of Buddhist Studies* 17 (1994), 175-201.
36. "On Some Early Tibetan *Pramāṇavāda* Texts of the China Nationalities Library of the Cultural Palace of Nationalities in Beijing," *Journal of Buddhist and Tibetan Studies* 1 (1994), 1-30.
37. "Fourteenth Century Tibetan Cultural History IV: *The Tshad ma'i byung tshul 'chad nyan gyi rgyan*: A Tibetan History of Indian Buddhist *Pramāṇavāda*," K. Bruhn *Festschrift* (Hamburg, 1994), 375-402.

38. "Fourteenth Century Tibetan Cultural History VI: The Transmission of Indian Buddhist *Pramāṇavāda* According to Early Tibetan *gsan yig*," *Asiatische Studien / Études Asiatiques* XLIX (1995), 919-941.
39. "'Baghsi' and Baghsi-s in Tibetan Historical, Biographical and Lexicographical Texts," *Central Asiatic Journal* 39 (1995), 275-302.
40. "Tibetan Historiography," *Geshe Sopa Felicitation Volume*, eds. J. Cabezón and R. Jackson (Ithaca: Snow Lion Press, 1996), 39-56.
41. "Ornate Poetry and Poetics. Tibetan *Belles Lettres*: The Influence of Dandin and Ksemendra," *Geshe Sopa Felicitation Volume*, eds. J. Cabezón and R. Jackson (Ithaca: Snow Lion Press, 1996), 393-410.
42. "The Tibetan Script and Derivatives," *The World's Writing Systems*, eds. P.T. Daniels and W. Bright (New York, Oxford University Press, 1996), 431-441.
43. "On the Fifteenth Century Lho rong chos 'byung by Rta tshag Tshe dbang rgyal and Its Importance for Tibetan Political and Religious History," *Aspects of Tibetan History, Lungta* 14 (2001), 57-76.
44. "A Treatise on Buddhist Epistemology and Logic Attributed to Klong chen Rab 'byams pa (1308-1364) and Its Place in Indo-Tibetan Intellectual History," *Journal of Indian Philosophy* 31 (2003), 381-437.
45. "U rgyan pa Rin chen dpal (1230-1309) Part Two: For Emperor Qubilai? *His Garland of Tales about Rivers*," *The Relationship between Religion and State (chos srid zung 'brel) in Traditional Tibet*, ed. Ch. Cüppers (Lumbini, 2004), 299-339.
46. "The Dalai Lamas and the Origins of Reincarnate Lamas," *The Dalai Lamas: a Visual History*, ed. M. Brauen (Chicago: Serindia, 2005), 5-34.
47. "The Earliest Indian Reference to Muslims in a Buddhist Philosophical Text of circa 700," *Journal of Indian Philosophy* 34 (2006), 169-202.
48. "On the Composition and Printings of the Deb gter sngon po by 'Gos lo tsā ba gzhon nu dpal (1392-1481)," *Journal of the International Association of Tibetan Studies* 2 (2006), 1-46.
49. "The Names of 'Gos Lo tsā ba Gzhon nu dpal (1392-1481)," *The Paṇḍita and the Siddha. Tibetan Studies in Honor of E. Gene Smith*, ed. R. Prats (Dharamsala: Amnye Machen Institute, 2007), 279-85,
50. [with Rachel M. McCleary] "The Formation of the Rise of the Tibetan State Religion: The Geluk School 1492-1642," Center for International Development, Kennedy School, Harvard University, Working Paper no. 154.
51. "On the Authorship and Date of the Ecclesiastic Chronicle *Chos 'byung rin po che'i gter mdzod bstan pa gsal bar byed pa'i nyi 'od*," *Tibetstudien. Festschrift fuer Dieter Schuh zum 65. Geburtstag*, ed. P. Maurer and P. Schwieger (Bonn: Bierische Verlagsanstalt, 2007), 127-48.
52. "\*Nāgabodhi / Nāgabuddhi: Notes on the *Guhyasamāja* Literature," *Pramāṇa-kīrti. Papers Dedicated to Ernst Steinkellner*, ed. H. Krasser et al. (Wien: Arbeits-kreis für Tibetische und Buddhistische Studien Universität Wien, 2007), 1002-22.
53. "Classification of Non-Authoritative Cognitive Processes (*tshad min*) in the Ngog and Sakya Traditions," *Buddhist Philosophy: Essential Readings*, ed. W. Edelglass and J. Garfield (New York: Oxford University Press, 2009), 218-23.
54. "Some remarks on the Meaning and Use of the Tibetan Word *bam po*," *Zangxue xuekan / Journal of Tibetology* 5 (2009), 114-132.
55. Chinese translation of no. 55, *Zangxue xuekan / Journal of Tibetology* 5 (2009), 133-149.
56. "On the Vicissitudes of Subhūticandra's *Kāmadhenu* Commentary on the *Amara-koṣa* in Tibet," *Journal of the International Association of Tibetan Studies* 5 (2009), 1-105.
57. "*The Market Approach to the Rise of the Geluk School, 1419-1642*," [with R.M. McCleary] *Journal of Asian Studies* 69 (2010), 149-80.
58. "*Za hor and Its Contribution to Tibetan Medicine, Part One: Some Names, Places, and Texts*," *Zangxue xuekan / Journal of Tibetology* 6 (2010), 21-50.
59. "*The Tibetan Expression 'bod wooden door' (bod shing sgo) and its probable Mongol Antecedent*," *Historical and Philological Studies of China's Western Regions [Wang Yao Festschrift ed. Shen Weirong]* 3 (2010), 89-134.
60. "*Faulty Transmissions: Some Notes on Tibetan textual Criticism and the Impact of Xylography*," Edition, éditions. l'écrit au Tibet, évolution et devenir, ed. A. Chayet et al. (München: Indus Verlag, 2010), 441-463.
61. "A Hitherto Unknown Tibetan Religious Chronicle from probably the Early 14th Century," *Zangxue xuekan / Journal of Tibetology* 7 (2011), 69-91.
62. "On the Edge of Myth and History: *Za hor*, its Place in the History of Early Indian Buddhist Tantra, and Dalai Lama V and the Genealogy of its Royal Family," *Studies on Buddhist Myths: Texts, Pictures*,

- Traditions, and History, ed. Wang Bangwei, Chen Jinhua, Chen Ming (Shanghai: Zhongxi shuju, 2013), 114-164.
63. "Some Remarks on the Textual Transmission and Text of Bu ston Rin chen grub's *Chos 'byung*, a Chronicle of Buddhism in India and Tibet," *Revue d'Etudes Tibétaines*, no. 25 (2013), 115-193.
  64. "Notes on Jñānamitra's Commentary on the *Abhidharmasamuccaya*," *The Foundation of Yoga Practitioners. The Buddhist Yogācārabhūmi Treatise and Its Adaptation in India, East Asia, and Tibet*, ed. U.T. Kragh (Cambridge: Harvard University Press, 2013), 1388-1429.
  65. "Further Notes on the *Bodhicittavivaraṇa* and Some Comments on Its Verses 4-5: Apropos of a Non-Buddhist Ontological Commitment," *Historical and Philological Studies of China's Western Regions* [K. Sagaster Festschrift ed. Shen Weirong] 6 (2013), 431-450.
  66. "Gu ge Paṅ chen Grags pa rgyal mtshan dpal bzang po (1415-86) on the *Nyi ma'i rabs* (\**Sūryavaṃśa*) and the Tibetan Royal Families," *Nepalica et Tibetica. Festgabe für Christoph Cüppers, Band 1*, ed. F.-K. Ehrhard and P. Maurer (Andiast: International Institute for Tibetan and Buddhist Studies, 2013), 325-335.
- C. Encyclopedia Articles**
1. "Tibetische Literatur," *Neues Handbuch der Literaturwissenschaften. Süd- und Zentral-asiatische Literaturen*, Bd.24, Herausgeber, G. Ehelers (Wiebelsheim: Aula-Verlag, Wiesbaden, 2002), 115-131.
  2. "Tibetan Law," *Encyclopedia of Legal History*, ed. S.N. Katz (New York: Oxford University Press, 2009).
- D. Introduction to Facsimile Edition**
1. *Introduction, An Ancient Commentary on Dharmakīrti's Pramanavinshcaya, Otani University Collection No.13971, Otani University Tibetan Works Series*, vol.II (Kyoto, 1989), 1-31.
- E. Review Articles**
1. "Miscellanea to a Recent Contribution to / on the Bsam yas Debate," *Kailash IX* (1984), 149-184.
  2. "Miscellanea Apropos of the Philosophy of Mind in Tibet: Mind in Tibetan Buddhism," *The Tibet Journal* 10 (1985), 32-43.
  3. "Apropos of a Recent Contribution to the History of Central Way Philosophy in Tibet: Tsong kha pa's Speech of Gold," *Berliner Indologische Studien* 1 (1985), 47-74.
  4. "A Recent Contribution on the History of the Tibetan Empire," *Journal of the American Oriental Society* 111 (1991), 94-107.
  5. "On the *Lives* of Śākyaśībhadra (?-?1225)," *Journal of the American Oriental Society* 114 (1994), 599-616.
  6. "The Yoke is on the Reader: A Recent Attempt at Studying Tibetan Jurisprudence," *Central Asiatic Journal* 43 (1991), 266-92.
  7. "Remarks on the 'Person of Authority' in the Dga' ldan pa / Dge lugs pa School of Tibetan Buddhism," *Journal of the American Oriental Society* 119 (1999), 646-72.
- F. Reviews**
1. *The Practice and Theory of Tibetan Buddhism*. By Geshe Lhundup Sopa and J. Hopkins. *Philosophy East and West* XXVII (1977), 462-466.
  2. *Verse-Index of Dharmakīrti's Works (Tibetan Version)*. By E. Steinkellner. *Philosophy East and West* XXIX (1979), 106-107.
  3. *Contributto allo Studio Biografico dei Primi Gter-Ston*. By R. Prats. *Journal of the International Association of Buddhist Studies* 6 (1983), 151-154.
  4. *Dag yig ngag sgron gyi rtsa 'grel*. By Dpal khang Lo tsā ba and Bstan 'dzin rgyal mtshan. *Indo-Iranian Journal* 23 (1985), 213-217.

5. *Snyan ngag me long gi spyi don sdeb legs rig pa'i 'char sgo*. By Tshe tan Zhabs drung. *Indo-Iranian Journal* 23 (1985), 212-213.
6. *Mi dbang rtogs brjod*. Ed. Zhuang Jin. *Journal of the American Oriental Society* 105 (1985), 321-322.
7. *Tibet Bon Religion*. By P. Kvaerne. *Acta Orientalia* 47 (1986), 202-208.
8. *Dge ldan legs bshad*. By Pañ chen Bsod nams grags pa. *Journal of the American Oriental Society* 106 (1986), 617-621.
9. *A Catalogue of the Stog Palaca Kanjur*. By T. Skorupski. *Acta Orientalia* 48 (1989), 153-156.
10. *A Study of Svātantrika*. By D. Lopez. *Bulletin of the School for Oriental and African Studies* (1989),
11. *The Entrance Gate for the Wise (Section III) - Sa skya Paṇḍita on Indian and Tibetan Traditions of Pramāṇa and Philosophical Debate*, 2 Vols. By D. Jackson. *Indo-Iranian Journal* 33 (1990), 214-221.
12. *Nepalese Manuscripts, part 1. Nevari and Sanskrit*. By S. Lienhard. *Journal of the American Oriental Society* 110 (1990), 540-541.
13. *Jñānagarbha's Commentary on the Distinction Between the Two Truths: An Eighth Century Handbook of Madhyamaka Philosophy*. By M. Eckel. *Journal of the American Oriental Society* 111 (1991), 402-405.
14. *Rong ston on the Prajñāpāramitā Philosophy of the Abhisamayālamkāra. His Subcommentary on Haribhadra's "Sphuṭārtha": A Facsimile Reproduction of the Earliest Known Blockprint, from an Exemplar Preserved in The Tibet House, New Delhi*. Ed. D.P. Jackson. *Journal of the American Oriental Society* 111 (1991), 584-588.
15. *A History of Modern Tibet, 1913-1951: The Demise of the Lamaist State*. By M. Goldstein. *Indo-Iranian Journal* 36 (1993), 269-272.
16. *The Pradumna-Prabhāvati Legend in Nepal and Jagatprakaśamallas Maladevasasi-devavyakhyananujaka*. By H. Brinkhaus. *Journal of the American Oriental Society* 112 (1992), 668-670.
17. *Udanavarga, Vol.3, Tibetischer Text*. By Champa Thupten Zongtse. *Journal of the American Oriental Society* 114 (1994), 124-126.
18. *Tshad ma sde bdun rgyan gyi me tog*. By Bcom ldan rigs pa'i ral gri. *Journal of the American Oriental Society* 114 (1994), 304-306.
19. *Xizang Wenwu Jingcai / Bod kyi rig dngos snying btus*. *Journal of the American Oriental Society* 114 (1994), 306-308.
20. *Studies in the Buddhist Epistemological Tradition*. Ed. E. Steinkellner. *Bulletin of the School of African and Oriental Studies* 57 (1994), 604-606.
21. *Tibetan Buddhism. Reason and Revelation*. Eds. S.D. Goodman and R.M. Davidson. *Bulletin of the School of African and Oriental Studies* 58 (1995), 592-593.
22. *Recognizing Reality. Dharmakīrti's Philosophy and Its Tibetan Interpretations*. By G.B.J. Dreyfus. *Journal of Asian Studies* 56 (1997), 1083-1086.
23. *Chinesischer und Tibetischer Buddhismus im China der Yüanzeit*. By H. Franke. *Journal of Asian Studies* 57 (1998), 255-8.
24. *Buddhism and Language. A Study of Indo-Tibetan Scholasticism*. By J.I. Cabezón. *Journal of the American Oriental Society* 118 (1998), 563-7.

## Maureen (Mimi) Stephens

Maureen (Mimi) Stephens

(b) (6)

(b) (6) cell

Mimi\_Stephens@brown.edu

**Summary:** Twenty-two years of administering globally-focused professional development programs for K-12 educators in a University continuing education setting.

### **Education**

Clark University, Worcester, Massachusetts 1988  
Master of Arts, International Development and Social Change  
*Full University Scholarship*

### **Professional Positions**

*Director of Professional Development*

*Research Associate, Watson Institute for International Studies*

**The Choices Program, Brown University** 2011-Present

- Provide professional development for high school social studies teachers nationwide on the use of Choices material
- Recruit and develop a national cadre of “Choices Teaching Fellows”

*Director*

1989-2010

**Teachers Center for Global Studies, Clark University, Worcester, MA**

- Solicit, write and maintain grants to maintain Center’s existence on “soft funds”
- Develop and coordinate 30 hours of new internationally-focused programs yearly
- Recruit seminar participants and review educator Implementation Plans
- Organize and direct the Massachusetts State Geography Bee, serving 100 students, parents and teachers each year

*Assistant Director*

2008-June 2010

*Consultant*

1999-2008

**Five College Center for East Asian Studies (FCCEAS), Smith College, Northampton, MA**

- Oversaw the administration of six yearly NCTA seminars and other professional programs throughout New England and New York.
- Planned and lead annual three-week study tours in East Asia
- Wrote grant proposals and grant reports
- Monitored and developed budgets
- Represent Center at professional conferences and meetings

*Maureen Stephens, page 2*

**Grants Awarded or Administered**

**Fulbright Hays Group Projects Abroad**, 2009, named project director of four-week study tour to Japan for educators, FCCEAS

**United States Japan Foundation**, 2009, wrote grant and directed project at FCCEAS

**Freeman Foundation**, 1999 – Present, Funding to the Clark Teachers Center as well as FCCEAS

**National Geographic Educational Foundation**, 2004- Present, Write and administer grants to the Clark Teachers Center

**National Endowment for the Humanities**, 2002, 2004, 2006, 2008, 2011,  
Co-administer four-week *Cultures and Religions of the Himalayan Region* Seminar at Holy Cross College

**Massachusetts State Legislature**, 1989- present, Write and administer funds to the Clark Teachers Center

**Massachusetts Department of Education**, 1999 and 2000, Wrote and administered funds to the Clark Teachers Center

**Massachusetts Foundations for the Humanities**, 1996, Wrote and administered funds to the Clark Teachers Center

**Experience Abroad**

Study tour leader in Japan and Korea 2007, 2009

Study tour leader in Japan 2003, 2005, 2010

Study tour leader in China 2006, 2010

Study tour participant in Southeast Asia 1994

College Semester in Kenya, 1983

Extensive Personal Travel

**References available on request**

NEH

From: Maureen Stephens <Mimi\_Stephens@brown.edu>

To: "tlewis@holycross.edu" <tlewis@holycross.edu>

Date: Monday - February 22, 2013 12:28 PM

Dear Prof. Lewis,

Thank you for inviting me to participate in your proposed NEH Summer Institute again. My resume is attached. This high quality Institute is always received positively by all of the participants, and I am sure many teachers, having heard about the Institute from previous participants, will be eager to participate.

I would be happy to serve again as the curriculum coordinator. I will also plan to set up the curriculum resource library for the Institute and will begin now to look for new resources that might be added.

Please let me know if I can do anything else at this point. Once you are notified of funding, I would be happy to work with you to promote the Institute to teachers throughout the New England region.

Best regards,

Mimi Stephens

**Appendix 5.4: 2015 NEH Summer Institute Proposal:  
Guest Lecturers, Credentials and Letters of Commitment**

**Roster of Guest Expert Lecturers**

Naresh Bajracarya

Dina Bangdel

Naomi Bishop

Peter Burleigh

Sienna Craig

Caner Dagli

Lauren Hartley

Paula Newburg

Charles Ramble

Anne de Sales

Kurtis Schaeffer

Mat Schmalz

Cristina Scherrer-Schaub

Sarah Shneiderman

Narayan Kaji Shrestha

David Smith

Yudru Tsomo

Samrat Upadhyay

Michael Witzel

Keiko Yamanaka

Acceptance of the invitation

From: Naresh Man Bajracharya (b) (6)

To: Todd Lewis <tlewis@holycross.edu>

Date: February 23, 2014 7:58 AM

Dear Prof. Lewis,

Thank you for inviting me to participate in your proposed NEH Summer Institute, "Religions, Literatures, and Arts of Tibet and the Himalayan Region."

I would like to confirm my interest in participating again.

Sincerely,

--

Naresh Man Bajracharya  
Fulbright Scholar-In-Residence  
Department of Art History  
Virginia Commonwealth University  
922 W. Franklin Street  
Richmond, VA 28284-3046, USA  
Phone: 804-617-3817  
Fax: 804-828-7468

**NARESH MAN BAJRACHARYA**  
**Professor NARESH MAN BAJRACHARYA (Ph. D.)**  
Central Department of Buddhist Studies  
Tribhuvan University, Kirtipur  
(b) (6), MP (b) (6); Res (b) (6)

**Professional Experience:**

2009-2010

(Aug.1-June30) Fulbright Scholar-in-Residence, Department of Art History  
Virginia Commonwealth University, Richmond, VA

2002-2009: Head, Central Department of Buddhist Studies,  
Tribhuvan University, Kathmandu, Nepal

2000-2002: Founder-Head, Post-Graduate Diploma in Buddhist Studies,  
Dept. of Nepalese History, Culture and Archaeology  
Tribhuvan University, Kathmandu, Nepal

1998-2000: Lecturer for Buddhist Studies, Dept. of Nepalese History, Culture, Archaeology  
Tribhuvan University, Kathmandu, Nepal

1997-1999 : Founder-Member and Lecturer, Department of Buddhist Philosophy,  
Mahendra Sanskrit University, Kathmandu, Nepal

1990-1992 : Instructor, Buddhist Rituals and Methods  
Mahendra Sanskrit University, Kathmandu, Nepal.

**Education:**

Doctor in Philosophy (Ph.D.) in Buddhist Studies

Department of Buddhist Studies, University of Delhi, Delhi, India. 1998

Ph.D. Dissertation: "A Critical Edition and Study of *Srisampurna Cakrasamvarasamadhi*"

M.Phil. in Buddhist Studies,

Dept. of Buddhist Studies, University of Delhi, Delhi, India. 1995

M. Phil. Dissertation: "History of Buddhism in Nepal (464AD to 1199AD)"

M.A. in Buddhist Studies,

Dept. of Buddhist Studies, University of Delhi, Delhi, India. 1993

Certificate in Tibetan Language & Literature

Dept. of Buddhist Studies, University of Delhi, Delhi, India.1991

**Publications:**

***Books: Ritual and Iconographic Texts in Sanskrit***

Editor, *Durgatiparisodhana Samadhi* (Kathmandu: Baburatra Tuladhar), 1988

Editor, *Gurumandalarcana Puja Vidhi* (Kathmandu: Iswarman Singh), 1989

Editor, *Vastu Puja: Sutrapatana Vidhi* (Kathmandu: Ganeshman Manandhar), 1990

Editor, *Vajrayogini Visuddhi Stotra* (Kathmandu: Purvasevakhalaka), 2001

Editor, *Caryagiti Visuddhisamgraha* (Kathmandu), 2003

Editor, *Dharmasamgraha Bhasya*, Vol 1. (Kathmandu), 2005

*Buddhism in Nepal* (Delhi: Eastern Book Linders), 1998

*Pancha Buddha* (Kathmandu: Pancaratna Vajracharya), 2003

*Homanirdesa* (Kathmandu: Triratna Prakshan), 2006

*Sriheruka Trisamadhi*, (Tri-ratna publication), 2007

*Vajrayana*, (Tri-ratna publication), 2012

*Vajrayana Nepa*, (Tri-ratna publication), 2012

**Major Book Chapters and Articles: English**

- "Buddhism and Bajracharya Tradition," *Samarpana*, University of Delhi, 1992.
- "Buddha and His Contemporary Thinkers," *Samarpana*, Souvenir, University of Delhi, 1994.
- Book Chapter: "Srisamvarodayatantrarah: A Brief Introduction and Text Edition up to 4 chapters," Kulshreshtha, Sushma, ed. *Gems of Buddhism*, Delhi, 1996.
- "Introducing The Samadhi Literature," Bulletin of Institute of Buddhist Studies, Ryukoku University, no 40, Ryukoku University, Kyoto, Japan.
- "The Hand Gesture of Vairocana Buddha: A Case Study," *Conference Proceedings: The International Academic Conference of the Korean Association of Hoe-dang Studies*, Korean Buddhist Jingak Order, Seoul, Korea
- "Concept of Triratna Mandala in Nepalese Buddhism," *Tribodhi*, Tribhuvan University, Nepal

- “Bhiksuni Order in Nepal” (Newari), The *Dharmakirti*, Year 22, No.1, 4th May, 2004, Kathmandu
- “Impact of Pancagandakacakra in Nepalese Buddhist Society, *Viswa Shanti Pustakalaya*, 2004.

