

# **Pakistan Studies News**

**Newsletter of the American Institute of Pakistan Studies**

**Fall 1998**

## **POWER AND CIVIL SOCIETY**

**Power and Civil Society in Pakistan  
by Anita Weiss**

A number of Pakistan-based and U.S.-based scholars have been participating in a project entitled "Power and Civil Society in Pakistan." Professor Anita M. Weiss (University of Oregon) and Dr. Zulfiqar Gilani (University of Peshawar, AIPS/PLS visitor, 1996), project coordinators, will also jointly edit the resulting volume.

The task of the project is two-fold: 1) to understand historic relations of power and authority in a range of social relationships in Pakistan as a means to create a baseline understanding of traditional conceptions of power. While these vary somewhat by region, class and gender, ample common features exist to form a foundation of what can be termed "Pakistani society." The country's founders envisioned its civil society -- intermediate institutions in the Tocquevillean sense free from both church (i.e., mosque) and state, in effect operating as a bulwark against the state amassing unbridled power -- within a pluralistic framework. albeit initially providing room for a variety of interpretations of its founding principles and future directions, and 2) to grapple with understanding the causes behind the disintegration of a moral consensus within Pakistani civil society, with the ultimate objective of reconceptualizing development priorities.

The project's focus is on shifting power relationships in various social domains as contributors examine how changing power dynamics are precipitating or responding to the erosion of existing local social contracts, and ways in which they are affecting the emergence of alternative contracts between the peoples of Pakistan. The purpose is not to criticize, but to contribute to the rebuilding of a diverse, confident and culturally rich society. Given this goal, this project is more than its ultimate physical product -- an edited volume. It is also a process which is provoking and facilitating U.S.-based and Pakistan-based scholars to engage in thoughtful, critical discourse around this central theme, given the pivotal juncture in which Pakistan finds itself at this time. Participants will gather for a day-long conference at the Center for Muslim-Christian Understanding at Georgetown University on Saturday November 14, 1998. The Pakistan Embassy has graciously offered to host a luncheon for project participants. In addition to the co-editors, project participants include Imran Ali, Karamat Ali, Tariq Banuri, Farzana Bari, Shahid Javed Burki, Omar Asghar Khan, Saba Khattak, Hamid Kizilbash, Tayyab Mahmud, Paula Newberg, Omar Noman, Mustapha Kemal Pasha, Lynn Renken, and Hasan Askari Rizvi. Oxford University Press has scheduled publication of the volume for mid-1999.

---

## President's Column

The actions of the United States Government and the government of Pakistan following the demonstration of nuclear capability by Pakistan and the bombing of American embassies in Nairobi and Dar es Salaam have had a serious impact on the work of the Institute. The United States placed economic sanctions on Pakistan after the nuclear tests that have had major repercussions in Pakistan. Pakistan revoked the free convertibility of the rupee into foreign currency and, further, decreed that foreign currency held in bank accounts in Pakistan could not be withdrawn in foreign currency, but would be required to be withdrawn in rupees. This meant two things for AIPS. First, the Institute could no longer convert the rupee grants from the government of Pakistan into dollars to supplement the dollar funds received from the United States Government. Second, the dollar funds held in Pakistani bank accounts by AIPS could not be withdrawn in dollars. These actions have severely curtailed the flexibility the Institute formerly had in managing its funds.

Following the attacks on the embassies in Africa, the United States Government declared Pakistan (among other countries) an area in which it was unsafe for Americans to remain. Hence, the Institute had to ask grantees then in Pakistan to leave and has not been able to send new grantees to Pakistan. A number of grantees have had their travel delayed. It also meant that the small amount of funds remaining in the lines for grantees' travel and maintenance in the 1996-97 grant from the Council of American Overseas Research Centers (CAORC) could not be expended before the extension of that grant expired on September 30, 199X. These funds will have to be returned to CAORC.

In December 1997, the Institute had its grant funds from CAORC suspended as the result of serious errors in the accounting system. Happily, the Institute's access to CAORC funds has been restored after considerable repair of the accounting system. CAORC was very helpful during this restoration. At this writing, the Institute has available all dollar funds (\$140,000) from the CAORC 1997-98 grant (extended to September 30, 1999) and anticipates the receipt soon of a grant for 199X-99. A difficult situation has been turned around and AIPS should be able to function fully, even though the flexibility it had with the convertibility of rupee funds has been ended.

I want to welcome Wilma Heston of the University of Pennsylvania as the new treasurer of AIPS. Under the by-laws she was selected by the executive committee, a selection that must be confirmed by a ballot of the trustees, a process that is now underway. She is a trustee representing the individual members of AIPS. I have also appointed Dr. Bashir Ahmad of the Lahore University of Management Sciences to act as fiscal agent of the institute in Pakistan. He will work with Nadeem Akbar of the Overseas Research Center in Islamabad who has done an excellent job in looking after the institutes interests there. Afak Haydar has resigned as treasurer. He is now based primarily in Pakistan. Dr. Haydar was a founding trustee of the institute and served for many years as treasurer. I want to salute him for the many years of service he has given to AIPS.

Craig Baxter-September 30. 1998

---

### **Director's Letter**

Owing to a happy combination of grants from CAORC and NMERTA, AIPS was able to offer more fellowships in 1998 than in any previous year. Specifically, we were able to award 16 grants -- 8 postdoctoral, 4 ABD, and 4 graduate student. (The 1998 grantees are listed on page 15). Our grantees and former grantees continue to make very significant contributions to Pakistan Studies. Also, AIPS held a very successful conference in Fall 1997 to commemorate the 50th Anniversary of the creation of Pakistan. We anticipate that several of the papers presented at the conference will be published in an edited volume by Oxford University Press in 1999. Plans for 1999 will be formulated during an Executive Committee meeting later this month.

AIPS does face an uncertain future, however. The US' cruise missile attack on the alleged terrorist operations in Afghanistan were preceded by a preemptive strike on the presence of "non-essential personnel" in Pakistan. Consequently, several of our prospective grantees ("non-essential personnel") have had their research plans delayed. Although it is anticipated that this ban will be lifted in the not-too-distant future, at the time of this writing our fellowship program is on hold. Also, the Government of Pakistan in the aftermath of this Summer's detonation of nuclear devices and the resultant international sanctions, faces an unprecedented financial crisis. The short-term effects of the latter have already adversely affected the operations of the AIPS as indicated in our President's letter.

Like Craig, I too, wish to thank Afak Haydar for his long and faithful service to AIPS. Afak served as Treasurer for the past decade. As Treasurer and earlier, as a founding member of AIPS, he contributed endless hours to the cause of Pakistan Studies and of the Institute. His present assignment as President of the newly established American University of Pakistan will allow him to continue his passion. AIPS will miss him; I will miss him. I trust he will continue to offer his wise counsel to the Institute.

Charles Kennedy, Director

---

### **EDITORIAL**

#### **The Changing Face of Pakistan Studies**

In the last issue--the first of this New Series of Pakistan Studies News--we inaugurated a number of regular features. Besides straightforward News-news items, such as the President's narrative column and various announcements concerning the Institute's programs from other AIPS officers, as well as various reports of events and information

about meetings, we launched sections that we hoped would draw particular types of regular update. There were research reports, some detailed, some brief, and short reviews of recent publications. There is significant need among us for such a vehicle of organized, classified news about our field that will make us all more fully aware of the range of current research that relates to Pakistan in one way or another. and bring us into closer interaction with each other as an academic cluster. (I avoid the word 'community' in case it should be read to imply boundaries. In the past Pakistan Studies has been more of a ghetto than a pole of academic attraction, particularly because its boundaries were drawn, and drawn too narrowly.)

This is the minimum that should be expected of a good newsletter. But we can do more than that. The point of AIPS and of Pakistan Studies News is to promote academic interaction in relation to Pakistan-related academic topics, along with everything that such interaction will in turn generate. Our field is dynamic. It is not the same today as it was when AIPS was founded. We want to see new orientations as they emerge. and analyze the forces that generate them.

I am using my editorial prerogative here to suggest ways in which we might not only follow developments in our field more closely, but even foresee them before they fully emerge. I propose that we use this newsletter quite openly to address issues in the identity of academic specialization relating to Pakistan. This medium can open up a forum for debate that will perhaps first bring out the tensions of current scholarship, but then gradually come to serve as a means of raising awareness of emerging issues and changing orientations in our research, and the various dimensions of the larger context in which we have to work--political and economic in both the U.S. and in Pakistan. It can generate an open dialogue about the selection of issues and the negotiation of problems in the field, a "meta-" dialogue about the changing condition of Pakistan Studies as a fragile bark vulnerable to a variety of currents and even storms in the ocean of national and international history and academic politics.

In case that sounds too poetic, let me hasten to make a practical suggestion. Although there are various ways of working towards this goal, a good way to start array be for me to attempt to provoke reaction in the form of letters that could represent the debate in a future issue. This is the objective of this editorial column.

As Pakistanists we are working in an academic environment where it behooves us to be ready to justify what we are doing. We are classified as a branch of "area studies." Area studies has been a normal part of the curriculum for well over a generation, but questions have recently been raised about its future. The idea emerged only about sixty years ago, and it was consecrated with federal funding (Title VI of the Higher Education Act) some forty years ago. Since about 1980 the idea that area studies is not serving its original purpose adequately and should be radically reformulated, possibly cut off, has gathered momentum in Washington. while loss of enrolment during a period of large-scale budgetary restructuring has weakened its position in the curriculum even in some of the older universities where its roots long predate the era of government support.

The idea of area studies, however, does not presuppose Pakistan Studies. South Asia Studies and Middle East Studies were among the first and most obvious "areas" in this new sense. The rest of the world was soon divided into areas appropriate for Title VI (not without some anomalies. viz. (Canadian Studies). But the idea of Pakistan Studies emerged as a movement to focus attention on a body of subject matter that some perceived as underrepresented in the larger area-studies fields. Pakistan identified that body of subject matter, and Pakistan Studies was born. (If gestation and birth should be distinguished, birth may be considered to have taken place in the 1963, when the first decisive, but un-successful, effort was made to establish the American Institute of Pakistan Studies.) Even though various forces coalesced to produce that birth. legitimacy was not assuredly socialization has been difficult, and full citizenship in the family of academic fields and in the curriculum has been elusive Looking back on the event now it is perhaps possible to discern similarities between the interests represented in the birth of Pakistan studies in the 1960s, in the political turmoil in Pakistan today. in the history of efforts to establish the field in the curriculum and in the problems confronting the field today.

Pakistan Studies as a formal field has from the beginning had an identity problem comparable to that of Pakistan itself. This is perhaps not surprising, since other academic fields can be shown to reflect their Subject matter in one way or another. But it is interesting and perhaps even salutary to unravel the various strands. To begin with there were two obvious sets of academic interests, that produced autonomous academic provinces. The first, which has perhaps been the most active throughout, was concerned with the political and institutional development of the new state. This interest focused on the central government and the bureaucracy, the educated elite on which these institutions drew and the relationship between them and other countries in the region, especially with India, and with evolving political awareness in the provinces.

The second "camp" was formed by students of the Mughal heritage. But their commitment to Pakistan Studies was ambivalent, because even though Pakistan was a South Asian govern-ment-by-Muslims, it could not claim a monopoly of the cultural heritage of South Asian Muslim civilization. The Mughal heritage was shared by all the larger South Asian countries, and India continued to house the major share of monuments and archival materials. Their interest was nevertheless not insignificant in the history of Pakistan Studies in America.

Besides these two "original" lobbies, others gradually appeared. Of these the most important for the field has been generated by the investment in the pre-Islamic art and archaeology of the area that now falls within the territory of Pakistan. This interest actually took up three pages of the spring issue of this newsletter, almost a third of the whole. Although this prominence was to some extent due to chance, the result of a coincidence of available of news items at the time, it is also indicative. The most powerful interest in this sub-field, the prehistoric archaeology of the Indus Valley, is particularly interesting in that it is a field that shares its subject matter with India, but in which Pakistani scholars and non-Pakistanis working in Pakistan are preeminent. It is also one that is unique in having produced its own formal organization.