### Select Recent Conference Papers and Public Lectures (National & International)

2012:

- Variations on Homa, from Vedic to Hindu and Buddhist, Harvard University
  - Ritual, Meditation & Talk on the Occasion of Buddha’s Birthday, Nepal Educational & Cultural Center (NECC), Pashupati-Buddha Mandir in Lanham, Maryland (May 27)
  - Workshop on “Gurumandalarcana Text” and Caitya Pratistha Ritual, Univ of Chicago
  - Newa Buddhism (Unique features, Prevailing practices and text), University of Chicago,
  - Social Structure and Culture of Nepal, Bluefield State Collage, Beckely, West Virginai,
  - Nepal Today, Concord University, Beckely, West Virginai, USA (April 19)

2010-2011:

- Buddhism in Asia, Bluefield Collage, Beckely, Virginai, USA (April 19)
- Vajrayana Buddhism in Nepal: The Prevaling Practices, McDinial Collage, Maryland,
- Vivifying the Scared: Art and Consecration Rituals in Buddhism, 2nd Annual Powell-Edwards Lecture in Religion and the Art, Virgina Commonwealth University
- Buddhist Education Through Ritual: Karunamaya Vrata in Newar Buddhism, Cornell University, New York, USA (March 29)
- Dyo thayegu: Chaitya making ritual demonstration, Holycross Collage, MA, USA
- Dasakarma: Ten Passages of Life in Newar Buddhism, University of Toronto, Toronto, Canada
- Vrata: Practice of Buddhist Ethic in Newar Buddhism, McMaster UiversitySevenfold Supreme Offering Ritual demonstration, VCU,VA,USA (March 4)

2009:

“Vajrayan Buddhist Art and Ritual”, George Mason University, Fairfax Virginia

“Nepalese Esoteric Buddhism and Sadakhsari Mantra Practice”, Key Note Speech, International Seminar, Tribhuvan University, Nepal; Gingak Buddhist Order, South Korea and JGO Nepal

“Vajradhatu Mandala (color sand) Drawing” and “Talk on the Mandala”, Center for Buddhist Studies, University of California, Berkeley, CA, USA (Nov. 11)

2008:

“Buddhist Ethics and Education,” International Association of Buddhist Universities, Thailand

“Seven Fold Supreme Offering: A Mahayana Ritual and Meditation,” Ekoji Center, Virginia

“Buddhist Life-Cycle Rituals,” Newah Association of America, Washington DC

"A Brief introduction to Buddhism of Nepal (Nepalese Buddhism)," 2008 Korean Conference of Buddhist Studies, Korean Association for Buddhist Studies, South Korea

"Buddhism and Peace Education," A Special Talk, Uduck University, South Korea

### Languages:

Fluent in Newari, Classical Newari, Nepali, Sanskrit, Hindi

Re: Invitation for 2015 NEH Summer Institute for K-12 Teachers

From: Dina Bangdel <dbangdel@vcu.edu>

To: Todd Lewis <tlewis@holycross.edu>

Date: February 23, 2014 3:02 PM

Dear Professor Lewis:

Thank you for inviting me to participate in your proposed 2015 NEH Summer Institute, "Religions, Literatures, and Arts of Tibet and the Himalayan Region." I would like to confirm my interest in participating again. Please find attach my CV.

Sincerely,

Dina Bangdel

# DINA BANGDEL

Associate Professor  
Department of Art History  
Virginia Commonwealth University  
922 W. Franklin Street, Richmond, VA 23233  
(804) 628-7037 (o); (b) (6) (h) [dbangdel@vcu.edu](mailto:dbangdel@vcu.edu)

## **EDUCATION:**

1999. The Ohio State University, Ph.D., History of Art.

Specialization: South Asian and Himalayan Art

1991 University of Wisconsin-Madison, M.A., South Asian Religion and Philosophy

1989 Bryn Mawr College, Pennsylvania, B.A., History of Art. 1989, *Cum Laude*.

## **Select Publications**

*Pilgrimage and Faith: Buddhism, Christianity, and Islam*. Edited by Virginia Raguin and Dina Bangdel, with F.E. Peters. Exhibition Catalogue. Chicago: Serindia Publications, 2010.

"Contemporary Nepali Art: Narratives of Modernity and Visuality." In *Nepal: Nostalgia and Modernity*. Edited by Deepak Shimkhada. Marg Publications, 2009

Editor, *Sculpture of King Jayavarma and the Varma Dynasty of Nepal*. (Nepali). Kathmandu, Nepal: Mandala Publication, 2005.

*Against the Current: Life of Lain Bangdel, Painter, Writer, and Art Historian of Nepal*, with Don Messerschmidt. Bangkok: Orchid Press. 2004.

*Circle of Bliss: Buddhist Meditational Art*. with John. C. Huntington. Foreword by Robert A.F. Thurman. Columbus and Chicago: Columbus Museum of Art and Serindia Publications, 2003. *Finalist. 2005 Alfred Barr Jr. Award. College Art Association*.

"Art in the Ritual Context: The Chakrasamvara Tradition in Newar Buddhism," *Orientalism*, Vol. Volume 34 - Number 8 - October 2003

"Goddess at the Periphery, Goddess at the Center: Goddess Jnanadakini in Nepal", *Orientalism*, Vol 33, Number 10, December 2002.

"A Case Study in Religious Continuity: The Nepal-Bengal Connection." with John. C. Huntington. *Orientalism*, Vol. 32. Number 7. September 2001

"Vajrayana Buddhism: India;" "Vajrayana Buddhism in Nepal;" "Visual Arts: Buddhism: Nepal;" *Encyclopedia of Monasticism*. Chicago: Fitzroy Dearborn Publishers, 2000.

## **Forthcoming Publication:**

*Buddhist Architecture of Nepal: The Arts of Newar Buddhism*. Chicago: Serindia Publications. (forthcoming. Under contract).

Editor, *Cambridge History of Religious Architecture: Buddhism* (Forthcoming; under contract).

(b) (4)

Edited volume. Forthcoming.

## **Select Paper Presentations**

- Nov 2009 "Tradition and Continuity: Ritual Masters and Transmission in Nepalese Buddhism." *International Conference of Buddhist Studies*. Tribhuvan University, Nepal. Nov. 23-24, 2009
- April 2009 "Packaging the Naked Buddhas: Iconographies of Tourist Art in the Himalayas." *Annual Conference of South Asian Studies Association*. U.of South Florida. April 3-5.
- Nov 2008 "Blessing of the Goddess: Politics, Religion, and the Kumari Cult." Panel: Buddhism in the South Asian Context: What Can Newars Teach Buddhist Studies? 2008 *Annual Conference of American Academy of Religion*. Chicago. Nov. 1-3. (national)

- Oct 2008 "Tourism and Buddhist Art: Cultural Imaginings and New Genres." Symposium in Honor of Susan L. Huntington. Ohio State University, Department of History of Art, Oct 3 and 4, 2008.
- July 2008 "Video Podcasting and Art History: Teachers as Learners, Learners as Teachers in the Digital World." Third International Conference on THE ARTS IN SOCIETY. Birmingham Institute of Art and Design.
- March 2008 "Garden of Dreams: Rebuilding Neo-Classical Tastes of Rana Nepal." *Annual Conference of South Asian Studies Association*. Claremont McKenna Graduate University, Claremont, CA. March 29-30, 2008 (national)
- Jan 2008 "Teachers as Learners, Learners as Teachers: Reflecting on the Digital Disconnect.," 2008 *EDUCAUSE Learning Initiative (ELI) Annual Meeting*. San Antonio, Texas. January 29.
- June 2007: "Pilgrimage and Identity: Pitha Puja Rituals and Sacred Landscape in Newar Buddhism." Conference: The Map and The World: Buddhist Notions of Cosmology and Geography. Organized by University of California-Riverside and National Museum of Thailand (Bangkok). Bangkok, Thailand. June 22-23, 2007.
- Mar 2007: "Re-Defining Shangrila: Modernity and Cultural Identity in Contemporary Tibetan Art." Paper delivered at *American Committee of Southern Asian Art (ACSAA) Symposium XII*. San Francisco, CA. March 2-4, 2007.
- Aug 2006: "Imagining Self and the Other: The Iconography of Tourist Art in Nepal." *35th Annual Conference on South Asia, University of Wisconsin – Madison*. Panel Chair: Art and Narratives of Cultural Identity.
- March 2006: "Pleasures of Viewing: Agency, Power, and the Politics of Display in Buddhist Art." *Symposium: Religion Matters: Art and Politics*. College of Holy Cross, Worcester MA.

## **Exhibitions**

- Co-Curator "Pilgrimage and Faith: Buddhist, Christianity, and Islam"**  
**First Venue:** Iris and B. Gerald Cantor Gallery, College of the Holy Cross, MA  
 Spring 2010. January 25-April 10  
**Second Venue:** Loyola University Museum of Art, Loyola University, Chicago IL,  
 Fall 2010 August 20 – November 30.  
**Third Venue:** Richmond University Museums of Art, University of Richmond, VA  
 January-April 2015  
**Fourth Venue:** Tibet House or Rubin Museum (tentative), New York City
- Co-Curator "Circle of Bliss: Buddhist Meditational Art"**  
**Fall 2003-2004**  
 Co-curator with John C. Huntington, The Ohio State University  
 Organized by: Los Angeles County Museum of Art and Columbus Museum of Art  
Venues: Opening in Los Angeles, October 2003 – January 2004

NEH INSTITUTE

From: Naomi Bishop <naomi.bishop@csun.edu>

To: Todd Lewis <tlewis@holycross.edu>

Date: February 21, 2014 9:24 PM

Dear Prof. Lewis,

Thank you for inviting me to participate in your proposed NEH Summer Institute, "Religions, Literatures, and Arts of Tibet and the Himalayan Region."

I would like to confirm my interest in participating again.

Sincerely,

Naomi Bishop

An abbreviated Curriculum Vitae is attached below.

# **Naomi Hawes Bishop**

(b) (6)

*naomi.bishop@csun.edu*

## **Education:**

Univ. of California, Berkeley (Anthropology): 1968 (B.A.), 1972 (M.A.), 1975 (Ph.D.)

## **Academic Employment:**

January 2007 – present Professor *emeritus*, Anthropology, CSUN

September 1990 – December 2006 **California State University, Northridge**  
1990 – 2006 Professor of Anthropology (Dept. Chair: 1990 – 98)

January 1974 - August 1990 **University of Massachusetts/Boston, Anthropology**

Instructor (Jan. 1974 – Dec.1975)

Assist. Professor (Jan. 1976 – Aug. 1981)

Assoc. Professor w/ tenure, (Sept. 1981 – Aug.1990). (Dept. Chair: 1984 –1987)

## **Awards and Honors:**

2003 American Council on Education (ACE) Fellow, 2003-04 (Host institution: Portland State University, Portland, Oregon. Nine month residency.)

## **Grants:**

- 2000 U.S. Department of Education. “Title II: Teacher Quality Enhancement Grants, Partnership Grant (Co-Principal Investigator with Arlinda Eaton, Assoc. Dean, College of Education, CSUN) (\$1.4 million over five years to improve teacher training through the development and implementation of the Integrated Teacher Education Programs at CSUN)
- 1999 Stuart Foundation. Grant for four years of support for “California State University: 4 in 4 Teacher Education Program” (Co-Principal Investigator with Dr. Arlinda Eaton, Chair, Elementary Education, CSUN) (\$240,000 over four years for development of the Integrated Undergraduate Teacher Education Programs)
- 1998 Stuart Foundation. Grant to support design of Integrated Undergraduate Teacher Education Program (Co-Principal Investigator with Dr. Arlinda Eaton, Chair, Elementary Education, CSUN) (\$50,000 for development of a freshman cohort version of the Integrated Teacher Education Program)
- 1989 Wenner Gren Foundation for Anthropological Research research grant. (For field research in Nepal)
- 1990 National Geographic Society research grant. (For field research in Nepal)
- 1984 EARTHWATCH research grant. (w/ Dr. H. Jane Teas) (For field research in Nepal)
- 1968 National Institutes of Health Traineeship. (Five year doctoral support award)

## **Selected Publications: (Nepal-related)**

- 2007 *The Yolmo People of Melemchi, Nepal: Change and Continuity*. In **Globalization and Change in Fifteen Cultures**, Janice Stockard and George Spindler, eds., Belmont, CA: Thomson Wadsworth, pp. 199-224.
- 1998 **Himalayan Herders: A Case Study in Cultural Anthropology**. Fort Worth, Texas: Harcourt Brace. 192 pp.
- 1993 *Circular Migration and Families: A Yolmo Sherpa Example*, South Asia Bulletin, XIII (1-2): 59-66.

- 1989 *From Zomo to Yak: Change in a Sherpa Village*, Human Ecology, 17(2): 177-204. (Revised for **Case Studies in Human Ecology**, Daniel Bates and Susan Lees, eds., New York: Plenum Press, 1996)
- 1987 *A Decade of Stability in a Nepalese Macaque Population*, Journal of Mammalogy, 69 (1): 178-180. (Rod Johnson, Jane Teas, Naomi Bishop and Charles Southwick.)
- 1981 *Measures of Influence on Habitats of South Asian Monkeys*, International Journal of Primatology, 2 (2): 153-167. (Naomi Bishop, Sarah Blaffer Hrdy, Jane Teas and Jim Moore)
- 1979 *Himalayan Langurs: Temperate Colobines*, J. Human Evolution, 8: 251-281.
- 1978 **An Ever-Changing Place**. New York: Simon and Schuster. (with John Bishop)

**Films and Records:**

**Himalayan Herders DVD** (2004) includes 1996 film, with added

**Khmer Court Dance** (1992) Video, 90 mins. *Co-producer*. (with Sam-Ang Sam).

**Music From A Sherpa Village** (1974) LP Record Ethnic Folkways FE: 4320. Distributed by Smithsonian Folkways, Washington, DC. (with John Bishop)

**Presentations (representative selection):**

2008 *Cultural Traditions in the Tibeto-Burman Region*. National Endowment for the Humanities Institute on Himalayan Cultures and Religions for K-12 Teachers, College of the Holy Cross, Worcester, Massachusetts. July 2008. (Also August 2002; 2006)

2008 *Pastoralists In Queens, New York: A Himalayan Journey*. The Society of Woman Geographers Triennial Meeting, Chicago, Illinois. May 2008.

2003 *Pastoralism in Switzerland and the Nepal Himalaya*. The Society of Woman Geographers, Southern California Chapter, Los Angeles, California. May 2003.

**Professional Service: (selected)**

**President, Nepal Studies Association** 1992-1997 (elected to two terms)

**Advisory Board Member, Himalayan Arts Council**, Pasadena, CA 1993-2000

**Grant Evaluator:** National Science Foundation; National Geographic Society; National Institutes of Health; EARTHWATCH, LSB Leakey Foundation

Re: Invitation for 2015 NEH Summer Institute for K-12 Teachers: URGENT

From: "A. Peter Burleigh" (b) (6)

To: "Todd Lewis" <tlewis@holycross.edu>

CC: <vanderk@fas.harvard.edu>

Date: Friday - February 26, 2014 7:49 AM

Dear Professor Lewis:

I have received your invitation to participate in the 2015 NEH Summer Institute on Religions, Literature and Arts of Tibet and the Himalayan Region" in July. I would be interested in participating and thus accept your invitation.

Best wishes, A. Peter Burleigh (Ambassador, retired)

----- Original Message -----

## AMBASSADOR A PETER BURLEIGH

A. Peter Burleigh served as Ambassador and Deputy Representative of the United States to the United Nations from August 1997 until December 1999. He was Charge of the Mission from September 1998 to August 1999. Ambassador Burleigh represented the United States in the Security Council, the General Assembly, and at other major United Nations bodies. During his period in charge, the Security Council considered the Iraq, Kosovo, and East Timor crises along with many African issues.

Immediately prior to his New York post, Peter Burleigh served as the U.S. Ambassador to Sri Lanka and the Republic of Maldives (1995-1997). Ambassador Burleigh has held senior positions at the State Department including: Principal Deputy Assistant Secretary of State for Personnel (1992-1995), Coordinator of the Office of Counter-Terrorism, with the rank of Ambassador (1991-1992), Principal Deputy Assistant Secretary of State for Intelligence and Research (1989-1991); and Deputy Assistant Secretary of State, Bureau of Near Eastern and South Asian Affairs (1987-1989), with primary responsibilities for the Persian Gulf region. From 1985-1987 he headed the State Department office responsible for Iran and Iraq and, earlier in his career, he was deputy director for Saudi Arabia and the Gulf emirates. He has served in United States embassies in Nepal, Bahrain, and India, as well as Sri Lanka.

Peter Burleigh was born in Los Angeles, California on (b) (6) and graduated from Hollywood High School. He received his undergraduate degree from Colgate University in 1963, majoring in anthropology and sociology. He served in the Peace Corps (1963-1965) in Nepal, doing community development work in the far west of that country. He is fluent in Bengali, Hindi, Nepali, and Sinhalese.

Ambassador Burleigh joined the Foreign Service of the United States in 1967, after spending a year as a Fulbright scholar in Nepal. He is a member of the Asia Society, the American Academy of Diplomacy, and the American Foreign Service Association. He retired after 33 years of service in August 2000. In October 2000, he was awarded the Secretary of State's Distinguished Service medal and in December 2000, he was designated for a Presidential Distinguished Service Award by President Clinton. He continues to serve as advisor to the Carter Center, conducting Nepal country missions with the former President and others.

He lives in (b) (6)  
2/2010

From: Sienna Craig <Sienna.R.Craig@dartmouth.edu>

To: Todd Lewis <tlewis@holycross.edu>

Date: Friday - February 26, 2014 5:45 PM

Dear Todd,

From airport limbo, trying to get to Berlin for a workshop...Here is what you need. Best, S

Dear Prof. Lewis,

Thank you for inviting me to participate in your proposed NEH Summer Institute,

"Religions, Literatures, and Arts of Tibet and the Himalayan Region."

I would like to confirm my interest in participating again in 2015. I am also attaching a short version of my CV.

Sincerely,

Sienna Craig

>

## SIENNA RADHA CRAIG

Address: Department of Anthropology  
HB 6047 Silsby Hall  
Dartmouth College

Hanover, NH 03755 USA

Telephone: 603/ 646-9356  
Fax: 603/ 646-1140  
Email: [sienna.r.craig@dartmouth.edu](mailto:sienna.r.craig@dartmouth.edu)  
Website: [www.siennacraig.com](http://www.siennacraig.com)

### Education

1999 - 2006 Ph.D., Cultural and Medical Anthropology, Cornell University, Ithaca, NY  
Dissertation Title: *On the 'Science of Healing': Efficacy and the Metamorphosis of Tibetan Medicine.*  
2002 MA, Cultural Anthropology, Cornell University, Ithaca, NY  
1995 BA, Religious Studies, Brown University, *Phi Beta Kappa, Magna Cum Laude*  
1993 School for International Training, College Semester Abroad - Nepal

### Academic Appointment

July 2006 – Department of Anthropology  
Dartmouth College, Hanover, NH  
Associate Professor

### Current Teaching Program

2007 – present *Dartmouth Medical School*  
Medical Anthropology Elective  
2006 – present *Dartmouth College, Department of Anthropology*

- Introduction to Cultural Anthropology
- The Anthropology of Health and Illness
- Tibet and the Himalaya: Anthropological Perspectives
- Asian Medical Systems
- Anthropology and International Health
- Research Methods in Medical Anthropology
- First Year Seminar: The Values of Medicine

### Current Fellowships and Grants

2010-12 *Wenner Gren Foundation for Anthropological Research*  
International Collaborative Research Grant (fieldwork in Qinghai Province, China and US)  
2009-10 *Nelson A. Rockefeller Center for Public Policy and Social Sciences, Dartmouth College*  
Weiss Family Conference Grant (to support conference in Thimphu, Bhutan)  
2008-09 *Nelson A. Rockefeller Center for Public Policy and Social Sciences, Dartmouth College*  
Faculty Research Grant (fieldwork in Nepal)  
2007-2012 *Donald and Shelly Rubin Foundation*  
Himalayan and Tibetan Studies Curriculum Development Grant  
Author of five-year renewable grant awarded to Dartmouth College to augment curricular and extracurricular activities related to the Himalayan region.

### CURRENT APPLIED RESEARCH AND INTERNATIONAL DEVELOPMENT CONSULTING

2008 - present *World Health Organization / Institute of Pediatric Innovation*  
"Determining Patient and Provider Preferences to Guide Optimal Development of Pediatric Formulations",  
PI: Dr. Stephen Spielberg  
Medical anthropology researcher and consultant on a project to develop Work includes secondary research and qualitative data collection protocol development for a pilot study in Tanzania and two other East African countries (TBN).

2007-2010 *United Nations Development Committee / Global Environmental Facility (GEF)*  
 Small Grant Programme – Nepal No. NE/OP3/2/07/10  
 “Conservation, Cultivation and Sustainable Utilization of Medicinal Plants: Integrating *Amchis*’ Traditional Environmental Knowledge and Practices with Community-based Biodiversity Conservation, Sustainable Livelihoods, and Culturally Appropriate Health Care in Mustang District, Nepal.” Co-author and research collaborator; grant submitted on behalf of the Himalayan Amchi Association, which serves as chief implementation agency.

## Recent Publications

In Press “Taking the MINI to Mustang, Nepal: Methodological and Epistemological Reflections on a Qualitative Interview Tool.” *Anthropology and Medicine*.

Under Review “Migration, Social Change, Health, and the Realm of the Possible: Women’s Stories from Nepal to New York.” Submitted for review to *Anthropology and Humanism*.

Under Review “Like Clothes that Do Not Fit: Biopolitics and Global Governance in the Production of Tibetan Pharmaceuticals.” Submitted for review to *Anthropological Quarterly* 1/10.

2009 “Pediatric Therapeutics and Medicine Administration in Resource Poor Settings: A Review of Barriers and an Agenda for Interdisciplinary Approaches to Improving Outcomes. S. Craig, L. Adams, B. Campbell, S. Spielberg. *Social Science and Medicine*.

2009 “Global Pharma in the Land of Snows: Tibetan Medicines and Identity Politics Across Nations,” S. Craig and V. Adams. *Asian Medicine: Tradition and Modernity*, Amsterdam: Brill.

2009 “Pregnancy and Childbirth in Tibet: Knowledge, Perspectives, and Practices,” In H. Selin, ed. *Childbirth Across Cultures*, New York: Springer.

2008 *Horses Like Lightning: A Story of Passage through the Himalayas*. Boston, MA: Wisdom Publications.

2008 “Place and Professionalization: Navigating Amchi Identity in Nepal.” In L. Pordié, ed. *The World of Tibetan Medicine: Contemporary Trends in the Politics of Medical Knowledge and Practice*, London: Routledge, pp. 62-90.

2008 “From Butter Tea to Pepsi: A Rapid Appraisal of Food Preferences, Procurement Sources, and Dietary Diversity in a Contemporary Tibetan Township.” T. Dickerson, D. Fernandez, Topgyal, A. Samen, Geleg, Nyima, G. Pelto, S. Craig, T. Dye. *Ecology of Food and Nutrition*, 47(1): 229-253.

2007 “Informed Consent in Cross Cultural Perspective: The Case of Clinical Research in the Tibet Autonomous Region (TAR), PRC.” V. Adams, S. Miller, S. Craig, P.V. Le, et al. *Culture, Medicine and Psychiatry* 31:445-472.

2007 “How to Make Consent Informed: Possible Lessons from Tibet.” S. Miller, P.V. Le, S. Craig, V. Adams, C. Tudor, Sonam, Nyima, Droyoung, M. Cuomo, Lhakpen, and M. Varner. *Hastings Review / IRB Ethics and Human Research*, November – December issue, pp. 7-14.

2007 “Maternal and Neonatal Outcomes of Hospital Vaginal Deliveries in Tibet.” S. Miller, C. Tudor, Nyima, V.R. Thorsten, Sonam, Droyoung, S. Craig, P. Le, L.L. Wright, M.W. Varner. *International Journal of Gynecology and Obstetrics* 98: 217-221.

2007 “A Crisis of Confidence: A Comparison Between Tibetan Medical Education in Nepal and Tibet.” In M. Schrepf, ed. *Soundings in Tibetan Medicine: Anthropological and Historical Perspectives*. Proceedings from the 10<sup>th</sup> International Association of Tibetan Studies Meetings. Amsterdam: Brill, pp. 127-154.

## Committees, Membership, and Services to the Profession

2009 – present Society for Applied Anthropology – Fellow  
 2007 – present OneHEART – Medical Advisory Board Member ([www.onehearttibet.org](http://www.onehearttibet.org))  
 2007 – present Global Health Council – Member (Dartmouth College Faculty)  
 2006 – present Association of Nepal and Himalayan Studies – Executive Council Member  
 2006 – present Global Health Initiative, John Sloane Dickey Center, Dartmouth College – Steering Committee Member  
 2006 – present Association of Asian Studies – Member  
 2001 – present American Anthropological Association – Member  
 2001 – present Himalayan Amchi Association, Kathmandu, Nepal – Advisor

## Languages

Nepali (proficient written, fluent spoken)  
 Tibetan (proficient written, fluent spoken)

from: Caner K. Dagli <cdagli@holycross.edu>  
to: "Lewis, Todd" <tlewis@holycross.edu>  
date: Jan 2, 2014 at 10:02 AM  
subject: NEH 2015 Program Proposal

Caner K. Dagli  
to me

Dear Professor Lewis,

Thank you for the invitation to contribute to the proposed NEH Summer Institute, "Literatures, Religions, and Arts of the Himalayan Region." I would certainly like to participate.