The last camp that must be mentioned in this cursory review is of those relatively few scholars who work on the modern life of the Pakistani outback, the rural, often remote and isolated areas of the four provinces. These are probably even less integrated into our cluster than any of the others. They are mostly anthropologists and linguists and in the past have congregated more readily with other anthropologists and linguists than with Pakistanists in other fields, tending to be more interested in the particular community where they work than in either the modern history or the cultural heritage of the country itself today.

The history of these venous interests in Pakistan Studies does not on its own provide a convincing argument for the exclusive unity of the field, any more than the history of the four provinces of Pakistan provides convincing arguments for them to form the four constituent parts of a single modern country. There are additional arguments that justify the creation of Pakistan, and the analogy cannot be pushed any further-- unless perhaps we shift it to a comparison of Pakistan's sense of its place in the world. Some still identify it mainly in contrast to India, others approach it in the context of the larger Muslim world, in which many would like to see Pakistan play a significant role, not only in relation to the Middle East, but as a major non-Middle Eastern Muslim country. Others remember that not so very long ago more than half of what is now Pakistan was politically oriented towards centers north of the current border, and that trade bred intimate interaction with areas even further north in what is now post-Soviet Central Asia and even western China, with which there are still close cultural ties. We should not forget also that historical memories and recent (if not current) social relations connected the Baluch with Oman, the Persian Gulf and Iran more than with India either before or after Partition.

In the past fifty years Pakistani citizenship has become the primary identity for all these historical communities that form the collective constituency of the Government of Pakistan. But the GOP's relations with both Afghanistan and India, if not with the other countries of the region, remain problematic and complicate the content of Pakistani identity. As Pakistanists our problems are different but comparable. Is Pakistan studies both ancient and modern? non-Islamic and Islamic? ethnic and national? social and literary? cultural and political? historical and development oriented? More significantly. how should it be defined (even if definition is only for bureaucratic purposes)? what should be the gamut of its relationships? which relationships should be closest?

I must hasten to add that nothing I have written here should in any way be taken to represent the views of AIPS. My objective is to promote increased interaction in the form of academic debate about what brings us all together under the heading of Pakistan Studies. There may be just a hint of devil's advocacy in my arguments. I await your reactions. I hope to include some letters in the next issue of PSN. which should be out in time for the Annual Meeting of the Association for Asian Studies in March.

---

## **Triangle South Asia Consortium News**

The Triangle South Asia Consortium continues to coordinate activities relating to South Asian studies in the Triangle area. Prof. Afroz Taj, who has recently been appointed to a tenure-track line as Assistant Professor of Hindi-Urdu at North Carolina State University, is currently serving as the director of the Consortium. Tony Stewart, professor of Philosophy and Religion at North Carolina State, is spearheading a request to the University of North Carolina general administration to plan for the establishment of a North Carolina Center for South Asian Studies, which would include as members North Carolina State University, Duke University the University of North Carolina at Chapel Hill, and North Carolina Central University in Durham.

The Hindi-Urdu language program at the Triangle universities has continued to expand. Regular courses in Hindi and Urdu were introduced onto the campuses of North Carolina State University and the University of North Carolina at Chapel Hill only three years ago by Prof. Taj, using video teleconferencing technology to link the two campuses. Enrollments are now among the largest in the country. The University of North Carolina has now appointed a new lecturer in Hindi-Urdu, Shantanu Phukan, who is this year teaching the first and second year classes at Chapel Hill, while Prof. Taj continues to teach these classes at N. C. State. Advanced classes on the two campuses continued to be linked through video teleconferencing. Prof. Taj taught an advanced class on the Urdu ghazal through this medium last spring and is currently teaching an advanced literature course. Hindi-Urdu is also taught at Duke University by Prof. Satti Khanna, and by Mekhala Devi Natavar, who was hired this year as a lecturer to teach the first and second year classes. Afroz Taj and Satti Khanna plan a new course on Indian film that will link Duke and NCSU using video teleconferencing technology.

Under the direction of Prof. Taj, the consortium also sponsors a monthly Urdu majlis, the North Carolina Urdu forum, to promote the knowledge and appreciation of Urdu language and literature in North Carolina. Now in its second year, the Urdu majlis is a joint university and community forum. Recent writers covered at the monthly meetings include Parveen Shakir, Faiz Ahmad Faiz, Nazir Ahmed, Mirza Hadi Ruswa, Ahmed Faraz, and Akhtarul Islam. The Urdu Majlis has also sponsored several "Sham-e-Ghazal" musical evenings at which ghazal singers on tour from Pakistan and India have performed. Each forum culminates in a mushaira in which local poets are invited to recite original compositions in poetry and prose.

The University of North Carolina at Chapel Hill has announced searches for two new tenure-line positions this year relating to South Asian history and culture. The Department of History will be searching for a historian of South Asia (preference for a historian of the modern period), while the Department of Art and the program in Asian Studies will jointly search for a South Asia art historian.

The Pakistani ambassador, Mr. Riaz Khokhar, recently visited Raleigh (on September 12) and spoke to students, faculty, and members of the community at North Carolina State University. Prof. Carl Ernst, of the Department of Religious Studies at the University of

North Carolina, introduced the ambassador and used the occasion to give a talk on "The Development of South Asian and Islamic Studies in the North Carolina Triangle Universities."

Information on events in the area can be obtained from the Triangle South Asia Consortium website:

<http://www2.ncstate.edu/tsac/>

---

The University of North Carolina at Chapel Hill has appointed a new lecturer in Hindi-Urdu, Shantanu Phukan and is also conducting a search for a new position in South Asian history.

---

Drs. Carl Ernst and David Gilmartin gave brief talks in connection with the visit of the Pakistani ambassador, Riaz Khokhar, in Raleigh, Sept. 12, entitled "The Development of South Asian and Islamic studies in the North Carolina Triangle universities", and "The Historical Context of the Pakistan Movement" respectively.

---

### **Summer Seminar**

Professor Carl Ernst will be Director of a National Endowment for the Humanities Summer Seminar for College Teachers, June 14-July 15, 1999. The topic of the seminar will be: "The Literature of Islamic Mysticism." There will be slots for 15 college and university professors, with stipends. The seminar is not aimed at specialists in Middle Eastern or Islamic studies, but at humanists who are interested in the phenomenon of translation of mystical poetry, and its popularity in American culture.

---

### **Pakistan Heritage Society Preserving the Past for the Future**

Pakistan stands unique in terms of possessing a cultural heritage that is not only one of the richest in the world but also multifaceted. Prehistory and history are both well documented in ancient remains. From the earliest human efforts at making stone artifacts as represented in the chopper chopping tools of the Soan valley to the Neolithic of Mehrgarh and Bannu, magnificent protohistoric cities of Harappa and Mohenjodaro, superb art production of Gandhara and grand buildings - including forts, palaces, mosques, tombs, pavilions and gardens of the medieval period of our history, it is the richness of cultural materials that first catches the eyes. A major factor that has added colour and variety to the cultural heritage is the geographical location of Pakistan as it

lies astride the ancient routes which in the past linked South Asia with the Western and Central Asian world. These routes were not only used by invading armies but also by traders, scholars and scientists moving to and fro for much more peaceful purposes.

This heritage has stood the test of time by defying all natural hazards over the years. But now it faces the gravest of all threats-the human one. No cultural heritage is the exclusive domain of a particular region and, viewed in global perspective, belongs to humanity at large. It must be protected, preserved and studied. Pakistan's cultural heritage has great potential for attracting tourists from all over the world. Letting it pass into oblivion would not only be a great loss of a valuable resource, it would also cause Pakistan to lose face in the eyes of the international community.

It is in view of this impending disaster to our cultural heritage that a group of concerned scientists and scholars got together on July 19, 1994 and launched the Pakistan Heritage Society, to provide a convenient platform to be used by all those who share the same perception for their efforts towards the preservation and study of the cultural heritage of Pakistan. It is a non-profit, non-political and non-government organization. It was registered under the Societies Act XCI of 1830 on August 11, 1994.

### **Aims & Objectives**

Training and research in archaeology in the advanced countries of the world is keeping pace with the developments in physical sciences, but this is hardly the case in Pakistan. Therefore, Pakistan Heritage Society aims at promoting advanced research and training in the different aspects of Archaeology to bring it up to par with the rest of the world. The major emphasis in the domain of training and research would be quality and not quantity, and to achieve this the society would invite professionals from a wide range of institutions dealing with archaeology in Pakistan to participate in its projects.

The Pakistan Heritage Society would develop an information resource centre and spread basic information regarding archaeological sites of historical importance, field research, museums and restoration/conservation of monuments, besides offering consultancy in these fields. Through joint projects with national and international institutions of repute, the Society would provide an effective forum to highlight and project the heritage of Pakistan. Efforts would be made to disseminate knowledge by organizing talks, symposia, seminars, conventions and workshops, as well as cultural exchanges and through both scholarly and more popular participation.

### **Membership**

All Archaeology graduates or students of Anthropology, Sociology, Geography, Geology, History, Pakistan Studies, and those who agree with the objectives of the Society, may become its members subject to the approval of the Executive Committee. Associate or Honorary Membership are also available.

### **Modus Operandi**

The Society shall be run by an Executive Committee consisting of a Chairman, Secretary, and Director of Finance in addition to six other members to be elected by the membership, (General Body). The Executive Committee shall frame rules relating to the procedure for elections. The General Body shall be empowered to make any amendments required in the constitution and the rules framed thereunder.

### **Technical Advisory Board**

There shall be a Technical Advisory Board to be nominated by the Executive Committee as per requirements. It will provide highly specialized technical advice to carry out conservation/restoration work on ancient buildings and monuments.

### *Executive Committee*

#### **Chairman**

#### **Prof. Farid Khan**

*Former Chairman of the Department of Archaeology, University of Peshawar. Former Director of the Directorate of Archaeology & Museums, Government of N-W.F.P*

#### **Secretary**

#### **Mr. Inayat-ur-Rehman**

*Former Deputy Director of the Department of Archaeology & Museums, Government of Pakistan*

#### **Director Finance**

#### **Professor Dr. Abdul Rehman**

*Former Chairman, Department of Archaeology, University of Peshawar*

### **Members**

#### **Dr. Muhammad Said**

Professor, Department of Geography, and Dean, Faculty of Science, University of Peshawar

#### **Mr. Amanullah Khan Sikandri**

Former Chief Engineer, C&W Department, Government of N-W.F.P

#### **Major (Rtd.) Muhammad Nawaz**

Editor, The Gandhara Times, Peshawar

#### **Mr. Muhammad All**

Social Worker, Hayatabad, Peshawar

#### **Mr. Fazli Hamid**

Professor, Department of Anthropology and Registrar, University of Peshawar

#### **Dr. Muhammad Javed Khan**

Professor, Department of Geology, University of Peshawar

Addresses for Pakistan news, information and websites:

<http://www.jang-group.com/thenews>

<http://frontierpost.com.pk/>

<http://www.dawn.com/>

<http://www.indusnews.com/>

<http://www.pakistanlink.com/>

<http://www.scsu-cs.ctstateu.edu/~memon/pak.html>

<http://www.urduinternet.com/>

("Free Urdu Newspaper")

---

American Institute of Pakistan Studies  
& Pakistan on the World Wide Web

Information about The [American Institute of Pakistan Studies](#) is now available on the web.

The website offers details about AIPS membership and the fellowships available for scholars with a research interest in Pakistan. Recent issues of the Pakistan Studies News newsletter are also available on the site.

A major source of news about Pakistan, that includes odds and ends relating to Pakistan Studies, is the Pakistan News Service (PNS). Check out its websites at <http://www.paknews.org/> and <http://www.paknews.org.pk/>. They recently won a "Best of Pakistan" award. Apart from news, they have an archive of old issues and articles, and they plan to add a number of features including ones on Pakistan (Culture, Heritage and History). The Pakistan News Service, which is a community service organization founded in 1991, has over 30,000 subscribers spread over five continents.