I am attaching a two-page CV.

Sincerely,  
Caner Dagli

## Caner K. Dagli

2008-present Assistant Professor, College of the Holy Cross, Worcester, MA  
(on funded research leave Spring 2011).

2005-2008 Assistant Professor, Roanoke College, Salem, VA. (on leave AY 06-07)

2006-07 Interfaith Affairs Consultant, The Royal Hashemite Court of Jordan

### EDUCATION

2006 Ph.D. Princeton University, Dept. of Near Eastern Studies

2001 M.A. George Washington University, Dept. of Religion  
Specialization: Islam, concentration in Hinduism and Christianity

1996 B.A. Cornell University, Dept. of Near Eastern Studies,  
Concentration in International Relations

### BOOKS

Forthcoming *The HarperCollins Study Qur'an* (commentator, editor, contributor).

Forthcoming *Oxford Encyclopedia of Philosophy, Science and Technology in Islam*. Assistant Editor. Oxford University Press. 2014.

2004 *The Ringstones of Wisdom*. The Great Books of Islam Series, Kazi Publications/ABC International Group, Chicago, 2004.

### SELECTED ARTICLES AND BOOK CHAPTERS

Forthcoming "War and Peace in the Qur'an," *The Study Qur'an*, chief editor Seyyed Hossein Nasr, general editors Caner K. Dagli, Maria Dakake, Joseph Lumbard, HarperSanFrancisco, New York.

2010 "Spirituality and Other Religions: Meditations upon Some Deeper Dimensions of "A common Word Between Us and You," in *Muslim and Christian Understanding: Theory and Application of "A Common Word,"* edited by Waleed El-Ansary and David K. Linnan, Palgrave Macmillan, NY, 2010.

2007 "The Time of Science and the Sufi Science of Time," *Journal of the Muhyiddin Ibn 'Arabi Society*, vol. 41, 2007.

2004 "On Beginning a New System of Islamic Philosophy," *The Muslim World*, 94:1, 2004.

### SELECTED PRESENTATIONS

2010 "Islamic Economics," presented at Third Boston College Symposium on Interreligious Dialogue, "Interreligious Dialogue and Economic Development." Boston College, Oct, 7-9, 2010.

2010 *Building Bridges Seminar: Christian and Muslim Perspectives on Tradition and Modernity*, convened by the Archbishop of Canterbury, Georgetown University, May 2010.

2009 "Evangelicals and A Common Word," presented at the Annual Meeting of the Evangelical Theological Society, part of a panel discussion with evangelicals both for and against the Common Word initiative. New Orleans, November 18, 2009.

2009 "The Continuing Need for and Islamic Philosophical Ethics," presented at "The Muslim Ulama in the West, Bridges of Communication with Azhar," al-Azhar University, Cairo, Egypt.

2008 "Boundaries in Interfaith Dialogue for Muslim Authorities," presented at, "The Future of Christian-Muslim Relations: Where Do We Go From Here?" Georgetown University Prince Alwaleed Bin Talal Center for Muslim-Christian Understanding.

2007 "Islamic Movements of the 20<sup>th</sup> Century: The Naqshibandiyyah," at "Islam in Turkey Today," November 2- 3, 2007, Columbia University, New York.

2006 "Traditionalism and Fundamentalism," presented at "A Gathering of Hearts Illuminating Compassion," a meeting between His Holiness The Dalai Lama and Muslim Leaders, San Francisco, April 2006.

2003 "Mullā Şadrā's Principles of Quranic Exegesis," presented at "De Cordue a Ispahan: l'essor de la philosophie islamique après Averroes," Universite Marc Bloch, Strasbourg, France.

## AWARDS AND GRANTS

2011 El-Hibri Charitable Foundation. For support of the creation of the *HarperCollins Study Quran*, with funds going towards a leave for spring 2011 (\$47,650, out of total \$75,000 project grant).

2009-10 Institute for Religion and Civic Values Research Grant. For support of the creation of the *HarperCollins Study Quran*, with funds going towards a full leave for the academic year 2009-2010. (\$300,000 total, \$92,000 my portion)

2004-05 Fulbright Award for research in Istanbul, Turkey, September 2004 to June 2005. Competitive grant covering expenses for travel and residence in Turkey for the academic year (\$12,000).

2000-01 Andrew W. Mellon Fellowship in the Humanities. Competitive award granted to approximately 80 graduate students per year (\$41,000).

Re: Invitation for 2015 NEH Summer Institute for K-12 Teachers

From: "Lauran R. Hartley" <lh2112@columbia.edu>

To: <vanderk@fas.harvard.edu>

CC: Todd Lewis <tlewis@holycross.edu>

Date: February 22, 2014 8:45 AM

Dear Prof. Lewis,

I am very happy to learn that you and Professor van der Kuijp might again organize the NEH Summer Institute. It has been an honor to participate in your previous workshops and to engage with such interesting and motivated high school teachers. And, shall I mention? As a parent of an inquisitive eight-year old, I now especially value the intensive training and support in global education that such workshops offer to the educators of our children.

So, I thank you twice for inviting me to participate in your proposed NEH Summer Institute, "Religions, Literatures, and Arts of Tibet and the Himalayan Region" for 2015 -- and confirm here my strong interest in participating again in this meaningful exchange. Attached please find a copy of my curriculum vita for your application purposes.

Sincerely,

Lauran R. Hartley, Ph.D.  
Tibetan Studies Librarian  
C.V. Starr East Asian Library  
300 Kent Hall; MC3901  
Columbia University  
New York, NY 10027  
(212)854-9875

## Lauran R. Hartley

C.V. Starr East Asian Library  
300 Kent Hall; MC3901  
Columbia University  
New York, NY 10027  
(212)854-9875  
lh2112@columbia.edu

## Education

### INDIANA UNIVERSITY

Bloomington, IN

Ph.D., 2003. Tibetan Studies, Department of Central Eurasian Studies. Minors: East Asian Studies, Comparative Literature, Central Asia. Dissertation: "Contextually Speaking: Tibetan Literary Discourse and Social Change in the People's Republic of China (1980-2000)."

M.A., 1998. Tibetan Studies. Thesis: "A Socio-Historical Study of the Kingdom of Sde-dge (Derge, Kham) in the Late Nineteenth Century: *Ris-med* Views of Alliance and Authority."

### NORTHWESTERN UNIVERSITY

Evanston, IL

B.S., 1985. Dual major in Political Science and Communication Studies.

## Publications

Editor, *Modern Tibetan Literature and Social Change* (Durham: Duke University Press, 2008).

Co-founder, *Bya-ra: A Tibetan Research Database*. Online database of more than 10,000 bibliographic records of Tibetan-language research articles published in the PRC; [www.latse.org/byara/index.html](http://www.latse.org/byara/index.html).

"Ascendancy of the Term *rtsom-rig* [literature] in Tibetan Literary Discourse." In *Contemporary Tibetan Literary Studies*, ed. by Steven J. Venturino. *Proceedings of the Tenth Seminar of the International Association for Tibetan Studies*, held at Oxford University, Sept. 6-12, 2003. Leiden: Brill Academic Publishers, 2007, 1-22.

Review of *Tibetan Songs of Realization: Echoes from a Seventeenth-Century Scholar and Siddha in Amdo*, by Victoria Sujata. *Journal of the International Association for Tibetan Studies* 3 (December 2007).

"Tibetan Publishing in the Early Post-Mao Period," *Cahiers d'Extrême-Asie* 15 (2005):231-253.

Review of *Timeless Rapture: Inspired Verse of the Shangpa Masters*, compiled by Jamgon Kongtrul and translated by Ngawang Zangpo. *Journal of Asian Studies*, v. 53, no. 4 (November 2004): 1120-22.

"'Inventing Modernity' in Amdo: Views on the role of traditional Tibetan culture in a developing society." Chap. 1 in *Amdo Tibetans in Transition: Society and Culture in the Post-Mao Era*, edited by Toni Huber. Leiden: Brill Academic Publishers, 2002.

## Translations

*Six Stars with a Crooked Neck*. Memoirs of the Cultural Revolution by Pema Bhum. (Book-length.) Dharamsala: Tibet Times, 2001. (Now in third printing.); excerpt published in *Index on Censorship*, vol. 30, no. 1 (January/February 2001): 176-181.

"A Show to Please the Masses." Short story by Tsering Dhondup. *Persimmon: Asian Literature, Arts and Culture*, vol. 2., no. 2 (fall 2000): 61-77.

"Tibet, Mother, Mani." Poem by Ju Kalzang. *Mānoa* (University of Hawaii),12:2, 115-116. Also published in *Lungta* 12, Summer 1999, 37.

"Roadside Journal." Short story by Dorje Rinchen. *Exchanges* (Journal of the Translation Laboratory at Iowa University), April 1998.

"Journal of the Grasslands." Short story by Yangtso Kyi. *Beacons* 4, (ATA Journal of Literary Translation), 1998, 99-111. Republished in *Mānoa* (University of Hawaii),12:2, 19-41.

"The Life of Dhondup Gyal: A Shooting Star Cleaved the Night Sky and Vanished." Essay by Pema Bhum, *Lungta* 9, Winter 1995, 17-29.

## **Professional Experience**

- Jan 2007 to present **COLUMBIA UNIVERSITY** **New York, NY**  
*Tibetan Studies Librarian.* Responsible for acquisitions in a wide range of subject areas (Tibetan history, literature, religion, political science, and more) of Tibetan and Chinese language materials, cataloging Tibetan-language materials in all formats (books, DVDs, microfilms, etc.), and reference services for faculty, students, visiting scholars in support of the Tibetan Collection of the C.V. Starr East Asian Library.
- 2006 **RUTGERS UNIVERSITY** **New Brunswick, NJ**  
*Adjunct Lecturer.* Taught "Tibetan Religions," an undergraduate course (3 cr.) for two semesters for the Department of Religions.
- Spring 2003 **COLUMBIA UNIVERSITY** **New York, NY**  
*Adjunct Lecturer.* Taught "Writing Tibet: 'Tradition' and Change in Twentieth-Century Tibetan Literature," a graduate seminar (3 cr.) for the Department of East Asian Languages and Cultures and the Weatherhead East Asian Institute.
- Spring 2004 **INDIANA UNIVERSITY** **Bloomington, IN**  
*Visiting Assistant Professor.* Taught "Survey of Tibetan Literature" and "Religions of Tibet;" each course (3 cr.) was open to both graduates and undergraduates.
- Fall 2003 to Dec 2007 **LATSE CONTEMPORARY TIBETAN CULTURAL LIBRARY** **New York, NY**  
*Consultant.* Advised on database development, children's programming and conference proceedings. Also served as Literary Features Editor for the *Latse Library Newsletter*.

## **Recent Lectures**

- "Introduction to Modern Tibetan Literature." University of Washington, October 31, 2009.  
"Tibetan Publishing in the PRC," East Asian Center, University of Virginia, December 7, 2007.  
"Literary and Cultural Production," Forum on Future Directions in Modern Tibetan Studies, Columbia University, September 26, 2005.  
Invited presenter on Tibetan literature at NEH Summer Workshop "Culture and Religions of the Himalayan Region," sponsored by Harvard University and College of the Holy Cross; summers 2004, 2006, 2008.

## **Professional Service and Membership**

- Inner Asian Book Review Editor, *Journal of Asian Studies* (Ann Arbor, Michigan)  
Association of Asian Studies, member  
International Association for Tibetan Studies, member  
Reviewer for University of Chicago Press, Columbia University Press, *World Literature Today*, *Positions*, etc  
Editorial board member for Tibet Series, Rowman and Littlefield

## **Language Skills**

Conversational and reading fluency in Tibetan, both Central and Amdo dialects. Moderate oral and reading fluency in Mandarin Chinese. Research proficiency in French, Spanish and Russian.

confirmation of interest, with CV attached

From: Paula Newberg (b) (6)

To: Lewis Todd <tlewis@holycross.edu>

Date: Monday - February 22, 2014 6:55 PM

Dear Professors Lewis and van der Kuijp,

Thank you for inviting me to participate in the NEH Summer Institute you have planned for 2015 on Religions, Literatures and the Arts of Tibet and the Himalayan Region. I have enjoyed your prior sessions immensely, and would be delighted to participate again.

With best wishes to you both,

Paula Newberg

from: Paula Newberg [REDACTED] (b) (6) >  
to: "Lewis, Todd" <tlewis@holycross.edu>  
date: Feb 27, 2014 at 9:44 AM  
subject: Re: PROPOSAL for 2014 NEH INSTITUTE

Todd --

Sounds good! I'd be happy to participate. I'll be in the States during July, and would welcome the chance to join you again.

Paula

Paula R. Newberg  
Department of Government  
University of Texas at Austin

# Paula R. Newberg

Department of Government  
University of Texas at Austin  
(b) (6)

## EDUCATION

- Ph.D., M.A. University of Chicago (Politics)  
Edward Hillman Fellow; NDEA Title VI Fellow.  
Fellow, St. Catherine's College, University of Oxford  
Fellow, Institute on East Central Europe, Columbia University
- B.A. Oberlin College (philosophy and literature)  
Senior Scholar; Meacham Fellow; Phi Beta Kappa

## PAST ACADEMIC POSITIONS:

Marshall B. Coyne Director  
Institute For The Study Of Diplomacy  
Edmund A. Walsh School Of Foreign Service, Georgetown University

## CONSULTANT TO GOVERNANCE AND INTERNATIONAL ORGANIZATIONS: RECENT

### Special Advisor to the United Nations (1996-2006)

Worked across the international development community, including the full range of multilateral institutions and donor governments, to design political strategy, development planning, and the financing and management of humanitarian and development field operations (annual budgets ranging from \$1 million to \$1 billion). Crafted new ways to prevent environmental crises, develop institutional and financial resources to work with governments and civil society, and support education in states and societies emerging from conflict and experiencing transition, including:

Special Advisor to the United Nations and donor governments in Afghanistan, Kosovo, Moldova, Pakistan, Tajikistan, Turkey, Turkmenistan, West Bank/Gaza and Yemen on governance, strategic planning, interagency and institutional development, and humanitarian and development planning

- Advisor to the Government of Afghanistan and donor governments on governance reform, regional development, human rights protections, and higher education.
- Special Advisor to the UN Development Programme on governance, institutional reform and long-range and strategic planning in Europe and Eurasia
- Special Advisor to the UN Environment Programme on governance and crisis planning
- Special Advisor to the UN Relief and Works Administration and donor governments on strategic planning

### **SPECIAL ADVISOR TO THE UNITED NATIONS FOUNDATION (2000-2003)**

- On digital investments for development, public-private development partnerships, and program development and management
- On planning for post-conflict Afghanistan, and UNDAF/governance in Zimbabwe and Malawi

## **Research And Teaching**

- **GUEST SCHOLAR, BROOKINGS INSTITUTION (2004-2005)**  
Initiated research project on soft borders (political economy of migration, irredentism, and national identity) while fulfilling overseas commitments
- **SENIOR ASSOCIATE, CARNEGIE ENDOWMENT FOR INTERNATIONAL PEACE (1992-1995)**  
Research, writing, providing expert advice to government and non-governmental organizations, and extensive public speaking. Director, Face-to-Face (institution-wide speakers program); founder, South Asia Roundtable; co-founder, Democracy Project
- **ROCKEFELLER FOUNDATION FELLOW, COLUMBIA UNIVERSITY (1980-1982)**

### **DEAN OF SPECIAL PROGRAMS, SKIDMORE COLLEGE (2005-2006)**

As a member of the College's senior administration during a period of management transition, led a staff of thirty-five professionals as well as residential and non-residential faculty members; was responsible for the institution's \$6 million professional and non-residential baccalaureate and graduate degree programs; and fiscal, curricular and student services during the summer

### **PEACE CORPS COUNTRY DIRECTOR, KYRGYZ REPUBLIC (1995-1996)**

Led a staff of thirty-five professionals on behalf of seventy volunteers to augment a multi-level education program by shepherding innovative initiatives in small enterprise development in agrarian communities, micro-enterprise credit programs to support the emerging non-governmental sector, university enrichment, volunteer and counterpart training, and collaborations with funding organizations

### **SELECT PUBLICATIONS**

*Politics at the Heart: The Architecture of Humanitarian Assistance to Afghanistan.* Carnegie Endowment for International Peace (1999)

*Double Betrayal: Human Rights and Insurgency in Kashmir.* Carnegie Endowment for International Peace 1995

*Judging the State: Courts and Constitutional Politics in Pakistan.* Cambridge (1994)

*New Directions in Telecommunications Policy.* Edited, two volumes. Duke (1989)

*Zia's Law: Human Rights under Military Rule in Pakistan.* (1985)

*The Politics of Human Rights.* Edited. New York University Press (1980)

Balancing Act: Prudence, Impunity and Pakistan's Judicial Conscience. Paul Brass, ed., *Routledge Handbook of South Asia Politics* (2008)

Pakistan's Governance Imperative. *Audits of the Conventional Wisdom.* MIT Center for International Studies. (May 2008)

Neither Stable nor Stationary: The Politics of Transition and Recovery. R.I. Rotberg, ed., *Building a New Afghanistan.* Brookings Institution Press (2006)

Surviving State Failure: Internal War and Regional Conflict in Afghanistan's Neighborhood. C.J. Arnson and W.I. Zartman, eds. *Rethinking the Economics of War.* Johns Hopkins Univ. Press (2005)

Praetorian Passages: Central Asia at the Edge of War. John Tirman, ed., *The Maze of Fear: Security and Migration After September 11<sup>th</sup>.* Public Affairs Press (2004)

Missing the Point: Human Rights in US-Pakistan Relations. Debra Liang-Fenton, ed. *Implementing US Human Rights Policy.* US Institute of Peace (2003)

The Political Economy of Displacement and Recovery: Regional Approaches to Post-Conflict Reconstruction. Migration Policy Institute (2002)

Re: Invitation for 2015 NEH Summer Institute for K-12 Teachers

From: Charles Ramble <charles.ramble@orinst.ox.ac.uk>

To: Todd Lewis <tlewis@holycross.edu>

Date: February 22, 2014 12:41 AM

Dear Prof. Lewis,

Thank you for inviting me to participate in your proposed NEH Summer Institute, "Religions, Literatures, and Arts of Tibet and the Himalayan Region." I would like to confirm my interest in participating again.

Yours sincerely,

Charles Ramble

# CHARLES RAMBLE - CURRICULUM VITAE

## 1. Personal information

Nationality: (b) (6)

Date of birth: (b) (6)

Place of birth: (b) (6)

Present employment: Lecturer in Tibetan and Himalayan Studies, Oriental Institute, Pusey Lane, Oxford OX1 2LE

Tel. 01865 288096

email: charles.ramble@orinst.ox.ac.uk

## 2. Education

1979-1985 University of Oxford, England. D.Phil. in Social Anthropology.

1976-1979 University of Durham, England. BA (Joint hon.) in Psychology and Anthropology

1975-1976 Pomfret Academy, Pomfret, Connecticut, USA

1969-1975 Peter Symonds' Grammar School, Winchester, England.

## 3. Post-doctoral research and employment

1998-2000 Researcher, Institute for Social and Cultural Anthropology (Ethnology), University of Vienna

1997-1998 Researcher (Wissenschaftlicher Mitarbeiter) at the Seminar für Zentralasienwissenschaft of the Humboldt University, Berlin.

1992-1997 Researcher (Wissenschaftlicher Mitarbeiter) at the Seminar für Sprach- und Kulturwissenschaft Zentralasiens, University of Bonn.

## 4. Other positions currently held

- Directeur d'Etudes, Ecole Pratique des Hautes Etudes, Paris
- President, International Association for Tibetan Studies
- Vice-President, Eco-Himal UK
- Trustee, Mustang Bon Action (a non-profit-making NGO registered in Mustang, Nepal).
- Editorial board member, Brill's Tibetan Studies Library.

## 5. Recent Publications

### *Books*

- 2008 *The Navel of the Demoness: Tibetan Buddhism and Civil Religion in Highland Nepal*. New York: Oxford University Press.
- 2008 *Tibetan Sources for a Social History of Mustang, Nepal*. (Three volumes) Vol.1: *The Archive of Te*. Vol. 2: *the Archives of the Priests of Tshognam*. Vol. 3: *The Archive of Baragaon*. Sankt Augustin: VGH Wissenschaftsverlag.
- 2005 (with Geshe Gelek Jinpa *et al.*). *Sacred Landscape and Pilgrimage in Tibet: in Search of the Lost Kingdom of Bön*. New York: Abeville Press.

### *Articles*

- 2007 Tsewang Rigdzin and the Bon tradition of sacred geography. In S. Karmay (ed.) *Bon: the Magic Word*. New York: Rubin Museum of Art.
- 2007 The Aya: fragments of an unknown Tibetan priesthood. In B. Kellner, H. Krasser, H. Lasic, M.T. Much and H. Tauscher (eds) *Pramanakirtih. Papers Dedicated to Ernst Steinkellner on the Occasion of his 70<sup>th</sup> Birthday*. Part 2. Wien: Wiener Studien zur Tibetologie und Buddhismuskunde, 681–718.
- 2006 Sacral kings and divine sovereigns: principles of Tibetan monarchy in theory and practice. In D. Sneath (ed.) *Power, Place and the Subject in Inner Asia*. Bellingham/Cambridge: Western Washington University.

Re: Invitation for 2015 NEH Summer Institute for K-12 Teachers

From: Anne de Sales (b) (6)

To: Todd Lewis <tlewis@holycross.edu>

Date: Friday - February 26, 2014 10:46 AM

Dear Todd,

Attached is the CV, hopefully in the right format.  
Many many thanks for organising this again! July 2015 could not be better.  
Warm regards,

Anne

Le 26/02/14 6:54, « Todd Lewis » <tlewis@holycross.edu> a écrit :

# Anne de Sales

## CURRICULUM VITAE

### 1. Personal information

Nationality: (b) (6)

Date of birth: (b) (6)

Place of birth: (b) (6)

Contact address:

(b) (6)

email: (b) (6)

Present institutional affiliation: Researcher in Anthropology, Centre National de la Recherche Scientifique, Laboratoire d'ethnologie et de sociologie comparative (Paris Ouest La Défense)

### 2. Education

1972: Baccalauréat (Dieppe, France)

1972-1975: Degree (History) (Paris X)

1979: MA (Anthropology) (Paris X)

1985: Doctorate (University Paris X). Title of doctoral thesis: "Actes et paroles dans les rituels chamaniques des Kham-Magar (Népal).

### 3. Post-doctoral research and employment

1985-1989: researcher in the framework of a multidisciplinary research project on "Great and Little Traditions in Nepal", funded by the DFG (Deutsche Forschungsgemeinschaft).

1990- CNRS researcher in Anthropology

### 4. Main area of research

- 1) Local religions, shamanic rituals and oral tradition among Tibeto-Birman communities in Nepal
- 2) The creation of new groups and the invention of traditions within Nepalese society
- 3) The Maoist insurrection in Nepal with specific attention to tribal areas.

### 5. Research Missions

Between 1981 and 1989 : fieldwork totalizing two years and a half in West Nepal among the Kham-Magar and the Chantyal.

1990-1998: research in Nepal, based in Kathmandu.

Since 2000 : regular field work in West Nepal.

## RELEVANT PUBLICATIONS

### **Books:**

**1991** *Je suis né de vos jeux de tambours*, Société d'ethnologie, 339p.

**2001** (en coll. avec Eric Valli) *Himalaya*, Editions de la Martinière, 399p.

### **Articles in English**

**1992** "Comparison of two mythological bodies of songs: persistence of narrative motifs, collapse of structure" in *Aspects of Nepalese Traditions*, Bernhard Kölver ed., Franz Steiner Verlag, Stuttgart, 139-149.