To subscribe, email: "LISTSERV@ASUVM.INRE.ASU.EDU"

with the message: "SUB PAKISTAN Your\_Full\_Name"

You can also download an Urdu newspaper (updated Hourly) from:

<http://www.urduinternet.com/>.

---

### **BULPIP 1998-99 Update**

The Berkeley Urdu Language Program in Pakistan in common with all other American academic and governmental programs has been drastically affected by the mid-August withdrawal of non-essential personnel from Pakistan by the U.S. government. The absence of appropriate consular and USIS services has created a situation where it is untenable to send young American students to Pakistan at this time.

Our five academic year students are on hold. They had all withdrawn from their regular graduate programs (or had not applied to the next level of professional or graduate school). BULPIP employees in Lahore are equally in limbo not knowing whether they in fact have jobs for this year or not.

At last report (mid-September) the U.S. government has extended the withdrawal advisory for one more month. Fulbright grantees and AIPS grantees find themselves in a similar position to BULPIP students.

---

### **Fulbright Project on Parsi Theatre History**

**Dr. Kathryn Hansen**

Rutgers University

Institute for Research on Women

From February to May 1998, I carried out research in Lahore under a Middle East, North Africa and South Asia Regional Research Grant from the USIA Fulbright Senior Scholar Program. Earlier I had briefly visited Pakistan on a number of occasions; this time I had the leisure to settle in, get to know the city, and explore academic networks.

My project on the history of the Parsi theatre logically extended to Pakistan, in that most of the dramas commissioned by the Parsi theatrical companies between 1870 and 1915 were written by Urdu playwrights, and Urdu scholars in both Pakistan and India have studied this extensive dramatic literature. When these dramas were first published, many of them initially appeared in the Gujarati script from Bombay publishers, probably with a clientele of Parsis, Bohras, Memons, and Khojas in mind, who were native speakers of Gujarati and were literate in that script.

In the 1960s, Syed Imtiaz Ali Taj, himself a noted playwright, set out to edit and transliterate the corpus of early Urdu dramas, and during his lifetime he was able to see to publication the first six volumes of his ambitious project, entitled *Urdu ke klasiki drame*, which are still available from the Majlis-i Taraqqi-i Adab in Lahore. Subsequently, Prof. Said Viqar Azeem took over, adding eight more volumes to the series. In total, the series encompasses the full texts of forty-two Urdu dramas written for the Parsi stage. My first task was to visit the Majlis's publications office and purchase these volumes, and during the remainder of my time in Lahore, I studied Taj's helpful prefaces, along with the texts and notes to the plays. Lahore is still a theatrical city, with popular plays presented nightly in the Alhamra Center, while more thoughtful productions are performed by groups such as the Ajoka Theatre Company and Lok Rahas. Amateur theatre continues to be a significant activity in the colleges and schools as well. One gets the impression that theatre has come through Pakistan's culture wars better than some of the other urban arts.

The entire range of performance styles, including classical music and dance and the regional forms such as Kafi singing and Dhamar drumming, were also a source of interest to me, and I attended any and all concerts avidly. Performance traditions in Pakistan, despite their contested status, thrive in their own way but are much overlooked in scholarship. Both in terms of their inherent richness as well as their inter-est as sites of ideological struggle, the folk, regional, and classical arts of Pakistan invite further study.

For further information about possible contacts and research affiliation for performing arts projects in Pakistan, please contact me at: [kghansen@aol.com](mailto:kghansen@aol.com)

---

### **Asia Society, New York**

**Qawwali, Devotional Music of Sufis** - Qawwali is the devotional music of the Pakistan Sufi tradition; the musical experience seeks to bring the listener to a mystical union with God. In their North American debut May 16, 18 and 19, brothers Mehr Ali and Sher Ali, accompanied by their 10-member party, gave three performances at the Asia Society, singing a form of qawwali called Panjabi any. Popular-ized by the late Nusrat Fateh Ali Khan. this style weaves Panjabi Sufi poetry and folk songs into powerful rhythms.

---

### **Indus Valley Slides**

Omar Khan [omar@harappa.com](mailto:omar@harappa.com) writes to inform us that the first slides of Indus Valley objects in Pakistani Collections are now available for educational use at: <http://www.harappa.com/slides.html>

They were photographed by two leading ancient Indus scholars Drs. J.M. Kenoyer and R.H. Meadow. Profits benefit the continuing research of the Harappa Archaeological Research Project (HARP). The slides include many of the finest objects from Mohenjodaro and Harappa.

---

### **Annual Of Urdu Studies**

The Annual of Urdu Studies (AUS) is edited by Professor Muhammad Umar Memon and produced at the University of Wisconsin (Madison) Center for South Asia with support from the American Institute of Pakistan Studies. Contributors to the current issue, No. 13, Include:

Jamailuddin Aali, Raza All Abidi, Muhammad Asaduddin, Syed Muham-mad Ashraf, Muhammad Husain Azad, Elizabeth Bell. Samina Choonara, Faiz Ahmed Faiz, Shamsur Rahman Faruqi, Altaf Fatima, Ahmad Fuad, Sagarika Ghose. Mahmood Hashmi Intizar Hu-sain, Aamer Hussein, Michael Jauch, Asad Muhammad Khan, Naiyer Masud Muhammad Umar Memon, Gopal Mit-tal, C.M. Naim, Ifti Nasim, Prem Ku-mar Nazar, Christina Oesterheld, Frances W. Pritchett, Fahmida Riaz, Ralph Russell, Muhammad Salim-ur-Rahman, Ruth L. Schmidt, Sagaree Sengupta, Keith Severns, Moazzarn Sheikh. Brian Spooner.

Orders and correspondence should be addressed to:

AUS Editors  
Department of South Asian Studies  
University of Wisconsin-Madison  
1220 Linden Drive  
Madison, Wisconsin 53706  
Fax: 608/265-4918

Internet: [mumemon@facstaff.wisc.edu](mailto:mumemon@facstaff.wisc.edu)

**Annual Subscription:** Individual \$18; Institutional \$25

---

### Reviews

*The "Pupil of the Eye" in the Iranian Languages*, by Ela Filippone, *Etnolin-guistica Dell'Area Iranica*, 5, Napoli: Istituto Universitario Orientale, Dipartimento di Studi Asiatici, 1995, 90 pp.

It may not be surprising to learn that "slightly over one third of the languages of the world equate the pupil of the eye with a human or human-like object" (Brown and Wittkowski 1981:596, apud Jahani p. 45). But the variety is nevertheless interesting, and the historical convergence (and divergences) in this usage among the Baluch and between them and neighboring language communities makes fascinating reading for anyone with linguistic interests. The idea of it being a little man (Persian: mardomak; cf. Eng. "pupil") appears to be culturally central. But in order to make sense of the full variety of usage it is necessary to take full account of its figurative potential. It is small, black, and sphere-like. It shines. As the vehicle of sight it is the most significant part of the eye. But in addition it reflects images, and perhaps for that reason it typically generates terms of endearment, and becomes associated with numerous metaphorical uses. These are pursued in Brahui, Panjabi, Pashto, Sindhi, Siraiki, and Wakbi, as well as a number of northern languages and the various dialects of Baluchi.

This slim volume contains preliminary results of research carried out primarily in the Pakistani Province of Baluchistan within the framework of the Ethnolinguistics of the Iranian Area Project. It is related to the comprehensive Balochi Dictionary Project directed by Professor A.V.Rossi in Naples. There is a useful bibliography.

Reference: C. H. Brown and S. R. Witkowski, 1981, Figurative language in a universalist perspective, *American Ethnologist* 8:596-615.

*Standardization and Orthography in the Balochi Language* by Carina Jahani. Acta Universitatis Upsaliensis, Studia Iranica Upsaliensia. Uppsala, 1989. 286 pp. ISBN 91-554-2487-2.

This is an unusual book. Balochi receives very little academic attention. Apart from a burst of interest in the decades immediately following the incorporation of what is now

Pakistan's Baluchistan Province into the British Raj in the middle of the 19th century. the fingers of one hand have generally been plenty for counting the number of Western scholars who could use it. Although the Baluchistan District Gazetteer Series include excellent material on the social and cultural situation linguistic data are still meagre. Now this book in addition to making available an interesting selection of material on the development of Balochi as a written language, a novel approach, and in a useful analytical form. also connects it to the larger comparative study of language and political development, and might therefore even bring Balochi to the attention of non-specialists.

Jahani's scholarship is meticulous and the book is well produced. It begins with a survey of Balochi literature, oral and written, poetry and prose. The author then reviews the literature on language standardization and orthography. using Turkish as a case study. She looks at the history of other Iranian languages which (unlike Persian) have undergone standardization programs in relatively recent times: Tajik, Ossetic, Pashto, Kurdish; and isolates and assesses the factors contributing to their success, such as it is. She completes what is essentially still the introductory part of the book with a review of dialect variation in Balochi. In this discussion she reviews not only Western work on Balochi dialectology but also educated Baloch opinion on the subject. She also goes into the issue of administrative and other vocabulary that particular dialects share with neighbouring languages, and the problem of phonemic variation. The four introductory chapters, almost one half of the text, will make the book valuable to many readers who may have no interest in the subject of the book which is signaled in the title.

Brian Spooner

---

**Review Article**  
by Alan Heston

Mahmood Hasan Khan, *Climbing the Development Ladder With NGO Support, Experiences of Rural People in Pakistan*, Oxford University Press, 1998.

Parvez Hasan, *Pakistan's Economy at the Crossroads; Past Policies and Present Imperatives*, Oxford University Press, 1998.

Mahbub ul Haq and Khadija Haq, *Human Development in South Asia 1998; The Educational Challenge*, Oxford University Press, 1998.

As this review is being written, the economic prospects for Pakistan appear very poor, with the foreign reserve situation particularly precarious. These books deal mainly with structural problems of Pakistan and less with the macro-economic mismanagement of the last few years. Parvez Hasan, a career World Bank economist who had served in various positions for the then West Pakistan government and the State Bank of Pakistan, does reflect on recent policies in his concluding chapter. In the earlier chapters, Hasan provides a chronological review of Pakistan economic performance through 1996. Hasan provides a competent account of the ups and downs of the Pakistani economy, but if one

is looking for a political-economy of the 1960-96 period, they will be disappointed. Hasan's diagnosis of recent problems emphasizes excessive reliance on foreign borrowing, an unwillingness to lower the fiscal deficit, and an exchange rate since 1994 that discourages exports. These points are not new but the analysis is well argued.

Mahmood Hasan Khan's book looks at the role of NGOs in rural areas of Pakistan based upon field work in 1995. The programs examined include the Idara Kissan program in two districts of Punjab which focuses on dairy development, and is more a cooperative than NGO. The other programs examined are the Sarhad Rural Support Corporation in 4 districts of the NWFP, the Balochistan Rural Support Programme in 12 districts, and the National Rural Support Programme in 8 districts of Pakistan and Azad Kashmir. Khan is much interested in the organizational nature of these efforts and especially how community organizations can be made effective and how social organizers can help attain the goals of increasing human capital, male and female, in rural areas of Pakistan. Khan notes as a postscript that the Task Force on Poverty Eradication in Pakistan in its Report of July, 1997 recommended programs similar to those analyzed in his book that were to become operational in 100 districts of Pakistan in the next 5-10 years. As this ambitious program depends on domestic and international funding, even if the model were effective - a matter not really documented in this study, it is doubtful if it will be funded in the current environment.