**1993** "When the miners came to light: the ethnogenesis of the Chantel" in *Nepal Past and Present*, Gérard Toffin ed., Delhi, Sterling, 91-97.

**1994** "Magar Songs, Naxi Pictograms and Dunhuang texts" in *The Proceedings of the Conference of the International Association of the Tibetan Studies*, ed. Per Kvaerne, Oslo.

**1995** "Wild Imagining. French Anthropology in the Himalayas." *Himal* (Fevrier-Mars).

**1998** "Simarekha, a historical borderline?", *European Bulletin of Himalayan Research*, 15-16, 78-85.

**2001** "The Kham-Magar country: between ethnic claims and maoism", *European Bulletin of Himalayan Research*, 17. Also in *Resistance and the State: Nepalese Experiences*, David Gellner (ed.), New Delhi, Social Science Press, 2003 :326-357 and in *Understanding the Maoist Movement of Nepal*, Deepak Thapa ed., Kathmandu, Chautari Books Series 10: 59-88.

**2001** "The go-between: Reflection on a mechanism of ritual exchange", in *Exchange and Deception*, Caroline Gerschlager, ed. Klöver Book.

**2003** Remarks on Revolutionary Songs and Iconography, *European Bulletin of Himalayan Research*, 24, 5-24.

**2009** From Ancestral Conflicts to Local Empowerment: Two Narratives from a Nepalese Community, *Dialectical Anthropology*, 33 : 365-381.

(to be published) The Biography of a Magar Communist, in D. Gellner (ed.) *Varieties of Activist Experiences in South Asia*, New Delhi: Sage.

(to be published) Hamro Gaon: Practices of Belonging in Rural Nepal. in J. Pfaff-Czannercka and G. Toffin (eds), *The Politics of Belonging in the Himalayas: Local Attachments and Boundary Dynamics*, New Delhi: Sage. (to be published) *The Maoists and the Shamans: a Tale of Bullets, Hail and Prejudices, Life Under the Red Flag*, David Seddon et Prabin Manandhar (éds.).

From: "Kurtis Schaeffer" <ks6bb@virginia.edu>  
To: "Todd Lewis" <tlewis@holycross.edu>  
Subject: RE: URGENT An NEH Institute for 2015  
Attachments: SchaefferCVShort.doc (43008 bytes)  
Mime.822 (64237 bytes)

February 21, 2014 8:20 AM

[\[View\]](#) [\[Open\]](#) [\[Save As\]](#)  
[\[View\]](#) [\[Save As\]](#)

Dear Profs. Lewis and van der Kuijp,

Thank you for your invitation to participate in your proposed NEH Institute. I am very interested in giving a lecture for it.

Best wishes,  
Kurtis R. Schaeffer  
Associate Professor  
Department of Religious Studies  
University of Virginia  
P.O. Box 400126  
Charlottesville, VA 22904-4126  
USA

# Kurtis R. Schaeffer

## **Current Position**

Professor and Associate Chairman, Department of Religious Studies, University of Virginia, 2009 to present.

## **Previous Positions**

Associate Professor, Department of Religious Studies, University of Virginia, 2005 to 2009.  
Assistant Professor, Department of Religious Studies, University of Alabama, 2000-2005

## **Education**

Ph.D., Tibetan and South Asian Religions. Harvard University. Cambridge, Massachusetts. June 2000.  
M.A., Buddhist Studies. University of Washington. Seattle, Washington. August, 1995.  
B.A., Religious Studies. Lewis and Clark College. Portland, Oregon. June 1988.

## **Professional Activities (Select: 2002-present)**

Book Review Editor, *Journal of the American Academy of Religion*. 2006 to present  
Editorial Board: *Journal of the American Academy of Religion*. 2006 to present.  
Book Review Editor: *Journal of the International Association of Tibetan Studies*. 2005-2009.  
Program Unit Chair: Tibetan and Himalayan Religions Group, American Academy of Religion. 2002 to 2007.  
Program Unit Chair: Tibetan Literature Seminar, American Academy of Religion. 2010 to present.  
Program Unit Steering Committee: Buddhist Studies Section, American Academy of Religion. 2009 to present.

## **Books**

*The Culture of the Book in Tibet*. New York: Columbia University Press, 2009.  
*An Early Tibetan Catalogue of Buddhist Literature: The Bstan pa rgyas pa nyi ma'i 'od zer of Bcom Idan ral gri*. Kurtis R. Schaeffer and Leonard W. J. van der Kuijp. Cambridge, MA: Harvard Oriental Series, 2009. HOS64.  
*Dreaming the Great Brahmin: Tibetan Traditions of a Buddhist Poet Saint*. Oxford University Press. 2005.  
*Himalayan Hermitess: The Life of a Tibetan Buddhist Nun*. Oxford University Press. 2004.

## **Edited Books**

*Power, Politics and the Reinvention of Tradition in Seventeenth and Eighteenth Century Tibet: Proceedings of the International Association for Tibetan Studies, Xth Seminar, Oxford University, 2003*. Kurtis R. Schaeffer and Bryan J. Cuevas, Editors. Leiden: Brill Publishers, 2006.  
*Among Tibetan Texts: Essays on Tibetan Religion, Literature, and History* by E. Gene Smith. Edited with an introduction by Kurtis R. Schaeffer. Wisdom Publications, Boston. (2001). In the *Studies in Indian and Tibetan Buddhism Series*, a refereed series.

## **Select Articles and Book Chapters**

"Crystal Orbs and Arcane Treasuries: Tibetan Anthologies of Buddhist Tantric Songs from the Tradition of Pha Dam pa sangs rgyas." *Acta Orientalia* (Norway) 68 (2007): 5-73.

- "Death, Prognosis, and the Physician's Reputation in Tibet." *Heroes and Saints: The Moment of Death in Cross-cultural Perspectives*. Phyllis Granoff and K. Shinohara, eds. Newcastle: Cambridge Scholars Publishing, 2007. 159-172.
- "Dying Like Milarepa: Death Accounts in a Tibetan Hagiographic Tradition. *The Buddhist Dead: Practices, Discourses, Representations*. Bryan J. Cuevas and Jaqueline I. Stone, Eds. Honolulu: University of Hawaii Press, 2007. Kuroda Studies in East Asian Buddhism No. 20. pp. 208-233.
- "Ritual, Festival, and Authority under the Fifth Dalai Lama." In *Power, Politics and the Reinvention of Tradition in Seventeenth and Eighteenth Century Tibet: Proceedings of the International Association for Tibetan Studies, Xth Seminar*. Kurtis R. Schaeffer and Bryan J. Cuevas, Editors. Leiden: Brill Publishers, 2006. pp. 187-202.
- "Future Directions in Modern Tibetan Studies: Religion/History." *The CSSR (Council of Societies for the Study of Religion) Bulletin* 35/1 (2006): 17-19.
- "The Autobiography of a Medieval Tibetan Hermitess." In *Women in Tibet: Past and Present*. Janet Gyatso and Hanna Havnevik, Eds. Columbia University Press, New York. 2005.
- "The Fifth Dalai Lama." In *The Dalai Lamas: A Visual History*. Martin Brauen, Ed. Chicago, Serindia Publications. 2005. pp. 64-91.
- "A Letter to Editors of the Buddhist Canon in 14<sup>th</sup> Century Tibet." *Journal of the American Oriental Society* 124/2 (2004): 1-17.
- "Professing Buddhism in Alabama." *The CSSR (Council of Societies for the Study of Religion) Bulletin* 33/2 (2004): 43-46.
- "Textual Scholarship, Medical Tradition, and Mahayana Buddhist Ideals in Tibet." *Journal of Indian Philosophy* 31/5-6 (2003): 621-641.
- "The Attainment of Immortality: From Nathas in India to Buddhists in Tibet." *Journal of Indian Philosophy* 30/6 (2003). pp. 515-533.
- "The Religious Career of Vairocanavajra—A Twelfth-Century Indian Buddhist Master from Daksina Kosala." *Journal of Indian Philosophy* 28/4 (2000). pp. 361-384.
- "Printing the Words of the Master: Tibetan Editorial Practice in the *Collected Works* of 'Jam dbyangs bzhad pa'i rdo rje I (1648-1721)." *Acta Orientalia* 60 (1999). pp. 159-177.

### **Books in Preparation**

- Dalai Lama: The Story of an Idea*. In development. New Haven and London: Yale University Press, under contract. Expected completion Winter 2010.
- Tibet: History, Culture, and Society*. Co-authored with Gray Tuttle. New York: Columbia University Press, under contract. Expected completion Fall 2012.

NEH

From: Mathew Schmalz

To: Lewis, Todd

Date: February 26, 2014 8:10 AM

Dear Professor Lewis,

Thank you for inviting me to participate in your proposed NEH Summer Institute,  
"Religions, Literatures, and Arts of Tibet and the Himalayan Region."

I would like to confirm my interest in giving two sessions: one on a contemporary Hindi film and another on Christianity on the Indian sub-continent with special reference to the Himalayas.

Sincerely,

Mathew N. Schmalz, Ph.D. (Chicago)

Associate Professor

The College of the Holy Cross

Worcester, MA 01610

**MATHEW N. SCHMALZ**  
*Associate Professor of Religious Studies*  
**Director, College Honors Program**  
**The College of the Holy Cross**  
**Worcester, MA 01610**  
*mschmalz@holycross.edu*

## **EDUCATION**

Ph. D. in History of Religions, The Divinity School, The University of Chicago.  
Dissertation: *A Space for Redemption: Catholic Tactics in Hindu North India* (UMI #9910915).

1995 M. A. in Religious Studies, The Divinity School, The University of Chicago.

1987 A. B. in Religion, *Summa cum Laude*, Amherst College.

## **SCHOLARSHIP**

### **Catholicism in India**

In Press “Boundaries and Appropriations in North Indian Charismatic Catholicism,” in *Engaging South Asian Religions: Boundaries, Appropriations and Resistances*, ed. Mathew N. Schmalz and Peter Gottschalk (Albany: SUNY Press).

“Thinking through and Staying With,” in *Engaging South Asian Religions: Boundaries, Appropriations and Resistances*, ed. Mathew N. Schmalz and Peter Gottschalk (Albany: SUNY Press).

“The Broken Mirror: John Masih’s Journey from Isai to Dalit,” *On the Margins of Faith: Dalit and Tribal Christianity in India*, ed. Rowena Robinson and Joseph Marianus Kujur (Delhi: Sage Publications).

2010 “A Catholic Charismatic Healer at Play in North India,” *Sacred Play: Ritual Levity and Humor in South Asian Religions* and Selva J. Raj and Corinne G. Dempsey (Albany: SUNY Press), 185-204.

2006 “The Indian Church: Catholicism and Indian Nationhood,” *The Catholic Church and the Nation-State: Comparative Perspectives* eds. Paul Manuel, Lawrence Reardon, and Clyde Wilcox (Washington, D.C.: Georgetown University Press), 209-225.

“The Death of Comrade Moti: Practicing Catholic Untouchable Rage in a North Indian Village,” *Practicing Catholic: Body, Performance and Contestation in Catholic Faith* ed. Bruce Morrill, Jody Ziegler, and Susan Rodgers (New York: Palgrave Macmillan): 139-155.

2005 “Dalit Catholic Tactics of Marginality at a North Indian Mission,” *History of Religions* 44 216-251.

“Veronica’s Candidacy,” *Dalit International Newsletter* 9 (June): 6-9.

“Charismatic Transgressions: The Life and Work of an Indian Catholic Healer,” *Popular Christianity in India: Riting Between the Lines* ed. Corinne G. Dempsey and Selva J. Raj (Albany: SUNY Press): 163-187.

2001 “Dalit Christian Pentecostalism in a North Indian Village,” *Dalit International Newsletter* 7, 7-9.

1999 "Images of the Body in the Life and Death of a North Indian Catholic Catechist," *History of Religions* 39 (November): 177-201.

Review of Catherine Cornille, *The Guru in Indian Catholicism*, *Journal of Religion* 73 (April): 300-301.

Under "Materialities of Jesus in North India," *Material Religion in South Asia*, ed. Tracy Pitchman and Consideration Selva J. Raj (accepted by volume editors for inclusion. The volume will be submitted to SUNY Press).

In Process "From the *Padroada Real* to *Vindaloo*: A Short History of Religion and Culture in Goa," *How Faith Meets Culture: Global Perspectives from the Portuguese World*, ed. Paul Christopher Manuel, Alynna Lyon, and Clyde Wilcox (volume will be submitted to Georgetown University Press).

### **Christianity in India**

In Press "Christianity in India: Culture, Identity, and Agency." *A Companion to the Anthropology of India*, ed Contract Elizabeth Clark-Deces, (London: Wiley Blackwell).

2006 "Das, Yisu" (350 words) in *The Encyclopedia of Modern Christian Politics*, ed. Roy Domenico and Mark Y. Hanley (Westport CT: Greenwood Press).

### **Hinduism and Islam**

In Press *Engaging South Asian Religions: Boundaries, Appropriations and Resistances* (Albany: SUNY Press). Co-edited with Peter Gottschalk. ["Introduction" also coauthored with Peter Gottschalk].

Review of Peggy Froerer, *Religious Division and Social Conflict: The Emergence of Hindu Nationalism in Rural India*, *Journal of Asian Studies*.

2009 "Material Culture in an Indian 'Virtual Village:' More Than Hindu and Muslim," *Journal of Material Culture* (6): 381-383.

2008 "Bihar via 'A Virtual Village,'" *Speaking of Peasants: Essays on Indian History and Politics in Honor of Walter Hauser*, ed. William Pinch, (New Delhi: Manohar Publishers): 453-470.

Co-authored with Peter Gottschalk.

2007 "Hindu Mysticism" (1500 words), "Kundalini" (1500 words), "Shiva" (1000 words), "Tantra" (1500 words) in *The Encyclopedia of Love in World Religions*, ed. Yehudit Greenberg (Santa Barbara, CA: ABC-Clio Press).

2004 "Agnivesh" (400 words), "Vinoba Bhave" (400 words), and "Shivnayan" (400 words) in *Holy People of the World: An Encyclopedia*, ed. Phyllis Jester (Santa Barbara, CA: ABC-Clio Press).

"Arampur: A Virtual Indian Village on the World Wide Web," An Ethnographic Research Project and Teaching Tool, <http://virtualvillage.wesleyan.edu>. Co-designed with Peter Gottschalk. (contains 40 interviews with sound files in the original Hindi/Urdu, 1000 images, a 200 word glossary with images, 10 essays on Indian rural life, and 10 virtual reality panoramas)

"A Bibliographic Essay on Hindu and Christian Dalit Religiosity," *Journal of the Society for Hindu/Christian Studies* 17: 55-65.

Invitation for NEH , July 2015

From: Cristina Scherrer <Cristina.Scherrer-Schaub@unil.ch>

To: Leonard van der Kuijp <vanderk@fas.harvard.edu>

CC: Todd Lewis <tlewis@holycross.edu>

Date: February 22, 2014 1:14 PM

Dear Professor Todd,

Thank you for inviting me to participate in your proposed NEH Summer Institute,  
"Religions, Literatures, and Arts of Tibet and the Himalayan Region."

I would like to confirm my interest in participating again.

Sincerely,

Cristina Scherrer-Schaub  
Professor of Tibetan & Buddhist Studies  
University of Lausanne, Switzerland  
& of History of Indian Buddhism  
EPHE, En Sorbonne, Paris

# Cristina Scherrer-Schaub

Nationality: (b) (6)

Present position Full Professor (Directeur d'Études), École Pratique des Hautes Études, Paris, France. Chair of History of Late Indian Buddhism  
Professor (Extraordinarius ad personam), University of Lausanne, Switzerland. Chair of Tibetan & Buddhist Studies (Fonds Elizabeth de Boer, part-time)

## Education

1977 – 1984 Buddhist Studies (Philology and Philosophy), University of Lausanne  
1975 – 1977 Indian Studies (Philology), University of Fribourg  
1972 – 1974 Doctoral Studies in Analytical Philosophy and Artificial Intelligence at the University of Fribourg and at the Istituto Dalle Molle, Lugano (joint program with Stanford University and MIT, Cambridge, USA)  
1967 – 1972 University of Bern (Law), of Padova, Italy (Western Philosophy), of Fribourg, Switzerland (Western Philosophy)

## Career History

1999 – Directeur d'Études (Full Professor), École Pratique des Hautes Études, Sorbonne, Paris, France. Chair of History of Late Indian Buddhism  
1998 – University Professor Extraordinarius ad personam, University of Lausanne, Switzerland. Chair of Tibetan and Buddhist Studies  
2003 Visiting Professor at the University of Oxford  
2000 Visiting Professor at the ICABS, Tokyo, Japan  
1993 – 1998 Research Professor, Swiss national Foundation of Scientific Research  
1993 Privat-Docent  
1990 Dott. Litt. Degree  
1991 – 1993 Research Scholar, Swiss National Foundation of Scientific Research

## Career-related Activities

2007 Field work in Bihar  
2006 Field work in Kinnaur and Spiti  
2004, 2005 Field work in Northern Bactria  
2003 Field work in Java, Indonesia  
2002 Field work in Spiti, Lahaul and Kulu/Kangra  
2001 Field work in China, Dunhuang (Dunhuang Institute, Dun huang) and Xinjiang (Archaeological Institute, Urumchi)

1999, 2000	Field work in Central Tibet in coll. with the Academy of Social Sciences (AAS) in Lhasa
1998	Field work in Pakistan
1993 – 1997	Field work at Tabo, Spiti, HP, India. Project title: Survey of Buddhist Remains in Western Tibet, University of Vienna and Rome.

#### Memberships (selected)

- Advisory member of the CHWH/Cirdis (executive committee), Vienna
- Scientific collaborator of the CHWH /Inscriptions, Vienna
- External member of the Arbeitskreis für tibetische und buddhistische Studien, Univ. Wien
- Scientific Committee of the Inst. of Indian Studies of the Collège de France, Paris
- Scientific Committee of the Inst. of Tibetan Studies of the Collège de France, Paris
- Scientific Committee of Fragile Palm Leaves, a Project for the Preservation of Buddhist Manuscripts in Thailand
- Scientific Committee of the Project of Digitalizing the Tibetan Canon (University of Virginia, USA)
- Scientific Board of the Société Asiatique, Paris
- Secretary-General of the International Association of Tibetan Studies
- Vice-President of the International Association of Buddhist Studies
- Former Co-Editor-in-Chief of the Journal of the International Association of Buddhist Studies (1998-2006)
- Former Editor-in-Chief of the Journal Asiatique, Paris (2001-2008)
- Member of the editorial board of : Buddhist Studies (UK), Journal of the International Association of Buddhist Studies (Vienna), Journal Asiatique (Paris), Rivista di Studi Orientali (Firenze), Wisdom Publication, USA

from: Sara Shneiderman <sara.shneiderman@yale.edu>  
to: "Lewis, Todd" <tlewis@holycross.edu>  
date: Mar 1, 2014 at 11:58 AM  
subject: Re: 2014 NEH Institute Proposal

Dear Professor Lewis,

Thank you for the invitation to contribute to the proposed NEH Summer Institute, "Literatures, Religions, and Arts of the Himalayan Region." I would be pleased to participate in the exciting initiative.

Please see my 2-page CV attached, and do let me know if you need any further information.

With best wishes,  
Sara

Sara Shneiderman  
Assistant Professor of Anthropology and South Asian Studies  
Yale University  
10 Sachem Street, Room 126  
New Haven, CT 06511  
USA

# Sara Shneiderman

Assistant Professor of Anthropology and South Asian Studies  
Yale University  
10 Sachem Street, Room 126  
New Haven, CT. 06511  
USA  
sara.shneiderman@yale.edu

## Education:

B.A. 1997 Anthropology and Religious Studies, Brown University  
M.A. 2004 Anthropology, Cornell University  
Ph.D. 2009 Anthropology, Cornell University

## Academic Publications

- 2013 "Himalayan Border Citizens: Sovereignty and Mobility in the Nepal-Tibetan Autonomous Region (TAR) of China Border Zone". *Political Geography*. In the special issue "Borders in South Asia" edited by Jason Cons and Romola Sanyal. DOI: 10.1016/j.polgeo.2013.04.00.
- 2013 "The Practices, Policies and Politics of Transforming Inequality in South Asia: Ethnographies of Affirmative Action" *Focaal—Journal of Global and Historical Anthropology* 65: 3-12. Introduction to guest edited special issue "Toward an Anthropology of Affirmative Action". Co-authored with Alpa Shah. DOI:10.3167/fcl.2013.650101.
- 2013 "Developing a Culture of Marginality: Nepal's Current Classificatory Moment". *Focaal—Journal of Global and Historical Anthropology*. 65: 42-55. In the special issue "Toward an Anthropology of Affirmative Action", guest edited by Sara Shneiderman and Alpa Shah. DOI:10.3167/fcl.2013.650105.
- 2012 "Nepal & Bhutan in 2011" *Asian Survey* (yearender edition). 52 (1): 138-146. Co-authored with Mark Turin.
- 2011 "Synthesizing Practice and Performance, Securing Recognition: Thangmi Cultural Heritage in Nepal and India" in *Ritual, Heritage and Identity: The Politics of Culture and Performance in a Globalised World*. Christiane Brosius and Karin Polit, eds. London: Routledge. 202-245.
- 2010 "Are the Central Himalayas in Zomia? Some Scholarly and Political Considerations Across Time and Space" in a special issue of the *Journal of Global History* entitled *Zomia and the Southeast Asian Massif*, Jean Michaud, ed. 5(2): 289-312.
- 2010 "Creating 'Civilized' Communists: A Quarter Century of Politicization in Rural Nepal" in *Varieties of Activist Experience: Civil Society in South Asia*, David Gellner, ed. Delhi: Sage Publications. 46-80.
- 2010 "'Producing' Thangmi Ritual Texts: Practice, Performance and Collaboration" in a special issue of the journal *Language Documentation and Description*, Mark Turin and Imogen Gunn, eds. London: Hans Rausing Endangered Languages Project, School of Oriental and African Studies 8: 159-174.
- 2010 "Nepal's Two Polities: A View from Dolakha" in *In Hope and Fear: Living Through the People's War in Nepal*, Prabin Manandhar and David Seddon, eds. Delhi: Adroit Publishers. 200-213. Co-authored with Mark Turin.
- 2009 "The Formation of Political Consciousness in Rural Nepal" in a special issue of the journal *Dialectical Anthropology* entitled *Ethnographies of Maoism in South Asia*, Alpa Shah and Judith Pettigrew, eds. 33(3-4): 287-308.
- 2009 "Ethnic (P)reservations: Comparing Thangmi Ethnic Activism in Nepal and India" in *Ethnic Activism and Civil Society in South Asia*, David Gellner, ed. Delhi: Sage Publications. 115-141.
- 2008 "Reservations, Federalism and the Politics of Recognition in Nepal" in *Economic and Political Weekly*. 43(19): 39-45. May 10 – May 16, 2008. Co-authored with Townsend Middleton.
- 2007 "Living Practical Dharma: A Tribute to Chomo Khandru and the Bonpo Women of Lubra Village, Mustang, Nepal" in *Nuns, Yoginis, Saints and Singers: Women's Renunciation in South Asia*. Meena Khandelwal, Sondra L. Hausner and Ann Grodzins Gold, eds. Delhi: Zubaan (Kali for Women). 91-122.
- 2006 "Revisiting Ethnography, Recognizing a Forgotten People: The Thangmi of Nepal and India" in *Studies in Nepali History and Society*. 11 (1): 97-181. Co-authored with Mark Turin.
- 2006 "Barbarians at the Border and Civilising Projects: Analysing Ethnic and National Identities in the Tibetan Context" in *Tibetan Borderlands*. Christiaan Klieger, ed. Leiden: Brill. 9-34.
- 2006 "Living Practical Dharma: A Tribute to Chomo Khandru and the Bonpo Women of Lubra Village, Mustang, Nepal" in *Women's Renunciation in South Asia: Nuns, Yoginis, Saints and Singers*. Meena Khandelwal, Sondra L. Hausner, and Ann Grodzins Gold, eds. New York: Palgrave Macmillan. 69-93.
- 2006 "Seeking the Tribe: Ethno-politics in Darjeeling and Sikkim" in *Himal Southasian*. March-April 2006. 19 (2): 54-58. Co-authored with Mark Turin.
- 2005 "Agency and Resistance in the Thangmi-Newar Ritual Relationship: An Analysis of Devikot-Khadga Jatra in

- Dolakha, Nepal” in *The European Bulletin of Himalayan Research*. 28: 5-42.
- 2005 “Swapping Identities: Borderland Exchanges along the Nepal-TAR Frontier” in *Himal Southasian*. November-December 2005. 18 (3): 32-33.
- 2004 “The Path to Janasarkar in Dolakha District: Towards an Ethnography of the Maoist Movement” in *Himalayan People’s War: Nepal’s Maoist Rebellion*, Michael Hutt, ed. London: Hurst & Co. 77-109. Co-authored with Mark Turin.
- 2004 “Relationships, Complicity and Representation: Conducting Research in Nepal during the Maoist Insurgency” in *Anthropology Today*. 20 (1): 20-25. co-authored with Judith Pettigrew and Ian Harper.
- 2004 [“Women and the Maobadi: Ideology and Agency in Nepal’s Maoist Movement”](#) in *Himal Southasian*, January 2004. 17 (1): 19-29. Co-authored with Judith Pettigrew.
- 2003 “Violent Histories and Political Consciousness: Reflections on Nepal’s Maoist Movement from Piskar Village” in *Himalaya: The Journal of the Association for Nepal and Himalayan Studies*. 23 (1): 38-48.
- 2002 “Embodied Ancestors: Territory and the Body in Thangmi Death Rituals” in *Territory and Identity in Tibet and the Himalayas*. Katia Buffetrille and Hildegard Diemberger, eds. Leiden: Brill. 233-252.
- 2000 “Preliminary Etymological Notes on Thangmi Clan Names and Indigenous Explanations of their Provenance” in *The Journal of Nepalese Literature, Art and Culture*. 3 (2): 69-83. Co-authored with Mark Turin.
- 2000 “Sisterly Clans: A Collection of Thoughts on Thami Women” in *Adivasi Mahila Awaj (Voice of Indigenous Women)*, barsa-2, anka-3 baisakh-asar 2057 (Year 2, Issue 3, Baisakh-Asar 2057). Kathmandu. 18-21.
- 1999 “Appropriate Treasure: Reflections on Women, Buddhism, and Cross-Cultural Exchange” in *Buddhist Women Across Cultures*. Karma Lekshe Tsono, ed. Albany: SUNY Press. 221-238.
- 2003f Conference report on *The Agenda of Transformation: Inclusion in Nepali Democracy*, Kathmandu, 24-26 April 2003. *European Bulletin of Himalayan Research*. 24: 78-80. co-authored with Mark Turin.
- 2002 “Digital Himalaya: An Ethnographic Archive in the Digital Age” in *Interarchive: Archival Practices and Sites*. Beatrice von Bismarck et al, eds. Köln: Verlag der Buchhandlung Walter König. 359-361. co-authored with Mark Turin.
- 2001a “Digital Himalaya: An Ethnographic Archive in the Digital Age” in *The European Bulletin of Himalayan Research*. 20-21: 136-141. co-authored with Mark Turin.
- 2001b “Haimendorf’s Laptop: An Ethnographic Archive in the Digital Age” in *IIAS Newsletter*. November 2001. 26: 20. co-authored with Mark Turin.
- 2000 “Caravan: A rejoinder” in *Himal Southasian*. April 2000. 13 (4): 5. co-authored with Mark Turin.
- 1996 “Strength and Silence of Buddhist Women” in *Himal*. March 1996. 7.
- 2009-2011 Partner in the British Academy UK-South Asia Sharing Partnership Award for the project *Inequality and Affirmative Action in South Asia: Current Experiences and Future Agendas in India and Nepal*
- 2009-2011 Grants for the project *Thangmi Ritual Texts* from the Frederick Williamson Fund for Himalayan Research and the Firebird Foundation for Anthropological Research
- 2008-2009 American Council of Learned Societies/Mellon Dissertation Completion Fellowship
- 2007-2008 Sage Fellowship, Cornell University Graduate School
- 2005-2007 Social Science Research Council International Dissertation Research Fellowship
- 2001-2003 Foreign Language and Area Studies (FLAS) Fellowships, Cornell University
- 2001-2006 National Science Foundation Graduate Research Fellowship in Anthropology
- 1999-2000 Fulbright Fellowship in Nepal

Confirmation

From: Narayan Shrestha <(b) (6)>

To: Todd Lewis <tlewis@holycross.edu>

Date: Monday - February 22, 2014 5:10 AM

Dear Prof. Lewis,

Thank you for inviting me to participate in your proposed NEH Summer Institute, "Religions, Literatures, and Arts of Tibet and the Himalayan Region."

I would like to confirm my interest in participating again.

Also, please find my CV attached.

Sincerely,  
Narayan Kaji Shrestha

## NARAYAN KAJI SHRESTHA, Ph.D.

### Executive Director

### Women Acting Together for Change (WATCH)

572/45 Ram Mandir Marga, Battis Putali, GPO Box 5723, Kathmandu Nepal

Telephone: 977 1 4492644 Cell: (b) (6) Fax: 977 1 4494653

E-Mail: watchftp@wlink.com.np o (b) (6)

---

#### Career Highlights

- Wangari Maathai Award Winner, 2012
- Visiting Fulbright Scholar, University of Minnesota, Twin Cities, USA
- First plenary speaker in XII World Forestry Congress on Communities or People's Perspectives.
- Community Forestry Activist and Initiator of Community Forestry Process in Nepal and Beyond
- Organizer of the First Public Hearing 'Trafficked and HIV+ Women' in Nepal
- Founder of New ERA (Research Organization), Natural and Organizational Resources Management Service (NORMS), NEPAN (Nepal Participatory Action Network of I/NGOs), FECOFUN (Federation of Community Forestry Users, Nepal), NFIWUAN (National Federation of Irrigation Water Users' Association Nepal), HIMAWANTI (Network of Grassroots Women Users of Natural Resources), Mahila Ekata Sangathan (Sex Workers Organization) in Nepal, Global Caucus for Community Based Natural Resources Management; Chairpersons and Advisors of more than 100 NGOs or Private organizations.

#### Recent Professional Experience

Current	<u>Executive Director (Voluntary):</u> Women Acting Together for Change (WATCH) and Prisoners' Assistance Mission (PAM)
2005 - 2007	<u>Voluntary Adviser to:</u> Women Acting Together for Change (WATCH), a national NGO; Federation of Community Forestry Users in Nepal (FECOFUN), with more than 10000 user group members; Terai Community Forestry Action Team (TECOFAT), New ERA; The Himalayan Grassroots Women's Natural Resource Management Association (HIMAWANTI); SPACE; NEW SPROUT; Community Development Organisation, etc.
2007 -2008	<u>Visiting Fulbright Scholar:</u> University of Minnesota, Twin Cities, USA. Organizing seminars and classes on community forestry and community based natural resources management.
2002 - 2004	Program Manager: Governance Project focused on establishing governance in community forestry user organizations and their federations.
1993 - 2001	<ol style="list-style-type: none"><li>1. <u>Facilitator for Forests, Trees, People Programme:</u> South Asia Region. Responsibilities: the promotion of community/social forestry processes in the region; create opportunities for sharing ideas; and, dissemination of materials.</li><li>2. <u>Chairperson, Village Light Foundation:</u> support local NGOs to build capacities to initiate community development related activities.</li><li>3. <u>Member, Nepal Participatory Action Network (NEPAN)</u></li><li>4. <u>Member, Board of Director, Executive Director: New ERA:</u> a well-known and established Nepal-based research and training organisation.</li><li>5. <u>Freelance Consultant:</u> (a) NUKCFP: Reviewing Effectiveness of Training Programme and Activities; helping to develop a Systematic Training Design; designing and conducting Trainers' and Facilitators' Trainings. (b) RECOFTC/Steering Committee: Helping to design and conducting two international trainings on Participatory Process, Tools and Techniques in community forestry.</li></ol>
1991 - 1993	<u>Freelance Consultant:</u> (a) Facilitator to RECOFTC (FTPP) for designing a manual for the management training of Community Forestry Managers; (b) consultant to the Nepal-Australia Community Forestry Project (AIDAB) and the Dolakha-Ramechhap Community Forestry Project (SDC) for designing a manual and implementing reorientation workshops for District-based Forest Department Staff; (c) Team Member for designing the Nepal-UK Community Forestry Project (ODA).
1989 - 1991	<u>Social Development Adviser:</u> Koshi Hills Community Forestry Project (ODA). Initiated a participatory process of community-forestry user-group organising based on experiential learning and learning process approaches. The focus was to build consensus through action-reflection-action. This exercise has led to a process of user group formation recognised and accepted in policy and by HMG/Nepal. Almost all community forestry projects in Nepal are using the Reorientation Manual and the process

- 1988 - 1989
1. Community Forestry Adviser: Hill Community Forestry Project (FAO, DANIDA) and Koshi Hills Community Forestry Project (ODA).
  2. Community Forestry Consultant: Integrated Hill Development Project, and Palpa Development Project (HELVETAS/GTZ) to initiate pilot user based community forestry process and reorient their staff.

### Education

*Ph.D. in Teacher Education (1987), Michigan State University, East Lansing, Michigan, USA. (Concentrations: Curriculum Design, Rural Development, Research Methodology, Women in Development, Communication, and Non-Formal Education).*

*M. A. in Education (1984), Michigan State University, East Lansing, Michigan, USA.*

*(Concentrations: Non-Formal Education, Agriculture Extension, Women and Education, Programme Evaluation, Statistics, Communication, Rural Development).*

*M.A. in Education (1977), Institute of Education, Tribhuvan University, Kathmandu, Nepal.*

*B.A. in Education (1967), College of Education, Kathmandu, Nepal.*

### SELECT PUBLICATIONS:

- "Factors Affecting Girls' Participation and Attendance in Formal Schooling in the Hill Area of Nepal" (1987). Ph.D. Dissertation, Michigan State University, East Lansing, Michigan, USA.
- "Standardisation of English Tests for Fourth Grade Students in Nepal." Masters Thesis, Institute of Education, Tribhuvan University, Kathmandu, Nepal.
- "Manual for Reorientation Workshop in Community Forestry" (co-author Jane Gronow). Koshi Hills Community Forestry Development Project, Nepal.
- "From Policing to Participation: An Approach to the Reorientation of the Forestry Officials in Community Forestry" (co-author Jane Gronow). WINROCK International, Nepal.
- "Feasibility and Viability Study of a Fruit Processing Plant in the Thak Khola Area." UNDP, Nepal.
- "An Overview of Non-Governmental Organisations and the Agricultural Activities Initiated by Them in Nepal." Paper presented at Asia Regional Workshop NGOs, Natural Resources Management and Linkages with the Public Sector, ASCI, Bella Vista, Hyderabad, India, 16-20 September, 1991.
- "From Mistrust to Participation: Creation of A Participatory Environment Through the Reorientation Process in the District Forest Office in Nepal." A paper presented at the Regional Expert Consultation on Local Organisations in Community Forestry Extension, Chiangmai, Thailand, 7-12 October, 1991.
- "Community Forestry Agroforestry Linkages: Promoting Agroforestry Through Community Forestry User Groups." A paper presented at the Regional Expert Consultation on Farmer to Farmer Adaptive Agroforestry Research, Cebu City, Philippines, 4-10 October, 1992.
- "Community Forestry: Principles and Practices for Empowering and Mobilizing People for Resource Management." Paper presented at Seminar for Forestry Extension in Pakistan, Pakistan, April, 1993.
- "Building People's Organizations." A guide book prepared for the community organizers and animators to facilitate community organizing, 1994.
- "Developing an Understanding of Users' Expectations from Community Forestry." A study commissioned by the Nepal-UK Community Forestry Project, Nepal, 1996.
- "ODA's Review of Participatory Forest Management." Study commissioned by the ODA (in UK), 1996.
- "Supporting a Community and Private Forestry Program: Volume I: Experiences and Volume II: Recommendations." Koshi Hills Community Forestry Project, Nepal, 1991.
- "Dialogue and Conversations", Training manual for training of facilitators on extension, 2002.
- "Stop Violence Against Sex Workers": A training manual to prepare sex workers against violence, 2004.
- "Systematic Training Design": Training of training designers, Nepal-UK Community Forestry Project, 2003.
- "Community Forestry User Groups Formation and Reformulation": A training manual for community forestry social mobilizers.

Re: Invitation for 2015 NEH Summer Institute for K-12 Teachers

From: "J.L. David Smith" <smith017@umn.edu>

To: Todd Lewis <tlewis@holycross.edu>

CC: <cuthb001@umn.edu>

Date: February 22, 2014 10:46 PM

Dear Todd, I would be honored to participate in your 2015 NEH Institute for K-12 summer program: Religions, Literatures and Arts of Tibet and the Himalayan Region for 2015.

Enclosed is a 2 page C.V. Sincerely, J.L. David Smith

## JAMES L. DAVID SMITH

Department of Fisheries, Wildlife, and Conservation Biology  
University of Minnesota, 1980 Folwell Ave., St. Paul, MN 55108  
612-624-5369; jlds@umn.edu

**CURRENT POSITION:** Professor, Department of Fisheries, Wildlife, and Conservation Biology, U Minnesota; Graduate Faculty: Conservation Biology,

**EDUCATION:** Ph. D. (1984), M.S. (1976) University of Minnesota, Wildlife Ecology

**HONORS:** Sabbatical Leave, 2009; Newman Teaching Award, 2008; Fulbright Scholar, Thailand 2004-2005; College of Natural Resources Sabbatical Fellowship 2002-2003

**TEACHING:** 9 undergraduate and 4 graduate courses

**RESEARCH** (Grants and Research Support for the past 10 years)

I received a total 16 for a total of \$527,192 grants administered via the University of Minnesota and 3 grants and 1 grant for \$121,875 in Thailand for 3 Thai colleagues and myself. I also received \$33,000 as a sub-grantee on 2 projects awarded to the Government of Bangladesh and Conservation International, China.

### SELECT RECENT PUBLICATIONS

Gurung, B., K. Nelson, J.L.D. Smith. In Review. Impact of a conservation policy: grazing restrictions on livestock composition and husbandry practices in Madi Valley within Chitwan National Park, Nepal. *Environmental Conservation*.

Barlow, A.C.D., C. McDougal, J.L.D. Smith, B. Gurung, S.R. Bhatta, S. Kumal, B. Mahato and D.B. Tamang. 2009 Temporal variation in tiger (*Pantera tigris*) populations and its implications for monitoring. *J. Mammal.* 90: 472-478.

Gurung, B., J.L.D. Smith, C. McDougal, J. Karki, & A. Barlow. 2008. Factors associated with man-eating tigers in Chitwan National Park. *Biological Conservation* 141: 3069-3078.

Barlow, A.C.D., I.U. Ahmed, M. Rahman, A. Howlader, A.C. Smith & J.L.D. Smith. 2008. Linking monitoring and intervention for improved management of tigers in the Sundarbans of Bangladesh. *Biological Conservation* 141: 2032-2040.

Ranganathan, J., K.M.A. Chan, K. Ullas Karanth, and J.L.D. Smith. 2008. Where can tigers persist in the future? A landscape-scale, density-based population model for the Indian Subcontinent. *Biological Conservation* 141: 67-77.

Simchereon, S., A.C.D. Barlow, A. Simchareion & J.L.D. Smith. 2008. Home range size and daytime habitat selection of leopards in Huai Kha Khaeng Wildlife Sanctuary, Thailand. *Biological Conservation*. 141:2242-2250

Lou, S.J., W.H. Johnson, . . . . ., J. L. D. Smith, S.J. O'Brien. 2008. Subspecies Genetic Ancestry of Worldwide Captive Tiger Populations. *Current Biology* 18:592-596.

Luo, S.J., W.E. Johnson, .....J.L. D. Smith, and S.J. O'Brien. 2007. Y chromosome intraspecific polymorphic markers in the Felidae. J. Heredity 98(5): 400-413.

Allendorf, T.D. J.L.D. Smith, and D.H. Anderson. 2007. Resident perceptions of Royal Bardia National Park, *Nepal*. Volume 82, Issues 1-2, Pages 33-40.

Luo, S.J., K. Jae-heup, W.E. Johnson, D.G. Miquelle, S.Q. Huang, W.S. Pan, J.L.D. Smith, and S.J. O'Brien. 2006. Proceedings in Phylogeography and Genetic Ancestry of Tigers (*Panthera tigris*) in China and across their Range. *Zoological Research*. 27:441-448.

Gurung, B., J.L.D. Smith, and M. Shrestha. 2006. Using a "Bagh Heralu" network to map the metapopulation structure of tigers in Nepal. In: *Conservation Biology in Asia*, (Eds: J. McNeely et al.), Resources Himalaya Foundation, Nepal. Chapt. 14: 214-230.

Ahearn, S. and J.L.D. Smith. 2005. Modeling the interaction between humans and animals in multiple-use forests: Case study of *Panthera tigris*. In: *GIS, Spatial Analysis and Modeling*. Eds. D. Maguire, M. Goodchild, and M. Batty. ESRI, Redlands, CA.

Slaght, J.C., D.G. Miquelle, ....., J.L.D. Smith, and K.U. Karanth. 2005. Who's king of the beasts? Historical and recent body weights of wild and captive Amur tigers, with comparisons to other subspecies. Pp. 25-35 in Miquelle, D.G., Ye.N. Smirnov, and J.M. Goodrich (eds.). *Tigers in Sikhote-Alin Zapovednik*.

Luo, S.J., J.H. Kim, ..... J.L.D. Smith, S.J. O'Brien. 2004. Phylogeography and genetic ancestry of tigers. *PLoS Biol.* 2(12): 442.

Wikramanayake, E., M. McKnight, E., Dinerstein, A. Joshi, B. Gurung and D. Smith. 2004. Designing a conservation landscape for tigers in human-dominated environments. *Conservation Biology* 18: 839-844.

Tunhikorn, S., J.L.D. Smith, P. Jackson, T. Prayurasiddhi. 2004. Thailand's Tiger Action Plan. Royal Forest Department, Thailand.

Karanth, K.U., J.D. Nichols, J. Seidensticker, E. Dinerstein, J.L.D. Smith, C. McDougal, A.J.T. Johnsingh, R.S. Chundawat, and V. Thapar. 2003. Science deficiency in conservation practice: the monitoring of tiger populations in India. *Animal Conservation* 6: 1-10.

Carbone C., S. Christie, .... J.L.D. Smith, R. Tilson, W.N.W Shahrudin. 2002. The use of photographic rates to estimate densities of cryptic mammals: response to Jennelle et al. *Animal Conservation* 5: 121-123.

Joshi, A., E. Dinerstein, & J.L. D. Smith. 2002. The Terai Arc: Managing tigers and other wildlife as metapopulations. Pages 178-181 in *Terrestrial Ecoregions of the Indo-Pacific: A Conservation Assessment*, E. Wikramanayake, et al. eds. Island Press.

## **INTERNATIONAL EXPERIENCE**

Nepal; Thailand; Taiwan; Bangladesh; Cambodia; China; Vietnam; Myanmar; Republic Congo

**GRADUATE ADVISING** (degrees completed, 9 Ph.D., 19 M.S.; current students: 5 Ph.D. and 3 MS)

Re: Invitation for 2015 NEH Summer Institute for K-12 Teachers

From: yudru tsomu (b) (6) >

To: <vanderk@fas.harvard.edu>

CC: Todd Lewis <tlewis@holycross.edu>

Date: February 23, 2014 5:59 AM

Dear Prof. van der Kuijp and Prof. Lewis,

Thank you very much for inviting me to participate in the NEH Institute again, and I really enjoyed the experience for the past two summers. There is a strong possibility that I'll travel back to Kham to visit my family over the summer. Well, since you don't need a firm commitment at the moment, I guess it won't hurt to show the reviewers that you have more participants.

(b) (6)

(b) (6)

Thanks again.

Best

Tsomu

# Yudru Tsomu

History Department

Home

Lawrence University

(b) (6)

710 E Boldt Way,

(b) (6)

Appleton, WI 54911

(cellular) (b) (6) (C)

(b) (6)

yudru.tsomu@lawrence.com

## Education

6/2006 **Harvard University, MA**

Ph.D., Chinese and Tibetan History “Local Aspirations and National Constraints: a Case Study of Nyarong Gonpo Namgyel and his Rise to Power in Kham (Eastern Tibet 1836-1865)

Ph.D. Advisors: Professors Mark Elliott, Janet Gyatso, Philip Kuhn and Leonard van der Kuijp

2/1995 **Beijing College of Education, Beijing, China**

B.A.: English Language and Literature

Minor: Chinese History, Literature and Language.

7/1989 **The Central University for Nationalities, Beijing, China**

A.A: English Language and Literature.

Minor: Chinese History, Literature and Language.

## Employment Experience

2007-Present **Lawrence University**, Assistant Professor of History

9/2006-8/2007 **Stanford University**, Post-doctoral Fellow and Instructor for the course: “ Introduction to Tibetan Culture and History”

9/1999 – 6/2006 **Harvard University**

Instructor of Classical and Colloquial Tibetan Language

Teaching Assistant

10/2004-12/2004 **Worcester Polytechnic Institute**

Lecturer in East Asian History

3/1991- 8/1998 **National Center for Tibetan Studies, China**

Editor and translator

## **Publications**

Under Review “Yingxiong haishi e-gun: lun shixuejia dui Gongbu Langjie de xingxiang goujian” [Constructing Images of Mgon po rnam rygal by Historians: a Hero or a Villain], *the Journal of Southwestern Institute for Nationalities*.

“Kham in the Nineteenth Century: Land, People and Politics” in *The Tibetan History Reader*. Kurtis R. Schaeffer and Gray Tuttle, Eds. New York: Columbia University Press (Forthcoming)

“History of the Lcags la ‘Kingdom’: a Case Study of the Role Played by Khams ‘Kingdoms’ in Sino-Tibetan Relations during the Qing Dynasty,” *The Proceedings of the Eleventh Seminar of the International Association for Tibetan Studies* (forthcoming).

“Constructing Images of Mgon po rnam rygal: a Hero or a Villain?” *The Proceedings of the Tenth Seminar of the International Association for Tibetan Studies* (forthcoming).

2009 “The Decline of the Rule of the Derge Kings in Kham” in the Catalogue of “Pearl of the Snowlands: Buddhist Prints from the Derge Parkhang,” Middletown, CT: Wesleyan College.

2008 Review of Tibet and Nationalist China’s Frontier: Intrigue and Ethnopolitics, 1928-49 by Hsiao-Ting Lin. *The Journal of Asian Studies*, Vol. 67, Issue 2, May 2008, pp715-716.

2007 Review of *Tibetan Buddhists in the Making of Modern China* by Gray Tuttle, *The Journal of Asian Studies*, Vol. 66, Issue 1, Feb., 2007, pp 246-247.

1994 “A Brief Introduction to Tibetan Studies Abroad,” *Master Magazine*, No. 1, 1994.

RE: Invitation for 2015 NEH Summer Institute for K-12 Teachers

From: "Upadhyay, Samrat" <supadhya@indiana.edu>

To: Todd Lewis <tlewis@holycross.edu>

Date: February 20, 2014 8:31 AM

Dear Prof. Lewis,

Thank you for inviting me to participate in your proposed NEH Summer Institute, "Religions, Literatures, and Arts of Tibet and the Himalayan Region."

I would like to confirm my interest in participating again. I am attaching my short CV for your use.