The remainder of this review will concentrate on the publication of the Human Development Report for South Asia, the child of the late Mabbub ul Haq, one of Pakistan's world class economists. The Human Development Report series was begun in 1990 by the United Nations Development Programme (UNDP) building on ideas that had been percolating for years, namely the search for measures of human progress that would go beyond Gross Domestic Product, the keystone of economists. Mahbub had worked as an economist in Pakistan, in the World Bank. and as Finance Minister in Pakistan from 1985-88, and was probably most noted for his singling out of the 22 families of Pakistan that allegedly held most of the economic and political power in the country. The Human Development index (HDI) became his way of singling out what he saw grossly wrong with the emphasis on economic growth by the World Bank and others to the neglect of what were important components of human welfare. The resulting index which Mabbub put together with the advice of many like thinkers including Amartya Sen, Megnad Desal and Paul Streeten, rather crudely combines GDP per capita literacy and life expectancy into the HDI.

While the HDI has been widely and appropriately criticized for its arbitrary methodology of weighting these measures, the Human Development Reports struck a chord among a variety of academics and policy makers who found the rationale for the structural adjustment policies of the World Bank and International Monetary Fund wanting. Before his untimely death in July of this year Mahbub had been following up another vision, namely developing the HDI for various regions of the world. At the time of his death Mahbub was director of the Human Development Centre in Islamabad that produces the South Asian HDIs. The sub-title of this volume for 1998 is "The Education Challenge" and is very much a joint effort with Khadija Haq, who is an expert on education.

The first volume in the series was 1997 and called attention to the low level of the HDI in South Asia within Asia and other developing regions. Further, its analysis of how widely the HDI varied within the countries of South Asia pointing to the unusually poor position of states like Bihar and provinces like Balochistan. This volume concentrates on what many feel is the fundamental cause of poverty in the region, the inadequate investment in human capital especially for women.

Comparisons abound. Two-thirds of the adult women in South Asia are illiterate. Literacy is over 80% in some areas like the Maldives, Sri Lanka, or South India, but the quality of education as measured in standard tests is low throughout the region. The Report summarizes the sad state of the region saying, "Pakistan, Nepal, and Bhutan stand on the lowest rung of South Asian literacy ladder, with a long way to go and with no clear sense of direction."

Such, quotations abound but there are also positive suggestions for improving teaching, technical education, and education of females. Both India and Pakistan spend a large share of their government budgets on defense compared to most social services including education, a fact lamented in the report. For anyone wanting a very realistic evaluation of the current educational situation in various parts of South Asia, this is a must publication. It places the educational situation in the context of other parts of the world, provides current and well evaluated statistics and emphasizes the extreme gender inequality of education in most of South Asia with its self perpetuating character and consequences.

---

### **Recent Volume of Note:**

*Education and the State, Fifty Years of Pakistan.*

Edited by Pervez Hoodbhoy. Karachi: Oxford University Press, 1998.

As noted by the volume's Preface title, the eleven chapters by fifteen authors and co-authors attempt to chart a path 'Out of Pakistan's Educational Morass: Possible? How?' The distressing facts of fifty years of public education in Pakistan are drawn from the UNDP 1993 Human Development Report:

Children not in school: 27.9 million  
Illiterate adults (15+): 43.5 million  
Mean schooling: 1.9 years  
Daily newspapers: 15 per 1000 people  
Primary enrolment: 57 per cent  
Secondary enrolment: 22 per cent  
Higher education enrolment: 1.9 per cent

Pervez Hoodbhoy answers the question of why the public education system doesn't work, while other institutions are minimally functional, by noting that from 1947 education never received proper recognition as being a key factor in the main government priority

of economic development. Hoodbhoy summarizes the chapter by Jacob Bregman and Nadeem Mohammad as noting that the structural problems which underlie primary and secondary education include: "political and bureaucratic interference; lack of merit-based appointments; corruption in awarding contracts; lack of accountability and sound management practices; lack of internationally comparable learning outcome standards; and lack of cost-efficient and high quality teacher and staff training."

The need to reallocate state resources from the military and debt service (80.7% of government expenditure in 1994) and the need to transcend "traditional" social attitudes and methods of schooling are presented as starting points to the recognition that, in the end, a weak state structure unable to collect taxes or end corruption in public education must be placed second to community level initiatives and school administration. Chapters on reforming universities, medical education, and the public examination administration are complemented with essays on community-based schools and the role NGOs can play in local programs. To Hoodbhoy the task ahead for a "fundamentally new outlook" is daunting but urgent, "...the curriculum must be taken out from the straightjacket of ideological compulsions," the corrupt removed, the universities gleaned of dead wood, and local communities empowered to take charge of their futures.

Robert Nichols

---

**Also worth noting:**

*Higher Education, A Pathway to Development*

Edited by J. Talati, C. W. Vellani, P. Herberg, R. A. L. Sutton. A. F. Qureshi, S. Pardhan, K. Bacchus. Karachi: The Aga Khan University and Oxford University Press.

The text includes papers and discussions drawn from an international seminar held in 1996 in Karachi at the Aga Khan University. Questions discussed include the current and future roles of public and private universities the nature of education most desirable in a developing nation, and the question of the relevance of placing "development" concerns ahead of the fundamental educational mission of the existing public university system.

*Behind the Veil*

by Shaista Suhrawardy Ikramullah

Karachi: Oxford University Press 2nd edition, 1992.

191 pp. ISBN 0 19 577419 1.

Where can one find descriptions of flirting behind the veil? This delightful little volume has a chapter devoted to it, which though brief is certainly instructive! The author's theme is that contrary to what is often represented absolutely everything was possible, and actually happened behind the veil.

The book was first published in 1953. The author was a friend of Fatima Jinnah who encouraged her to produce the book. It is mainly an account of "the old days" and serves

as a useful complement to Abdul Haleem Sharar's *The Last Phase of an Oriental Culture* (edited and translated by E. S. Harcourt and Fakhir Husain, London: Paul Elek, 1975), which deals with the details of everyday life among the leisured classes in Lucknow a hundred years ago.

Although the chapters are short, and the narrative is generalized recollection rather than specific ethnographic description, there is abundant detail of the type that is often particularly difficult to gather ethnographically. The volume deserves a place in any ethnographic or historical library. Some of the photographs are particularly interesting.

Brian Spooner

---

*The Pakistan Army*

1998 Edition, by Stephen P. Cohen. Karachi: Oxford University Press, 1998.

*Jinnah, The founder of Pakistan in the eyes of his contemporaries and his documentary records at Lincoln 's Inn*

Compiled and edited by Saleem Qureshi.