Sincerely,

Samrat Upadhyay  
Director, Creative Writing Program  
Indiana University--Bloomington  
Ballantine Hall 466  
1020 E. Kirkwood Ave.  
Bloomington, IN 47405  
Phone: 812-855-6094

# SAMRAT UPADHYAY

English Department, Indiana University  
Bloomington, IN 47405

(b) (6) (home) 812-855-6094 (office)  
email: supadhya@indiana.edu

## PROFESSIONAL POSITIONS

Director, Graduate Creative Writing Program, Indiana University, 2008-; Associate  
Director, 2005-2007

Associate Professor, Department of English, Indiana University, 2006-; Assistant  
Professor, 2003-2005

Adjunct Professor, Asian American Studies, Indiana University, 2008-

Assistant Professor, Department of English, Baldwin-Wallace College, OH 1999-2003

## EDUCATION

Ph.D. University of Hawaii (English), 1999. Special Fields: Creative Writing (Fiction),  
Postcolonial Literature, Contemporary Literature, Pedagogy of Writing

M.A. Ohio University (English), 1992. Special Field: Creative Writing (Fiction)

B.A. The College of Wooster, 1987. Major: English

## PUBLICATIONS

### Books:

*Buddha's Orphans* (novel). Boston: Houghton Mifflin, 2010

Also published in South Asia by Rupa & Company, New Delhi, 2010

translated into German by Lahure Kitab (forthcoming)

translated into Czech by Jota Nakladatelstvi (forthcoming)

*The Royal Ghosts* (stories). Boston: Houghton Mifflin, 2006

Reviewed by New York Times, Los Angeles Times, TIME magazine, Washington  
Post, Chicago Tribune, Entertainment Weekly, Elle magazine, among others

Also published in South Asia by Rupa & Company, New Delhi, 2006

*The Guru of Love* (novel). Boston: Houghton Mifflin, 2003 (paperback published 2004)

Reviewed by New York Times, San Francisco Chronicle, TIME magazine, Washington  
Post, USA Today, Cleveland Plain Dealer, Boston Globe, New York Post,

Entertainment Weekly, Elle magazine, among others

Also published in South Asia by Rupa & Company, New Delhi, 2003

translated into French by publisher Mercure De France, 2005

translated into Spanish by publisher Ediciones del Bronce, 2005

translated into Indonesian by Bentang Pustaka, 2006

*Arresting God in Kathmandu* (stories). Boston: Houghton Mifflin, 2001

Reviewed by New York Times, Village Voice, Newsday, Los Angeles Times,  
Cleveland Plain Dealer, San Francisco Chronicle, Washington Post, National Public  
Radio, Philadelphia Inquirer, Philadelphia Inquirer, among others

Also published in South Asia by Rupa & Company, New Delhi, 2003

translated into Greek by Metaixmio Publishing Co., Athens, 2002

translated into French by Mercure de France, Paris, 2003

*Secret Places: New Writing from Nepal*. eds. Manjushree Thapa and Samrat  
Upadhyay. Honolulu: University of Hawaii Press, 2001.

## SELECT HONORS, GRANTS AND AWARDS

- 2009 Grant, College Arts and Humanities Institute, Indiana University.  
“Cultural Space and Displacement.” \$6000 to conduct workshops and presentations in Nepal in summer of 2010.  
Grant, Office of Vice President of Research, New Frontiers Perspectives, "The Writer in the World: The Personal and the Political." \$20,000 for masterclass series.  
Grant, Office of Vice President of Research. ArtsWeek 2010. Panel and Reading. “Greening Literature: Environment and the Arts.” \$2,500 for panel and readings on the topic of mountaintop coal removal.
- 2008 Grant, College Arts and Humanities Institute, Indiana University.  
“Cultural Space and Displacement.” \$8000 to conduct workshops and presentations in Nepal in July of 2009.  
Grant, Office of Vice President of Research. ArtsWeek. Panel and Reading. “The Writer in the World.” \$2,500 for MFA Program alumni readings.
- 2007 Winner, Asian American Literary Award for *The Royal Ghosts*.  
Winner, Society of Midland Authors Annual Award for *The Royal Ghosts*.  
Finalist, Ohioana Award, Ohio Library Association for *The Royal Ghosts*.
- 2006 Finalist, Frank O’Connor Int’l Short Story Award, Dublin, for *The Royal Ghosts*  
Best of Fiction in 2006, The Washington Post for *The Royal Ghosts*  
Editor’s Favorite Reads of 2006, *The Bloomsbury Review*, Nov./Dec., 2006 for *The Royal Ghosts*.  
Faculty Achievement Award, Asian Pacific American Faculty and Staff Council, Indiana University, March 24, 2006.  
Fellowship, College Arts and Humanities Institute (CAHI), Indiana University.  
Full course release, Fall 2006 for work on *Buddha’s Orphans*.  
Exploration Travelling Fellowship Grant, New Frontiers in the Arts and Humanities Program, Indiana University for research on *Buddha’s Orphans*.  
Grant-In-Aid of Creativity, Indiana University, for research on *Buddha’s Orphans*
- 2005 Judge, 2005 Discover Awards, Barnes and Noble Discover Great New Writers Program  
Grant-In-Aid of Creativity, Indiana University
- 2004 Finalist, *The Guru of Love*, Kiriya Pacific Rim Prize
- 2003 The New York Times Notable Book for *The Guru of Love*  
Best Books of 2003, The San Francisco Chronicle for *The Guru of Love*  
Best Books of 2003, Mission Viego Library, CA for *The Guru of Love*
- 2003 The New York Times Books Summer Reading Selection for *The Guru of Love*
- Most Interesting People of 2002, *Cleveland Magazine*, January 2003
- 2002 Gigax Faculty Scholarship Award, Baldwin-Wallace College
- 2002 Award of Achievement, *Northern Ohio Live* magazine for *Arresting God in Kathmandu*

Re: your mail

From: Michael Witzel <witzel@fas.harvard.edu>

To: <vanderk@fas.harvard.edu>

CC: Todd Lewis <tlewis@holycross.edu>

Date: February 21, 2014 8:52 PM

Dear Leonard & Todd,

this year I can participate again.

You have all my data for last time...

More later, if required.

Michael

# Michael Witzel

Harvard University  
Department of Sanskrit and Indian Studies  
2 Divinity Avenue, Cambridge, MA 02138-2020 USA

## **Education:**

University of Tuebingen (Germany), 1965-1967 (P.Thieme): Indology, Indo-European, Japanology

University of Erlangen-Nuernberg, (Germany), 1967-1971 (K.Hoffmann, J.Narten, B.Forssman, G.Klingenschmitt) concentration: Indology, Indo-Iranian philology and linguistics; Indo-European linguistics, Japanology

M.A. 1971, Erlangen; Ph.D. 1972, Erlangen: Dissertation: Das Katha-Aranyaka, textkritische Edition mit Uebersetzung und Kommentar. Erlangen 1972; Advisor (Promotor): K. Hoffmann

## **Teaching Positions:**

1972 Assistant Professor of Indology, University of Tuebingen, Germany

1978-1980 Associate Professor of Sanskrit, University of Leiden, The Netherlands

1981-1986 Professor of Sanskrit language and literature, University of Leiden, The Netherlands

1987- Harvard University, Wales Professor of Sanskrit

## **Other Employment/Visiting Positions**

1972-1977 Director of the "Nepal-German Manuscript Preservation Project", a joint venture of the Department of Archeology, (Ministry of Education, His Majesty's Government of Nepal) and the German Oriental Society and the German Research Association

## **Editorial work**

1975- Founding editor of: Studien zur Indologie und Iranistik (Journal, and monograph series)

1979-1983, Joint Editor; 1983- Editor-in-chief *Indo-Iranian Journal*

1985- Editor (together with J.C. Heesterman): Memoirs of the Kern Institute, Leiden (No.3 sqq.)

1990- Editor, Harvard Oriental Series

1995- Founder, Editor-in-Chief, *Journal for Vedic Studies* (EJVS), <http://www.shore.net/~india/ejvs>

1995- *Indian Philology and South Asian Studies*, ed. Albrecht Wezler and Michael Witzel.

## **PUBLICATIONS (Restricted to those on the Himalayan Region)**

### 1. Books:

- *Das Katha Âranyaka*, Kathmandu/Erlangen 1974

- *On Magical Thought in the Veda*, Leiden 1979

- W. Caland, *Kleine Schriften* (ed.) , 1989

- F.B.J. Kuiper, *Selected Writings on Indian Linguistics and Philology* (ed.), 1997

- *Inside the Texts - Beyond the Texts. New approaches to Vedic Studies.* (Harvard Oriental Series-Opera Minora, ed.) Cambridge/Harvard Or. Ser. Opera Minora 1997

-*The Ancient Indo-Aryans. Textual and Linguistic Evidence.* Hyderabad: Orient Longman (2002)

### 2. Select Articles:

"An unknown Upanishad of the Krsna Yajurveda: The Katha-çiksâ-Upanisad. *Journal of the Nepal Research Centre* 1, 1977, 139-155

"On Magical thought in the Veda" Leiden: Universitaire Pers 1979

- "On the location of the Licchavi Capital of Nepal," *Festschrift für P.Thieme, StII* 5/6, 1980, 311-337
- "Early Eastern Iran and the Atharvaveda," *Persica* 9, 1980, 86-128
- "The Buddhist forms of fire ritual (homa) in Nepal and Japan." (Summary). 31st CISHAAN (Tokyo-Kyoto), *Proceedings*, ed. by T. Yamamoto, Tokyo 1984, p.135
- "On the Archetype of Patanjali's Mahâbhâsya," *IJJ* 29, 1986, 249-259
- "On the origin of the literary device of the 'Frame Story' in Old Indian literature," *Hinduismus und Buddhismus, Festschrift für U. Schneider*, H. Falk (ed.), Freiburg 1987, pp. 380-414
- "On the localisation of Vedic texts and schools," *India and the Ancient world. History, Trade and Culture before A.D. 650. P.H.L. Eggermont Jubilee Volume*, G. Pollet (ed.). Leuven 1987, pp. 173-213
- "The coronation rituals of Nepal, with special reference to the coronation of King Birendra in 1975." *Heritage of the Kathmandu Valley. Proceedings of an International Conference in Lübeck, June 1985*. Niels Gutschow, Axel Michaels (eds.). (Nepalica 4, hg. von B. Kölver u. S. Lienhard). St. Augustin (VGH Wissenschaftsverlag) St. Augustin: VGH Wissenschaftsverlag 1987, pp. 417-467
- "The Realm of the Kurus: Origins and Development of the First State in India, *Nihon Minami Ajia Gakkai Zenkoku Taikai, Hôtkoku Yôshi*, [Summaries of the Congress of the Japanese Association for South Asian Studies], Kyoto 1989, pp. 1-4
- "On Indian historical writing: The case of the Vamçâvalîs". *Journal of the Japanese Association for South Asian Studies* 2, 1990, 1-57
- "Meaningful ritual. Structure, development and interpretation of the Tantric Agnihotra ritual of Nepal." *Ritual, State and History in South Asia. Essays in honour of J.C. Heesterman*, ed. A.W. van den Hoek, D.H.A. Kolff, M.S.Oort, Leiden 1992, 774-827
- "Nepalese Hydronomy: Towards a history of settlement in the Himalayas," G. Toffin (ed.) *Nepal, Past and Present. Proceedings of the Franco-German Conference. Arc-et-Senans, June 1990*. New Delhi: Sterling Publishers 1993, pp.217-266
- "Kashmiri Manuscripts and Pronunciation. In: Ikari, Y. (ed.) *A study of the Nîlamata - Aspects of Hinduism in Ancient Kashmir*. Kyoto: Institute for Research, Kyoto University 1994, 1-53
- "The Brahmins of Kashmir." In: Ikari, Y. (ed.) *A study of the Nîlamata - Aspects of Hinduism in Ancient Kashmir* -. Kyoto: Institute for Research in Humanities, Kyoto University 1994, 237-294
- "Rgvedic history: poets, chieftains and polities." G. Erdosy (ed.), *The Indo-Aryans of Ancient South Asia*. Berlin/New York: de Gruyter 1995, 307-354.
- "Macrocosm, Mesocosm, and Microcosm." The persistant nature of 'Hindu' beliefs and symbolical forms. in S. Mittal (ed.), *IJHS Symposium on Robert Levy's MESOCOSM, International Journal of Hindu Studies*, 1.3 Dec. 1998, 501-53 (<http://web.clas.ufl.edu/users/gthursby/ijhs/abs01-03.htm>)
- "Medieval Veda Tradition as Reflected in Nepalese Manuscripts,". *Journal of the Nepal Research Centre*, 12, 2001, 255-299

Re: Invitation for 2015 NEH Summer Institute for K-12 Teachers

From: Keiko Yamanaka <yamanaka@berkeley.edu>

To: Todd Lewis <tlewis@holycross.edu>

Date: Sunday, 23, 2014 9:34 PM

Dear Prof. Lewis,

Thank you for inviting me to participate in your proposed NEH Summer Institute,

"Religions, Literatures, and Arts of Tibet and the Himalayan Region." I would be happy to discuss Nepalese labor migration to Japan in the proposed Summer Institute. I would like to confirm my interest in participating again.

Sincerely,

Keiko Yamanaka, Ph.D.

Lecturer, Department of Ethnic Studies and

International and Area Studies

University of California, Berkeley

# KEIKO YAMANAKA, Ph.D.

## Curriculum Vitae

**HOME ADDRESS:** (b) (6)

**OFFICE ADDRESS:** Department of Ethnic Studies, University of California, Berkeley, CA 94720-2570, U. S. A.; Tel: (510) 642-6555; Fax: (510) 642-6456

**E-MAIL ADDRESS:** yamanaka@berkeley.edu

### **EDUCATION:**

1987 Ph.D., Sociology, Cornell University, Major: Population Studies  
Dissertation: *Labor Force Participation of Asian American Women: Ethnicity, Work and The Family.*

1982 MS, Sociology, Iowa State University  
Thesis: *Modernity and Fertility Preferences in Taiwan.*

1971 BA, English Literature, Shizuoka Women's University, Japan.

### **POSITIONS HELD & COURSES TAUGHT AT BERKELEY:**

1996-2009 Lecturer, Department of Ethnic Studies, UC Berkeley; Courses taught:  
AAS151, "Asian American Women: Theory and Experience,"  
AAS150, "Asian American Family: Gender and Generation,"  
AAS190, "Transnational Migration and Multiculturalism in the Asia-Pacific."

2006-2009 Lecturer, Group in Asian Studies, International and Area Studies, UC Berkeley; Courses taught:  
AS10, "Introduction to Asian Studies,"  
AS150, "Migration and Multiculturalism in Asia."  
1993-Present Visiting Scholar, Institute for the Study of Social Change, UC Berkeley.

### **AWARDS AND FELLOWSHIPS:**

2006 Professional Development Fund for UC Berkeley Lecturers

2002 Japan Foundation, Asia Center Grant for Project: "Gender, Migration and Governance in Asia," to hold a conference in the Australian National University, Canberra, December 5-6, 2002.

1998 Japan Foundation Research Fellowship

1997 The American Anthropological Association's 1997 Committee on Refugees and Immigrants Award for Best Paper

1993 Abe Fellowship, Center for Global Partnership and Social Science Research Council.

### **CURRENT RESEARCH PROJECTS:**

"Migrant NGOs in East Asia: Policy, Civil Society and Multiculturalism,"

Comparative study focusing on activities of NGOs in support of migrant workers' rights and welfare in East Asia (Japan, South Korea, Taiwan, Hong Kong and China).

“Toward a Sociology of Citizenship in East Asia: Inclusion, Participation, and Social Rights for Immigrants and Rural Migrants in China, Japan, Korea and Taiwan,” a two-year project (2010-11) with scholars in China, Korea and Taiwan, in conjunction with a Thematic Session of the 2010 American Sociological Association Annual Meeting;

## **PUBLICATIONS:**

Forthcoming, *Wind over Water: Rethinking Migration in an East Asian Setting*, Coeditor with David W. Haines and Shinji Yamashita, New York: Berghahn Books.

Forthcoming, “Commentary: Some Thoughts on Feminized Labor Migration,” in David Haines, Keiko Yamanaka and Shinji Yamashita (eds.), *Wind Over Water: Rethinking Migration in an East Asian Setting*, London: Berghahn Books.

Forthcoming, “Immigration, Policies and Civil Society in Hamamatsu, Central Japan,” in David Haines, Keiko Yamanaka and Shinji Yamashita (eds.), *Wind Over Water: Rethinking Migration in an East Asian Setting*, London: Berghahn Books.

Forthcoming, “Policies, Civil Society and Social Movements for Immigrant Rights in Japan and South Korea: Convergence and Divergence,” in Glenda Roberts and Gabriele Vogt (eds.), *Migration to Japan in Comparative Perspectives*, London: Routledge.

Forthcoming, “Intermarriage between Nepali Migrant Men and Citizen Women in Japan,” in Hong-zen Wang and Michael Hsiao (eds.), *Cross-border Marriages with Asian characteristics? Transnational Marriages between Southeast and Northeast Asia*, Taipei: Academia Sinica.

## **Journal Articles and Book Chapters**

2008 “Immigration, Population and Multiculturalism in Japan,” *Asia Program Special Report*, No. 141, July 2008, *Japan's Declining Population: clearly a Problem, But What's the Solution?* Mark Mohr (ed.), Washington, DC: Woodrow Wilson International Center for Scholars.

2008 “Transnational Community Activities of Nepalese Visa-Overstayers in Japan: Governance and Transnationalism from Below,” in Nelson H. H. Graburn, John Ertl and R. Kenji Tierney (ed.), *Multiculturalism in the New Japan: Crossing the Borders Within*, Oxford: Berghahn Press: 151-170.

2008 “Japan as a Country of Immigration: Two Decades after an Influx of Immigrant Workers,” *Senri Ethnological Reports*, 77: 187-196.

2007 “ ‘Bowling Together’: Social Networks and Social Capital of a Nepali Migrant Community in Japan,” in *Nepalis Inside and Outside Nepal*, Hiroshi Ishii, David N. Gellner and Katsuo Nawa (eds.). Delhi: Manohar, Pp. 411-442.

2007 “Feminized Migration in East and Southeast Asia and the Securing of Livelihoods,” in Nicola Piper (ed.), *New Perspectives on Gender and Migration: Livelihood, Rights and Entitlements*, London: Routledge, with Nicola Piper. Pp. 159-188.

Appendix 5.5

Sample Expanded Study Plans

with Expanded Reading Lists

The Indo-Tibetan Himalayan Frontier  
The Mountains and Subsistence  
The Himalayas in Indian and Tibetan Traditions

><

**TOPIC: THE HIMALAYAN FRONTIER**

I. Introduction: Concept of Frontier

A. The Geography of Civilizations

1. Core areas or culture hearth areas where political rule, economic productivity, and culture are centered
2. Territories under central control are limited by the terrain; furthest area of control is the periphery
3. The frontier is the area beyond which the predominant systems of production in the core areas cannot be fully maintained

B. Two Types of Frontiers

1. Inner frontier -- areas circumscribed by dominant civilization, but usually separated by natural barriers (mountains, jungle, desert, etc.)
2. Boundary frontier -- areas on the far periphery of a civilization

C. Relations on the Frontier

1. In the frontier areas, two systems of production can overlap
2. Historical relationships between competing civilizations across a frontier can be cooperative or competitive; often such relationships have economic, political, and religious manifestations
3. Traders, colonizers, opportunists often compete with the core area(s) to predominate in the frontier area
4. Selective adoption of core culture traits, a common feature of local societies

II. The Himalayan Frontier

A. The Himalayan region is the boundary frontier of two civilizations:

1. Indic
2. Tibetan/Chinese

B. Past and contemporary Himalayan life must be analyzed with reference to the networks extended across the region

C. Each micro-region can be analyzed according to its location and historical relations to the networks linking the two core areas (See Chapter 5)

D. Pattern of colonization on the frontier: specialized groups seek out the kind of terrain and ecological niche that they had learned to exploit in their former home area

### III. The Frontier of India and Indicization

#### A. Indicization

1. Process by which Indo-Aryan literary and political culture was imposed on non-literate peoples
2. Dominated by high caste elite, *brahmans* and *kshatriyas*
3. Introduced Indo-Aryan languages, with Sanskrit the literary, ceremonial, and inscriptional language
4. A process that began three millenia ago in core areas of Northern India, especially the upper Indus and Ganges, and affected from there, directly and indirectly, the Himalayan region, Burma, and further SE Asia
5. Spread by military force in many cases
6. Power of the "Rajput model": many ruling groups in the Himalayan region now claims Rajput origins or relations

#### B. Founding of Indicized kingdoms

1. Military imposition: warrior caste elite conquers an indigenous/tribal population, erects fortresses to control territory, and creates a feudal kingdom with tributary alliances with core area
  - a. families branch out from nuclear settlements to colonize territory and then became the feudatories of neighbouring and/or central monarchies
  - b. if the control of the latter weaken, the feudatories gradually acquire independent status
2. Indigenous chiefs adopt the civilization of the Indo-Aryans, strengthening power by adopting cultural conventions
3. Fluid shape of petty kingdoms, with changing boundaries

#### C. Socio-cultural Patterns and Processes

1. Local elites emulate the life-style of the greater rulers
  - a. patronage of courtly literature in Sanskrit
  - b. building of temples for deities of the Hindu pantheon
  - c. granting of land to brahmans and other high caste groups
  - d. brahmanically specified life-cycle rites (*samskaras*)
2. *Brahmans* perform key functions
  - a. legitimize the *kshatriya* status of their patrons through ritual sacrifices and Vedic recitations
  - b. compose *kshatriya* genealogies for those who succeeded in acquiring political power
  - c. articulate the hierarchical order for caste society on the basis of ritual purity
  - d. utilize the *dharmashastras* to compose legal codes that regulate local society
  - e. restrict groups eligible to perform prestigious Hindu observances, thereby maintaining high caste boundaries and regulating claims to superior status and power
3. Native migrants returning from the core areas contribute to the spread of Indian customs and beliefs

4. Indicization as a vast complex of integrated socio-cultural innovations:
  - a. ritual procedures (*puja*)
  - b. life-cycle rites (*samskaras*)
  - c. perceptions of pure and impure regulate many aspects of interpersonal life
  - d. notions of hierarchic social order based on four endogamous groups (*varna*), with any category an ideal for emulation
    1. *Brahman* (Priests)
    2. *Kshatriya* (Warriors)
    3. *Vaishya* (Artisans and Merchants)
    4. *Shudra* (Laborers)
  - e. immense pantheon, with mythologies in Sanskrit and vernacular literatures
  - f. cow veneration
  - g. the north Indian calendrical system, organized around festivals (*jatras*) dedicated to important deities of the pantheon
  - h. concepts of *karman* and *dharma*

#### D. Unevenness of the Indicization Process

1. Some societies give up most of their traditions
2. Many, however, still preserve the essentials of their own culture; far from being destroyed by conquerors, local elites found a framework in Indic society, transplanted and modified, within which their own society can be integrated and developed

#### E. Certain ecological and climactic features make some geographical regions more suitable for Indicization

1. Regions amenable to intensive agriculture, especially rice, millet, maize, wheat
2. Climatic conditions where caste purity standards can be met
3. Environments where classical Hindu cow veneration/protection complex can be implemented

### IV. The Tibetan Frontier and Tibeticization

#### A. Definition: "Tibeticization"

1. Process by which Tibetan literary & political culture spread among non-literate peoples
2. Dominated by high status aristocratic and monastic elite
3. Introduced classical Tibetan as literary, ceremonial, and inscriptional language
4. A process that began about 600 AD in central Tibet in the Tsangpo River Valley and affected, directly and indirectly, areas to the northeast (Amdo, Mongolia), western China (Szechuan), the southeast (Kham), northern Himalayan region, and central Asia
5. Spread often by military force

- B. Tibetan and Chinese relations
  - 1. When Chinese empires could extend the power of the imperial system to the furthest frontiers, its civilization engaged the Himalayan highlands
    - a. Examples:
      - 1. 636: Chinese Ambassador leads an army from Tibet and Nepal to revenge abuse he suffered in north India
      - 2. 1415: Nepalese artistic influences in China
      - 3. 1792: Chinese-Gurkha war drew Chinese army into Tibet & Nepal
      - 4. 1959: direct Chinese rule over Tibet
      - 5. 1962: war between India and China across the northern border
      - 6. 1986: Chinese negotiate with India on borders of Arunachal Pradesh
  - 2. Tibetan political power, centered in Lhasa, oscillated from almost total independence to absorption within the Chinese empire
- C. Socio-cultural Patterns and Processes:
  - 1. Submission to monastic landlords and conversion to Tibetan Buddhism
    - a. stories among many of the frontier peoples -- Tamangs, Magars, Gurung -- contain origin myths relating them to central Tibet
    - b. the Lepchas retain a tradition of Tibetan lamas destroying all evidence of their indigenous culture upon their subjugation and conversion
  - 2. Pattern of monastic/nobility alliance: a ruler's brother or uncle appointed as chief abbot of the polity's most important monastery, guaranteeing the landowning classes' solidarity
  - 3. Institutional networks of the main monastic schools dominate the formation of Tibetanized polities and link periphery regions to the center
    - a. young initiates go to larger, more central monasteries for training
    - b. great lamas travel to the peripheral regions to preach and heal
    - c. different schools from the central area extend their monasteries across Tibet and compete for territory and patronage
    - d. *Jisa* mechanism of monastery finance encourages monk-treasurers to set up subscriptions
      - 1. laymen pay for the performance of rituals
      - 2. monks free to accumulate excess funds and use them to establish new satellite monasteries, make pilgrimages to new areas
  - 4. The extension of political control across the landscape often correlates with the networks of caravan trade
- D. Lamas perform key functions
  - 1. Provide prestigious Buddhist "pedigrees" to allied rulers
  - 2. Supply the cultural agenda to guarantee prosperity, display piety, and perpetuate noble rule
- E. In religious terms, the Tibeticization of a settled area is described as the conversion of indigenous mountain gods to Buddhism by a saint or deity

F. Comparisons with Indicization

1. Far fewer people in the core areas of Tibet
2. The inner frontiers separating settlements more vast
3. The extent of socio-cultural transition on the far Tibetan frontiers less thoroughgoing
4. Later beginnings of the process in Tibet (7th Century)
5. Indian origins of many facets of Tibetan culture and Indian influences on China often make it difficult to characterize some traits as either Indian or Tibetan
6. In both societies, ranked endogamous groups define social organization hierarchies

V. Islamization

- A. Predominant in the Northwest region, especially in modern Pakistan and Kashmir; also important in some submontane areas
- B. Central role of the *ulama* in defining Islamic orthodoxy, maintaining mosques, and education

VI. SUMMARY: HIMALAYAS AS INDO-TIBETAN FRONTIER

- A. Historical Dialectic: Indic and Tibetan civilizations interact throughout Himalayan history over the past millennium and a half
- B. Indian and Chinese civilizations have interacted in Tibet throughout history; in the Himalayas, Indian influences predominate in some areas, but Tibetan influences are dominant in many others
- C. When assessing the ethno-history of any part of the Himalayan region, the macro-regional dynamics must be balanced with the regional and micro-regional frontier variables.

<b>INDICIZED POLITIES</b>	<b>TIBETICIZED POLITIES</b>
center-periphery relations more direct	networks looser, in more severe terrain
culture hearth of North Indian plains; one of most densely settled areas in the world	culture hearth of central Tibetan plateau; one of the most sparsely settled areas in the world
rice-cow subsistence system with settlements clustered where irrigation and rice cultivation irrigation and rice cultivation are ideal	cold crop, herding subsistence with settlements clustered where water, soil, climate allow fixed agriculture
dominated by kshatriya-brahman alliances	dominated by nobility-monastic alliances
high caste landlord elite	nobility and monastic landlord elite
expansive patrilineage dynamic	less expansive system
caste hierarchy as socio-religious ideal	endogamous social groups & monastic religious ideal
Indic calendar	Chinese calendar

Figure 1: Socio-Cultural Comparisons on the Indo-Tibetan Frontier

### Recommended Readings and References

- Aris, Michael. "The Tibetan Borderlands," in Michael Aris ed. *Lamas, Princes, and Brigands: Joseph Rock's Photographs of the Tibetan Borderlands of China*. New York: China House Gallery, 1992, 13-18.
- Berremen, Gerald D. "Cultures and Peoples of the Himalayas," *Asian Survey* 3, 1963: 289-304.
- Embree, Ainslie. "Frontiers into Boundaries: From the Traditional to the Modern State," in Richard Fox ed. *Realm and Region in Traditional India*. Duke Univ. Press, 1977, 255-280.
- Jones, Rex L. "Sanskritization in Eastern Nepal," *Ethnology* 15 (1), 1976, 63-75.
- Lamb, Alstair. *Asian Frontiers: Studies of a Continuing Problem*. London: Pall Mall Press, 1968.
- Lattimore, Owen. "The Frontier in History," in Owen Lattimore ed. *Studies in Frontier History: Collected Papers 1928-1958*. Paris: Mouton, 1962, 469-491.
- Lewis, Todd T. "Himalayan Frontier Trade: Newar Diaspora Merchants and Buddhism," in Martin Brauen ed. *Anthropology of Tibet and the Himalayas*. Zurich: Volkerkundemuseum, 1993, 165-178.
- Miller, Beatrice D. "The Web of Tibetan Monasticism," *Journal of Asian Studies* XX (2), 1960, 197-204.
- Miller, Robert J. "The Buddhist Monastic Economy: The Jisa Mechanism," *Comparative Studies in Society and History* IV, 1962, 427-438.
- Prescott, J.R.V. *The Geography of Frontiers and Boundaries*. NY: Basic Books, 1965.
- Rocher, Ludo. "The Concept of Boundaries in Classical India," in Peter Gaeffke and David Utz eds. *The Countries of South Asia: Boundaries, Extensions, and Interrelations*. Philadelphia: University of Pennsylvania Press, 1988, 3-11.
- Samuel, Geoffrey. "Tibet and Southeast Asian Highlands: Rethinking the Intellectual Context of Tibetan Studies," in Per Kvaerne ed. *Tibetan Studies, II*. Oslo: Institute for Comparative Research in Human Culture, 1994, 696-710.
- Schwartzberg, Joseph. "Cartography of Greater Tibet and Mongolia," in Woodward Harley ed. *The History of Cartography, Volume 2*. Chicago: University of Chicago Press, 1994, 607-681.

TOPIC  
**THE MOUNTAINS AND SUBSISTENCE**

I. Introduction to the Geography of the Himalayas

- A. Young mountain range (25 million years old) that is still rising; all flora and fauna from neighboring regions, with almost no specially evolved species native to the range
- B. Region a natural marvel: tropical heat and arctic cold occur within 50 miles, creating a rich variety of life unique on the earth
- C. Regional climate: in general, eastern areas wetter than western areas
- D. Regular vertical zonation patterns
  - 1. Mean temperature drops 11 degrees Fahrenheit for every 3,400 feet increase in altitude
  - 2. Treeline
    - a. coincides with elevation levels having mean temperature of 50 degrees Fahrenheit or more on the warmest days of the year
    - b. higher on southern exposures than northern
- E. Ecologic Zones
  - 1. Aeolian
    - a. tree line and above
    - b. exposed rock and ice-snow covered forms
    - c. life limited to bacteria, fungi, insects, crustaceans subsisting on airborne nutrients
    - d. severest climate
  - 2. Alpine (13,500-snowline)
    - a. treeline to snowline
    - b. harsh winters, short summers
    - c. shallow soils with scrub trees, sedge and grass meadows, wildflowers
    - d. low moisture
  - 3. Subalpine (12,000 ft-alpine)
    - a. transition zone between alpine and temperate zones
    - b. stunted trees, especially fir, birch, pine
  - 4. Temperate (3,000 ft-subalpine)
    - a. rich forest occurs naturally in this region, conifers at higher elevations, hardwoods lower
    - b. rhododendron and bamboo common in central and eastern regions
    - c. most distinctly Himalayan fauna found in this region
  - 5. Tropical/Subtropical
    - a. plains flora and fauna
    - b. sal tree, large pine stands common

III. Geographical and Climatic Characteristics of the Ethnographic Regions

- A. The Submontane Region

1. Land below 2,500 feet, from Himachal Pradesh (HP) to Arunachal Pradesh
2. Landforms
  - a. outer Terai, babar: low foothills
  - b. inner Terai, duns: small valleys
  - c. volatile rivers that change course
3. Vast tropical forests increasingly cleared for settlement, w eradication of malaria
4. Very hot summer season; land often inundated during the monsoon
5. Brahmaputra Valley a distinct sub-region

#### B. The Mid-montane Region

1. Land from 2,500 - 7,500 ft., from Kashmir to Arunachal Pradesh
2. Landforms
  - a. Mahabharat Lekh mountain range and subsidiary ridges from high Himalayas
  - b. major rivers that have their headwaters on the north side of the high Himalayas and cut through the entire region
3. Mixed hardwood forests, with large tracts of rhododendron, bamboo
4. Temperate climate, with wide microclimactic variations
5. Most areas inhabitable all year
6. Large valleys that have supported expansive centers of civilization
  - a. Kashmir Valley
  - b. Kathmandu Valley

#### C. Highlands Region

1. Lands above 7,500 ft. on both sides of the high Himalayan peaks
2. Landforms
  - a. inhabitable areas across the highest mountain range on earth
  - b. upland plateaus and valleys
  - c. shaped by major rivers, glaciation, and avalanches
3. Hardwood and evergreen forests give way to scrub species by 14,000 ft., with only specially adapted ground plants above
4. Cold climate, with short growing season and severe winter conditions

### IV. Effects of Mountain Topography on Himalayan Societies

- A. Terrain creates social isolation and minimizes contact with neighboring regions
- B. Venue of refuge: recurring tradition of vanquished plains and Tibetan plateau nobility escaping to the mountains where many establish new kingdoms
- C. Preservation of ancient cultural traits
  1. Many of the traditions of India and Tibet were transplanted to the hills
  2. Isolation and freedom from direct rule enabled peoples in the region to retain traditions that were later lost in the core areas
  3. From ancient times, the remoteness and isolation of region have drawn pilgrims and religious aspirants
    - a. communities established by religious leaders often became important towns
    - b. main types: 1. Hindu *ashrams*      2. Buddhist monasteries

- D. Isolation and inaccessibility responsible for slow penetration of technology
  - 1. Agricultural crops:
    - a. corn in 1600s
    - b. potatoes introduced in 1840's
    - c. current spread of new strains
  - 2. Mechanization
    - a. transportation
    - b. electrification
  - 3. Modern medicine

## V. General Subsistence Factors

- A. Mountain climate and terrain support fragile ecosystems
- B. Key elements in human adaptation: local rainfall, water resources, soil quality, altitude, winds
- C. Subsistence often depends on precise adaptation to the local environment with little margin

## VI. Subsistence Patterns

- A. Hunting and Gathering
  - 1. Reliance on hunting, fishing, and gathering wild foods
  - 2. Supports low population densities
  - 3. Once common across the inner-frontiers and dense forest lands; now only a few scattered hunting and gathering tribes remain, mostly in Arunachal Pradesh
- B. Nomadic Pastoralism
  - 1. Living itinerantly with herds of animals that provide a small community's subsistence
  - 2. Supports very low population densities
  - 3. Only a few groups remain in the region
    - a. Gujars of Kashmir, Himachal Pradesh, Uttar Pradesh
    - b. Scattered Gaddi pastoralists of Himachal Pradesh
    - c. Ahirs in the Assam Valley and Terai
    - d. Tibetan and other highlanders
- C. Slash and Burn Agriculture (*Jhum*)
  - 1. Cycle: cutting down vegetation on a new site, burning it, planting crops with bamboo poles on the land fertilized by the ash, then moving after several years
  - 2. Common where land was plentiful and labor force limited
  - 3. Only practiced today in remote areas, due to state laws banning the practice
- D. Subsistence Farming
  - 1. Capable of supporting large populations on suitable lands
  - 2. Most inhabitants are subsistence farmers
  - 3. Most households rely on complex mixtures of grain production, animal husbandry, and trade

4. Himalayan peasants among the most isolated in the world
5. Food crops:
  - a. distribution: (example study in central Nepal) maize 39%, rice 33%, potatoes 14%, millet 8%, wheat 5%, barley 1%
  - b. systems of inter-cropping have been highly developed
  - c. usual division between irrigated lands (Nep. *khet*) and dry fields that depend on rainfall (Nep. *bari*)
6. Common cash crops:
 

a. medicinal plants	b. citrus
c. ginger	d. turmeric
e. hashish	f. cotton
g. cardamom	h. jute
i. tea	
7. Many hill agriculturalists do not produce enough to fulfill household needs
8. Common form of village cooperation at peak agricultural seasons: households form groups that work each others' fields by rotation
9. Twice-daily meal among prosperous households: *dal-bhat tarkari*, "lentil-rice-vegetables", spiced with chili peppers
10. Typical residence pattern: with small landholders, there are few advantages for sons to manage the estate jointly; once married, they establish separate households on inherited land parcels

### **Recommended Readings and References**

- Bishop, Barry C. "The Changing Geo-ecology of Karnali Zone, Western Nepal Himalaya: A Case of Stress," *Arctic and Alpine Research* 10 (2), 1978, 531-543.
- Blair, Katherine D. *Four Villages: Architecture in Nepal*. Los Angeles: Folk Art Museum, 1983.
- Cronin, Edward W. Jr. *The Arun: A Natural History of the World's Deepest Valley*. Boston: Houghton Mifflin, 1979.
- Fricke, Thomas. "Introduction: Human Ecology in the Himalaya," *Human Ecology* 17 (2), 1989, 131-145. (Other articles from this issue focus on the Himalayan region.)
- Goldstein, Melvyn C. and Donald Messerschmidt. "The Significance of Latitudinality in Himalayan Mountain Ecosystems," *Human Ecology* 8 (2), 1980, 117-134.
- Guillet, David. "Toward a Cultural Ecology of Mountains: The Central Andes and Himalayas Compared," *Current Anthropology* 24 (5), 1983, 561-574.
- Hoffpauir, Robert. "Subsistence Strategy and Its Ecological Consequences in the Nepal Himalaya," *Anthropos* 73, 1978, 215-252.
- Jhingran, A.G. "Geology of the Himalaya," in J.S. Lall ed. *The Himalaya: Aspects of Change*. Delhi: Oxford University Press, 1981, 77-98.
- Mani, Anna. "The Climate of the Himalaya," in J.S. Lall ed. *The Himalaya: Aspects of Change*. Delhi: Oxford University Press, 1981, Chapter 1.
- Molnar, P. and Tapponnier, P. "The Collision between India and Eurasia," *Scientific American* 5 (1), 1977, 30-41.
- Pant, S.D. *The Social Economy of the Himalayans*. London: Allen and Unwin, 1935.
- Stainton, J.D.A. *Forests of Nepal*. New York: Hanfer Publishing Company, 1972.
- Uhlig, Harald. "Rice Cultivation in the Himalayas," *German Scholars in India II*, 1976, 296-326.

TOPIC  
**THE HIMALAYAS IN INDIAN And TIBETAN TRADITIONS**

I. The Indian Tradition

A. Sanskrit terms

1. *HIMA* + *ALAYA* = "snow" + "abode"
2. *Himavat*, a synonym

B. Himalayan kinship in Indian myth

C. Mentioned in Vedic Texts

1. One of the frontier regions of "*Bharata*", classical name for India
2. Cited as a source of medicinal herbs in Atharva Veda

D. Himalayas in early Indian geographical thinking: At the center of four mythical continents, separating Jambhvipa from Mt. Meru

E. Indian Medicine:

1. Gupta references to shaman-doctors from the region who bring special herbs
2. Shiva identified as "Lord of *Vaidyas*" and his home in the Himalayas associated with the many medicinal herbs found there

F. Himalayas as places of revelation

1. Vedic tradition: Vyasa taught Vedas to disciples there
2. According to some schools, the Himalayan peaks are the dwelling place of the deities; region referred to as *devalaya*
3. Many Gods of the pantheon have mountain abodes:
  - a. Shiva, Parvati -- Mt. Kailash
  - b. Annapurna Devi -- Annapurna
  - c. Ganesh -- Ganesh Himal
  - d. Vishnu -- Gosainkund
  - e. Hanuman -- Bandarpunch (UP)
4. Himalayas as place where *vidyadharas* ("spirits") live.

G. Himalayas as pilgrimage destination:

1. *Darshana* ("sighting") of mountains highly praised; a notable passage from the *Skanda Purana* states: "In a hundred years of the gods, I could not tell thee of the glories of the Himalayas; As dew is dried by the morning sun, so are the sins of mankind by the sight of the Himalayas."
2. The *Mahabharata* refers to religious suicide by the aged on pilgrimage to region
3. Ancient history of Himalayan pilgrimage as seen in early Hindu texts:
  - a. *Mahabharata* (200 AD) mentions:
    1. Baramula, Kashmir
    2. Jwalamukhi
    3. Yamunotri
    4. Gangotri
    5. Kailash-Manasarovar
    6. Gandaki source: Salagrama (Nepal)
    7. Gaurisikhara (Nepal)
    8. Kirtika: the Arun, Sunkosi, Tamur confluence (Nepal)
  - b. *Matsya Purana* (1200 AD) mentions:

- |                      |                         |
|----------------------|-------------------------|
| 1. Baramula, Kashmir | 2. Varahisaila, Kashmir |
| 3. Acchoda, Kashmir  | 4. Jwalamukhi           |
| 5. Kedara            | 6. Badritirtha          |
| 7. Manasarovar       | 8. Salagrama            |
| 9. Gaurisikhara      | 10. Pashupati           |

4. Modern pilgrimage sites:

- |              |              |                     |
|--------------|--------------|---------------------|
| a. Amarnath  | b. Gangotri  | c. Jwalamukhi       |
| d. Kedarnath | e. Badrinath | f. Lake Manasarovar |
| g. Kailash   | h. Hardwar   | i. Rishikesh        |
| j. Muktinath | k. Pashupati | l. Kamakhya         |

H. Himalayas as places for retreat and refuge

1. Pandhava brothers at end of the *Mahabharata* retire there
2. Folklore of many Himalayan peoples recounts their reputed Rajput ancestors leaving the plains for settlement in the mountains

I. Region important for the *Natha* cult

1. Associated with the ninth century *Kanphata* yogins Gorakhnath and Matsyendranath who travel throughout Assam and other Himalayan regions to meditate and preach
2. Commonplace "*nath*" ending to place names in the region reflects this influence
3. Chief monasteries of present sect are in Gorakhpur and in Savarikot, Nepal

J. Buddhist Traditions

1. A refrain in Buddhist texts is to Shakyamuni Buddha, "the sage born on the slopes of the Himalayas"
2. A Tibetan text notes the first "18 Schools of Buddhism"; five of these are *Mahasanghikas*; of these, one is called the "Himavat School"
3. Later Chinese textual traditions identify "16 *Sthaviras*" who protect the *Dharma*; two are from the region:
  - a. Abhedya ("Himalaya")
  - b. Kanakavatsa ("Kashmir")
4. In the Pali texts, Lake Manasarovar is called "Anotatta" and said to be protected by the *Naga* Pannaka; *Visuddhimagga* lists 7 lakes in the Himalayas:
 

a. Sihapapata	b. Hamsapatana	c. Kannamundaka
d. Rathakara	e. Anotatta	f. Chaddanta
5. Buddhaghosa mentions the Himalayan abode of the *karavika* bird, whose marvelous singing causes all animals to stop in rapt wonderment; singing is compared to the voice of the Buddha
6. Tibetan text asserts that Asita, the sage who visits the Buddha at birth and predicts his destiny, "comes from the Himalayas"

K. As frontier, place of "conversion" of tribal peoples and contestation between Hinduism and Buddhism

## II. The Tibetan Tradition

### A. Buddhist

1. Mountains compared to Buddhist *chorten* (*stupas*)
2. Himalayas as an area converted by the *bodhisattva* Avalokiteshvara
3. Mt. Kailash (Tib. Ti-se) as locale where Padmasambhava defeated Bon priests
4. Lake Manasarovar ruled over by two *nagas*, Nanda and Upananda
5. Kathmandu Valley sites of Buddhist hierophany:
  - a. Svayambhu
  - b. Bauddha
6. Many pilgrimage spots in the Himalayas associated with Padmasambhava, Milarepa, and other saints
7. Tradition of twenty-four Chakrasamvara sites in India, two in the Himalayan region:
  - a. Kulu
  - b. Hajo-Kamakhya, Assam
8. Tradition of Kushinagara, the place of the Buddha's decease, being in Assam at Hajo
9. Places where "hidden valleys" (Tib. *khembalung*) are thought to exist
  - a. Sages dwell in some, where climate is mild and where an ideal Buddhist society exists
  - b. Myth of Shambala: hidden valley where a divine Buddhist saint-king will arise to lead in the restoration of Buddhism
10. Region where tantric objects (Tib. *gter-ma*) were hidden by past sages for the benefit of future generations; in the words of one text:

"For each important valley there is an important hidden treasure: these are signs of Padmasambhava; for each little place there is a minor hidden treasure: these are also signs of Padmasambhava." (Quoted from the *gter-lun* of Ratna-glin-pa)

### B. Mount Kailash in the Bön tradition

1. Ancient ruler of Zhang-zhung kingdom identified as coming from this region
2. 360 Ge-khod, emanations of the terrifying nine-headed deity "Angry God", thought to reside on this peak

## III. Other Traditional Sources

- A. Mongolian Tradition: Folk God "White Old Man" lives in the "Snowy White mountains to the far southwest," i.e. the Himalayas
- B. Early Chinese imperial records are aware of the Himalayas, and the writings by Chinese pilgrims on their travels to India brought the region into popular Chinese awareness
- C. Myth of "Gold Digging Ants" located in the Indus region found in early Greek histories and later highland folklore
- D. Burmese forest monk stories refer to the region as an important pilgrimage area

### Recommended Readings and References

- Bhardwaj, Surinder Mohan. *Hindu Places of Pilgrimage in India*. Berkeley: University of California Press, 1973.
- Bernbaum, Edwin. *The Way to Shambala*. NY: Anchor, 1981.
- Bharati, Agehananda. "Actual and Ideal Himalayas: Hindu Views of the Mountains," in James F. Fisher ed. *Himalayan Anthropology: The Indo-Tibetan Interface*. The Hague: Mouton, 1978, 77-82.
- Bishop, Peter. *The Myth of Shangri-La*. Berkeley: University of California Press, 1989.
- Law, B.C. "The Himalaya Mountains," in *Indological Studies IV*. Allahabad: Jha Institute, 1954, 166-195.
- Roerich, G.N. *The Blue Annals of gZhon-nu-dpal*. Calcutta, 1949.
- Wylie, Turrell. "Tibetan Religious Geography of Nepal," *Serie Orientale Roma XLII*, 1970.
- \_\_\_\_\_. "A Place Name Index to George N. Roerich's Translation of the Blue Annals" *Serie Orientale Roma XV*, 1957, 1-42.

## Co-Directors' Statement on Evaluations

We have indicated the most important shifts in the Institute's proposed curriculum content in the project narrative, but would still like to note other insights, self-review practices, and changes for the proposed 2015 Institute.

Reviewers should know what we learned after doing five programs: that each time we hold the institute, the teachers can vary quite dramatically both in their educational backgrounds and needs, and in their group personalities and expectations. You can change the next iteration based on the last group, only to have the new cohort of teachers be remarkably different! We take these evaluations very seriously, and know that by learning from them, we have had extraordinarily successful programs; we remain in touch with dozens of teachers from our first program through the last, and know that our Institute has had a major positive career influence on most who have attended. That so many past participants have recruited their colleagues to apply has confirmed the value of this Institute work.

Our evaluation experiences have taught us to be alert from the applications and then in that first week to make changes and rearrange some resources. On the curriculum, our move to the current blend of multi-disciplinary content reflects our learning from the teachers' curricular variability from the past; we feel that there is an effective holistic impact that our program now offers for teachers of all backgrounds. Each group has been different in who attends and is local, how many have cars, and how the residents "gel" in meeting the needs to get groceries, go out, or do excursions to enjoy the weekends. The last group didn't end up having "drivers" to handle these logistics, so for 2015 we are going to be ready to provide additional Zipcars and organize vans for participant use on nights and weekends.

Our practice has been to go beyond the NEH evaluations, and do our own evaluations of individual lecturers. Even famous scholars who have been unable or unwilling to adapt their presentations to work for our teachers have not been invited again. We have learned and adapted our presentations; we know how to handle the diversity of teacher backgrounds in the web page design training. By now, we are certain that the invited experts are both authorities in their fields and highly effective in meeting the understandings and curricular design needs of our teachers.

Todd Lewis  
Leonard van der Kuijp

## Workshop Evaluations Literatures, Religions, and Arts of the Himalayan Region

Download As PDF

Number of evaluations: 10

### Evaluation # 13893

**Summarize your overall assessment of the experience and the effect you anticipate it will have on your teaching and scholarship.**

The level of scholarship at this Institute was extremely high, and the range of topics covered provided every participant with a point of engagement, from biology to music to literature and social studies. While I think hosting this institute at Holy Cross is not a good idea, I do believe that the organizers, guests, and colleagues all worked hard to make the institute memorable and a powerful learning experience. Because of the vicissitudes of my school's schedule, it is unclear whether or not I will be able to teach what I learned at the Institute; however, my participation did have a profound effect on my understanding of the Himalayas, gave me extremely valuable research and technological tools, and introduced me to topics, concepts and approaches to scholarship that will surely prove invaluable.

**Evaluate specific aspects of the program, such as the director, visiting faculty (if any), colleagues, topics, organization, discussions, and activities.**

Drs. Lewis and van der Kuijp represent the best in research, teaching, and scholarly writing and offered exceptional content in the study of the cultures of the Himalayas. The guest speakers and 'performers' were similarly qualified and we were thus privy to sacred rituals, food, art, film and music that would not be readily available to us in our home school contexts. For the most part, the institute was well organized (see below) and all the activities--except, perhaps, with the exception of the day trip to NYC--were worthwhile and useful.

**Evaluate the host institution particularly with respect to hospitality, housing arrangements, the suitability of library facilities, and computer facilities.**

Holy Cross cannot help that it is in Worcester--a city that offers little in the way of culture, outdoor activities, or 'healthy living' alternatives. But many of us felt imprisoned: the affluent and ivy-covered college is walled off from the poor neighborhood in which it sits, and the gates are locked to keep out the people who live in Worcester. Those of us without cars--and there were many--were unable to access grocery stores, entertainment venues, and anything else off campus. It would have been a far better experience had we been informed of the College's isolation and inaccessibility ahead of time. The dorms were lovely and the computer labs and library were state-of-the-art. But the printers frequently didn't work, and because it was summer, the hours of everything from the coffee shop to the gym to the library were extremely limited. Everything was open while we were in class: as soon as class was over it seemed everything shut down (except at the end of the institute when we were finishing our final projects). Many of us felt it would have been helpful if the organizers made available a list of grocery stores, restaurants, cultural activities, and transportation options (especially for people going to the airport at the end of the institute) AHEAD OF TIME so that plans could have been made accordingly. While none of this reflects badly on what happened in the classroom, it did taint the overall experience for many participants; I, for one, felt trapped by Holy Cross. Regarding the trip to NYC: It was disappointing to travel for 4 hours by bus to such a spectacular museum, only to find that our tour guide was not well prepared and that we actually had very little time to experience the museum and the city.

**Do you have any suggestions for improvements?**

Hold the Institute in a more hospitable, easily navigable city (or hold it in Asia!). Provide information on the city and its highlights and limitations well in advance of the Institute.

**(Optional) Suggest topics for future seminars or institutes, or names of potential directors (with contact information, if possible).**

---

### **Evaluation # 13933**

#### **Summarize your overall assessment of the experience and the effect you anticipate it will have on your teaching and scholarship.**

This program was outstanding. I feel sure that it will have a big impact on my teaching. I have learned so much on a part of the world that isn't covered well at my school, so I will serve as a resource to other teachers. I am taking back many teaching materials to share with them as well. I teach art and have 534 students next year. I can assure you, they will hear about the Himalayan mountains and the arts, specifically as expressed through their religions. I will connect their learning in the art class with their social studies class, enhancing their experiences in both classes. We will also read some of the literature that is relevant to the artwork. I am amazed at what I learned and how I have changed what I will teach as a result of this institute. The institute has also invigorated me as a scholar. I was spellbound by some of the lectures; I had forgotten how wonderful it was to be a learner in class. I hope to bring back this excitement to my students and see the spark in them as I see them learning.

#### **Evaluate specific aspects of the program, such as the director, visiting faculty (if any), colleagues, topics, organization, discussions, and activities.**

The directors, Leonard van der Kuijp and Todd T. Lewis were outstanding. They were able to balance the management of the institute with adherence to a very high standard of scholarship. Todd Lewis's area was closer to my interests, so I pursued his ideas with special commitment. He was bright, hard working, thorough, clear, and well-paced in his presentations. I can see why the students I met here at the College of the Holy Cross admire him so much! The visiting faculty were all solid scholars and their presentations well done. Some of their topics were of greater interest to me than others, but I was glad to hear what they had to say. The topics were appropriate to our area of study; the sessions were well organized and disciplined in their execution. Discussions were lively, and the scholars were genuinely interested in what we had to say. The hands-on activities we did were a learning experience and a reinforcement of what was in our reading and lectures. The institute was a well crafted and stimulating experience. My students will be the ultimate beneficiaries as I bring back to them what I have learned. I feel very grateful for having had this experience.

#### **Evaluate the host institution particularly with respect to hospitality, housing arrangements, the suitability of library facilities, and computer facilities.**

The host institution was The College of the Holy Cross in Worcester, MA. I can't say enough wonderful things about the college. It is physically beautiful with well cared for buildings and grounds and the classrooms are well appointed. The staff was friendly without exception, from the cleaning staff, to the food service, to the library staff. I stayed in the on-campus dormitory which was much nicer than any dormitory I have stayed in before. Its location was perfect for going to class, meals, and exercising in the gym. The library was a great resource for our research and preparation for our lectures in class. We were treated as visiting scholars everywhere we went. The entire campus is covered by a wireless computer network. I even got excellent service on my computer inside the women's locker room in the gym! The college has an excellent Instructional Technology Department which was supportive of our visiting lecturers and us in making websites. They had the bandwidth, the hardware and software, and the expertise to help all of us be successful. The gym was wonderful for workouts early in the morning before our classes.

#### **Do you have any suggestions for improvements?**

No suggestions for improvements. I hope Leonard van der Kuijp and Todd Lewis will agree to have this institute again; I wish every teacher in my school could come to it!

#### **(Optional) Suggest topics for future seminars or institutes, or names of potential directors (with contact information, if possible).**

---

**Evaluation # 13966**

**Summarize your overall assessment of the experience and the effect you anticipate it will have on your teaching and scholarship.**

This was fabulous! I have so much knowledge to bring back, not only to my own classroom, but to my entire school and district. My principal has already asked for me to do a professional development session to share what I have learned from this experience with the rest of the faculty. The websites developed by all the participants in this institute will be accessible to the faculty at our school.

**Evaluate specific aspects of the program, such as the director, visiting faculty (if any), colleagues, topics, organization, discussions, and activities.**

Both directors, Todd Lewis and Leonard van der Kuijp, authorities on the Himalayan cultures and all the experts that they brought in exceptional.

**Evaluate the host institution particularly with respect to hospitality, housing arrangements, the suitability of library facilities, and computer facilities.**

Every effort was made to make everyone comfortable and everyone I met were friendly, courteous and helpful.

**Do you have any suggestions for improvements?**

Perhaps, having more of these institutions in a New England area, especially, those addressing technology in the 21st century.

**(Optional) Suggest topics for future seminars or institutes, or names of potential directors (with contact information, if possible).**

Photo shop, dream-weaver and any topics that include visual arts and technology.

---

## Evaluation # 14184

### **Summarize your overall assessment of the experience and the effect you anticipate it will have on your teaching and scholarship.**

Todd Lewis and the list of expert speakers have opened up another facet to my teaching. I entered this institute with very little knowledge about this region. The peoples, literature, religions and art crossed my paths but meant very little to me. Now my students will have a better grasp of this area of the world, as I implement my lesson, the Momos Along the Himalayan Region. Through the metaphor of the momo (dumpling), my students will learn about the geography, history, religion and culture of these peoples. My presentation highlights the peoples of Kashmir, Tibet and Nepal and I hope to add on the Sherpas and the Bhutanese at a future date. As a consequence I now want to travel the entire region and experience what I have learned.

### **Evaluate specific aspects of the program, such as the director, visiting faculty (if any), colleagues, topics, organization, discussions, and activities.**

Todd Lewis and Leonard Van der Kuyj not only were brilliant and experts in their fields but so approachable with a sense of humor. A supporting cast of assistants surrounded them. The visiting faculty from the Himalayas made the experience authentic, since we could not travel there in person. Our colleagues were amiable, knowledgeable and willing to learn if they were novices on the subject, like me. We helped each other, bonded while staying in the dorms, going on field trips and sharing in the expenses. My roommate, (b) (6) and I hosted Wednesday night dinners at our apartment when we could further discuss our reading and lectures. This also enabled us to bond as a group making new friends. Power Point lectures helped me to take notes beneath the slides, which kept me focused. Now I have readable notes to fall back upon. The variety of topics appealed to the variety of subjects the teachers taught. Being that we were overwhelmed with information, discussions continued outside of the classroom. The Newari Feast and the momo- making gave me hands on experience, which I will definitely use with my students reinforcing their learning with a tactile experience. The activities reinforced what we learned in class.

### **Evaluate the host institution particularly with respect to hospitality, housing arrangements, the suitability of library facilities, and computer facilities.**

This was one of the best facilities I have experienced while attending an NEH Institute. The campus is beautiful, manicured landscape, clean, well kept, great workout facilities, although much construction and repairs were happening. The location made it very difficult to walk to a shopping area or the town. This would have been ideal. Worcester is not an inviting city. But the staff, the Wellness Center even the custodians made staying at the dorms such a pleasant experience. Although the librarians were helpful, I found the Internet more helpful than their collection being that my topic was on the culture. Because my colleagues and I had different needs the computer facilities was never overloaded. The Wi-Fi was perfect for connecting no matter where we were on campus. Taking notes on my laptop was easy during lectures.

### **Do you have any suggestions for improvements?**

All of the experts were brilliant and knowledgeable of their subjects but a few needed to take a course on public speaking and how to make presentations. This was a reminder for me on how I need to keep the interests of my students engaged. Another suggestion was that we have the list of names, addresses, phone numbers and emails before hand so that we could coordinate purchasing of books, rides, items to pack that would not be a duplicate. In the past we were able to do this, which made traveling or catching a ride easier.

### **(Optional) Suggest topics for future seminars or institutes, or names of potential directors (with contact information, if possible).**

The topic of the Silk Road through Central Asia would be helpful.

---

**Evaluation # 14188****Summarize your overall assessment of the experience and the effect you anticipate it will have on your teaching and scholarship.**

My overall assessment is of a highly positive one. I learned tremendous amounts about the Himalayan region from a variety of experts. Extensive readings, hands on work, a creation of a project, and access to superb resources will have a strong impact on my teaching. Already I am making plans to incorporate some of the literature into the classes I teach. I will be accessing my colleagues shared work, the professionals' work who presented, and my own project on literature. Ongoing work will continue in this area due to the superb summer Institute.

**Evaluate specific aspects of the program, such as the director, visiting faculty (if any), colleagues, topics, organization, discussions, and activities.**

The director organized the program in such a way that intellectual challenges were at the forefront while practical application was readily present for my teaching. His combination of making the study of religion a practical examination of beliefs, history, art, literature, and practice is firmly grounded in making the learning for myself and my students alive and balanced. Creating a website, though challenging, pushed me to a new level of sharing expertise while carving out my own niche to make a valuable contribution. Visiting faculty were outstanding - never have I had a variety of experts from different disciplines present a wealth of complementary information. Working with colleagues from around the country allowed for camaraderie and a way to digest the varied new knowledge in a most satisfying manner.

**Evaluate the host institution particularly with respect to hospitality, housing arrangements, the suitability of library facilities, and computer facilities.**

The host institution, The College of the Holy Cross, did an outstanding job of making us welcome. From the president to the housekeeping staff in our fine air conditioned dorms I was treated with respect and hospitality; the services made my stay a most rewarding one. The library and computer facilities served me well as access was extended for our group.

**Do you have any suggestions for improvements?**

I can't think of any major suggestions.

**(Optional) Suggest topics for future seminars or institutes, or names of potential directors (with contact information, if possible).**

---

**Evaluation # 14222****Summarize your overall assessment of the experience and the effect you anticipate it will have on your teaching and scholarship.**

Overall assessment positive, soem fo the speakers were not well chosen, I would say 1/3 of the speakers fell into this catagory. Trip to the Rubin Museum, a waste. the people who took the groups around did not know much about the subject matter. This trip should have been planned more carefully.

**Evaluate specific aspects of the program, such as the director, visiting faculty (if any), colleagues, topics, organization, discussions, and activities.****Evaluate the host institution particularly with respect to hospitality, housing arrangements, the suitability of library facilities, and computer facilities.**

Basically good, although campus sites whould be chosen will close proximity to the city. It was hard to walk into Worcester. For some participants without a car, staying at Holy Cross was isolating.

**Do you have any suggestions for improvements?****(Optional) Suggest topics for future seminars or institutes, or names of potential directors (with contact information, if possible).**

---

## **Evaluation # 14290**

### **Summarize your overall assessment of the experience and the effect you anticipate it will have on your teaching and scholarship.**

This Institute was so outstanding that I don't think I can do it justice in this evaluation. Though I had read the syllabus and list of events, I had no idea to what an extraordinary extent everything would evolve. The extensive information, caliber of activities and quality of distinguished presenters from around the globe is more than one could expect or even hope for from a full-year post graduate level course. The depth and breadth of these prodigious experiences and classes will have a profound affect on my life. My understanding of the peoples, religions, and literature covered has reached a new acumen from which I am making new connections in both my personal life and career. The ~750 students I teach each year will benefit from this Institute because of my experiences. I sincerely hope this Institute can be continued so more teachers can have such phenomenal exposure.

### **Evaluate specific aspects of the program, such as the director, visiting faculty (if any), colleagues, topics, organization, discussions, and activities.**

This Institute was EXTREMELY well-organized. The day-by-day plan, extensive resources and more were available online before, during and after the Institute. As more information from the presenters arrived, it was added to school website. This extensive list includes PowerPoints, photos, and even complete books. The activities enveloped us as much in the culture as one could and still be in the United States. We cooked and ate food from the area, met and learned from people that live there, participated in rituals, and more. Many of these are rarely, if ever, done in this country. Professors Todd Lewis and Leonard van der Kuijp are truly experts in the field. Throughout the month, they showed care and concern for us. Every morning and every afternoon before the sessions began, they asked if there were any issues or problems that needed to be addressed. If there were, they resolved them. It was clearly evident that they cared about us (teachers), the visiting experts, NEH, and in creating a meaningful Institute. Prof. Lewis gave us prints he had bought in the Himalayas and gave me a mask because he knew I was interested in them. Prof. van der Kuijp carried a heavy box of books and gave me ride to the post office. Everyone received a mold to build a stupa (Buddhist structure) like we had made there. We also received special prayer flags made especially for us. Next to our meeting room, there was a room of books that we could check out. If we knew of one that would be a good addition to the collection, they obtained it for us. Books were also set aside in the library for our use. The quantity and quality of the visiting Experts was truly amazing! They came from all over the US and the world including Paris, Oxford, Tibet, and Nepal. Subjects I thought I had no interest in became fascinating. All of the presenters conducted an engaging question and answer period. They also made us comfortable talking to them between sessions. When time allowed, they attended sessions of the other experts. I have been to many educational events in this country and some abroad, but have never been in the presence of so many knowledgeable scholars! This makes it even more amazing how approachable they were. I enjoyed meeting and working with teachers from all over the U.S. and will be staying in touch with at least one of them.

### **Evaluate the host institution particularly with respect to hospitality, housing arrangements, the suitability of library facilities, and computer facilities.**

The Dean welcomed us and all other staff made us feel quite welcome there. The library extended summer hours just for us and everyone that worked there was friendly and helpful. The librarians gave a tour of the library to help us in our research. The computer lab was in the library. Mary Morrisard-Larkin, who ran the computer lab put in extensive hours (unpaid), working sometimes after 11:00 p.m. helping us make sure our websites were up and running. Her patience and dedication should be applauded. She continues to update our websites as needed. She also organized students to help when we were in the computer lab creating our websites. The dorm/apartments were convenient and had full kitchens. I believe we were the only ones in that building so it was quiet. The price was reasonable. There were computers there to use if you didn't bring one and the library lab was closed. Brendan Medeiros, the assistant, met us as we arrived and helped those staying in the apartments with our luggage and check-in. He ran errands including making copies, getting T-shirts ordered, and much more.

### **Do you have any suggestions for improvements?**

The only things I can think of involved times. Most will be solved next time as the difficulties were caused by 2011 summer construction. Also the new dorm closer to the classroom (on top of the hill) was almost, but not quite, finished. This will be closer and not involve a walk up a steep hill to get to class. I wish the Institute could have been longer, but I heard that most people don't want to take Institutes longer than four weeks. I also wish I could make changes/updates on my website myself. I don't want to bother Ms. Morrisard-Larkin every time I want to make changes and of course it can't be as immediate as she has other duties.

### **(Optional) Suggest topics for future seminars or institutes, or names of potential directors (with contact information, if possible).**

1. The Institute I attended taking place on sight in Nepal, Tibet, and/or India. 2. Shakespeare in England. 3. Impressionist art in Paris. 4. Asian theatre including: Kabuki, Noh, shadow puppetry. Thank you for asking and for all that you do.

---

### Evaluation # 14299

**Summarize your overall assessment of the experience and the effect you anticipate it will have on your teaching and scholarship.**

I thoroughly enjoyed my experience at Holy Cross studying the Himalayan Region for its hands-on activities (making stupas, momos, fly kites, and participating in the Newar rituals). I will be teaching 6th grade reading this coming school year and I hope to create a short story/myth unit or poetry unit using some of the Nepali and Tibetan materials we read. I would like my students to be exposed to a number of different cultures so I would definitely include other short stories and poems in these units as well. I also liked that there were a few lectures geared toward how to teach art and other Himalayan topics since we are all educators and just because we have all this knowledge of this new topic doesn't necessarily mean we know how to teach it.

**Evaluate specific aspects of the program, such as the director, visiting faculty (if any), colleagues, topics, organization, discussions, and activities.**

I would have liked to go more in depth into the relationship between Tibet, China, and Nepal.

**Evaluate the host institution particularly with respect to hospitality, housing arrangements, the suitability of library facilities, and computer facilities.**

All of the facilities were excellent. It might have been more helpful if our NEH coordinator, Brendan, had provided us with a list of participants and their contact info (room #, cell #, et cetera) the first week rather than a week and a half into the institute.

**Do you have any suggestions for improvements?**

Some of the professors were a bit dry such as (b) (6). (b) (6) offered me very little in the way of useful classroom ideas for the Himalayan material. Her ideas seemed geared toward K-5. Up to this point, I've only taught high school. I also heard that current middle school teachers did not find her material helpful. The first Friday we had it was extremely difficult for me to stay attentive. It was difficult for many others too. Maybe the first Friday of the institute should end an hour early that day as people are adjusting to the new schedule. I liked that Mat Schmalz engaged with us by asking questions of us. Most other professors didn't do this. It compelled me to stay engaged. Dina Bangdel and Ed O'Donnell were excellent and provided useful ideas for instruction.

**(Optional) Suggest topics for future seminars or institutes, or names of potential directors (with contact information, if possible).**

---

### Evaluation # 14301

**Summarize your overall assessment of the experience and the effect you anticipate it will have on your teaching and scholarship.**

It was an outstanding institute with varied presentations and guest speakers from around the world. Definitely worthwhile.

**Evaluate specific aspects of the program, such as the director, visiting faculty (if any), colleagues, topics, organization, discussions, and activities.**

The directors were great. Their passion for the subject matter showed, and the extracurricular events were great.

**Evaluate the host institution particularly with respect to hospitality, housing arrangements, the suitability of library facilities, and computer facilities.**

Holy Cross was very hospitable and provided excellent amenities.

**Do you have any suggestions for improvements?**

The sessions were a little long, but overall, it was an excellent program.

**(Optional) Suggest topics for future seminars or institutes, or names of potential directors (with contact information, if possible).**

---

### **Evaluation # 14830**

#### **Summarize your overall assessment of the experience and the effect you anticipate it will have on your teaching and scholarship.**

If nothing else is said, and much good can be said about the NEH Summer Institute on the Literatures, Religions and Arts of the Himalayan Region as conducted by Todd Lewis and Leonard van der Kuijp, it must be said that this Institute has caused me to remember that the Catholicism practiced by my grandmother from Killarney has little to do (at least directly) with Aquinas' Summa Theologica. Before this Institute what I taught could have been characterized as philosophic or "book" or "philosophic" Hinduism and Buddhism - presenting each as generally monolithic traditions. As a result of this Institute I know I must adjust my teaching to reflect the actual human expression of Hinduism and Buddhism, that is, as practiced. Towards that end I will be creating a new section of my course to follow our initial examination of the Hindu and Buddhist Traditions (notice the change in terminology to "Traditions" to get away from the monolithic presentation) using the knowledge and resources I have gathered here at the Institute. We will call it Himalaya: Indo-Tibetan Contact Zone. In that section my students will be led to undertake certain "case studies", the actual practice of adherents in specific geographic and cultural settings. Beyond leading the students to an understanding of the respective foundational concepts involved, our treatment of these traditions will focus on the categories of puja and ritual, the arts and pilgrimage. A specific section on Pilgrimage in the Himalayan Regions will be added to our discussion of Sacred Places as well as a brief examination of Bon in our look at shamanism. At the suggestion of Prof. Todd Lewis ( Representations of Buddhism in Undergraduate Teaching, 2002) I will lead the students to, "focus on the householder [presenting] the 'Four Good Deeds' alongside 'The Four Noble Truths' [tracing] the three interlocking tracks of legitimate spiritual striving." Later in our coursework, following our examination of Islamic traditions students will again be conducting a "case study" concerning religion as practiced in the Kashmir region.

#### **Evaluate specific aspects of the program, such as the director, visiting faculty (if any), colleagues, topics, organization, discussions, and activities.**

As directors of this Institute Todd Lewis and Leonard van der Kuijp displayed their amazing knowledge and put together a team of wonderful, experienced and insightful experts to speak to us across a breadth of subjects and crises facing the Himalayan region. Topics and activities were for the most part extremely valuable to me as a high school teacher. The only criticism I would have is that a couple of the activities had to do specifically with elementary level education processes and probably would not be applicable to high school students.

#### **Evaluate the host institution particularly with respect to hospitality, housing arrangements, the suitability of library facilities, and computer facilities.**

The arrangements of the host institution were generally fair, however I must say that many of the facilities were frequently unavailable to us. The dining hall, for instance, was unaware of the Institute's presence on the campus and was open only sporadically for sports camps. The library was, on certain days, open during the times we were in class, and closed all together on many nights and Sundays when a great deal of work could have been accomplished. (Speaking of Sundays -and as an example of the restricted services - I found the chapel on this Catholic campus LOCKED on Sundays!) Additionally the required texts were either not available at all at the bookstore or available only in limited number. Also, there was much construction on campus that caused some inconvenience to all. I will say the housing in the dormitories was good and the air conditioners there worked just fine during the four week heat wave that we had. (Another example: the computer terminals that many of us used and stored information on were removed from the dorm the last week of the Institute for re-working before the new semester without notice!) I will say that the staff of the Institute often found ways to make other arrangements once they were made aware of these problems.

#### **Do you have any suggestions for improvements?**

See above.

#### **(Optional) Suggest topics for future seminars or institutes, or names of potential directors (with contact information, if possible).**