Karachi: Oxford University Press, 1998.

---

### ***14th Annual South Asia Conference***

Center for South Asia Studies  
International & Area Studies  
University of California, Berkeley

February 13 & 14, 1999

Call for Panel Proposals

Panel proposals are invited from scholars in any field related to

### ***South Asia Studies***

Interdisciplinary or multinational panels are particularly welcome.  
Scholars in the professional schools are especially encouraged to submit panels.

Calendar:

1998	Deadline for panel proposals:	Friday, October 22,
1998	Notice of acceptance or decline of proposal:	Friday, November 13,

14, 1998

Deadline for registration of participants:

Monday, December

#### Proposal Guidelines:

- \*Each panel should include 3 presenters, one discussant and one panel chair
  - \*No presentation to exceed 20 minutes in length, and no panel to exceed 1-1/2 hours
  - \*Written agreement from panelists, discussants, and chairs, confirming participation, must be submitted with proposal.
- Paper titles and abstracts must be included.

*It is the responsibility of the panel organizer to ensure that all of these requirements are met panels failing to adhere to these guidelines will be disallowed.*

#### Questions:

email: [csasasst@uciink4.berkeley.edu](mailto:csasasst@uciink4.berkeley.edu)

phone: (510) 642-3608

fax: (510) 643-5793

internet: <http://www.ias.berkeley.edu/southasia/conference.html>

Send Complete Package To:  
Center for South Asia Studies  
10 Stephens Hall, #2310  
University of California  
Berkeley, CA 94720-2310

---

### RESEARCH REPORTS

#### **Carrie A. LaPorte,**

AIPS Pre-doctoral Fellowship recipient, Fall 1997,

Ph.D. candidate in the History of Art, University of Pennsylvania

"The old Ajaib-Gher--the Wonder House, as the natives call the Lahore Museum," is the setting of the opening scene of Rudyard Kipling's *Kim* (1901). The novel's protagonist guides a traveling Buddhist lama to this museum so that the lame might discuss art and ancient traditions with its British curator. Rudyard Kipling drew the Lahore Museum and its cura-tor from personal experience; his father, John Lockwood Kipling (1838-1911), was not only the model for the white-bearded curator, but also one of the designers of the museum building. Kipling's fictive tour through the collection in the company of the curator and lama captures the atmosphere of Lahore's museum in the late nineteenth century, when ancient artifacts were exhibited side-by-side with contemporary industrial arts and ethnography. The museum then functioned both as a repository for objects and as a locus for scholarly and didactic activity. It was a place where colonial perceptions of indigenous cultures were given physical form. The Lahore Museum did not merely echo philosophies and practices transmitted from Britain, however, but it shaped institutions

like it through curatorial input into the way in which South Asian art would be displayed and interpreted in European museums and exhibitions.

From September - December 1999, I conducted archival research, interviewed museum professionals, and documented the architecture at several sites in Pakistan as a Pre-doctoral Fellowship recipient of AIPS. The primary focus of my research was the Lahore Museum, and my objective was to uncover archival materials relating to its design, construction history, and the development of its collections. My research was also concerned with understanding the historical context in which new socio-cultural institutions were brought to South Asia during the nineteenth century and the architectural solutions these new institutions engendered. Thus, in addition to seeking information on the history of the Lahore Museum, I was interested in how its architectural and institutional development compared with that of other educational and cultural institutions in Lahore. My specific interest in the architecture of the Lahore Museum lay in ways in which its architect and first curator, John Lockwood Kipling, sought to design a structure that related to the historical architecture of the Punjab. A major portion of the architectural documentation of the project thus involved the examination of the region's significant historical sites and monuments, to uncover what specifically the nineteenth-century architects and historians understood to be characteristic of the Punjab. The architectural comparanda for the museum thus includes not only contemporaneous buildings such as Aitchison College, the Lahore High Courts, and the Mayo School of Art (now National College of Art), but also Wazir Khan Mosque (on which Kipling's students engaged in restoration work around the same time as the design of the new museum); Badshahi Mosque, the buildings of the Lahore Fort, Jahanghir's Tomb, and the vernacular architecture of the old city. Without being able to study the museum, contemporaneous buildings and historical monuments on site, such comparisons would have been exceedingly difficult, given the very limited and poor quality of published documentation on Lahore's nineteenth-century architecture.

In addition to my dissertation research, my AIPS experience in Pakistan was marked by my affiliation with the Lahore University of Management Sciences, where I co-taught an undergraduate course in art and architecture, offered as an elective for students in the B.Sc. Honours Economics program. While teaching and preparation time was considerable especially given LUMS commitment to a very high level of teaching and the 70 plus students enrolled in the course, I found this to be an invaluable experience. As an art historian, my connection to the focus of my students and colleagues might seem to be limited. However, I found the support of LUMS to be extremely helpful in the successful completion of my research. In addition to the congenial atmosphere, the computer and library facilities rival comparable institutions abroad. My colleagues were very generous in seeking out contacts in my field; and teaching such a bright, engaged group of students was immensely rewarding.

I was fortunate to be able to co-teach the course with Mrs. Salima Hashmi, Principal of the National College of Art. Through her, I was able to meet and work with her NCA students and faculty as well, enriching my knowledge of contemporary art, exhibition and museum activities in Pakistan. At the invitation of Mrs. Hashmi, I presented a lecture to

NCA fine arts students on art history and the study of contemporary South Asian art in the West. I hope that LUMS also benefited from the connection, and that through ongoing affiliations with AIPS grantees, the school can continue to broaden the range of subjects and courses offered in its B.Sc. program. The institution's expansion of its undergraduate program offerings to include a stronger emphasis on the social sciences provides an excellent opportunity for AIPS grantee participation in courses and seminars.

---

### **1998 AIPS Grant Recipients**

The 1998 group constitutes the largest number of grantees (15) since the Institute's founding. AIPS has awarded a total of 166 research grants (107 post-doctoral; 56 ABD; and 3 student) since the inauguration of the American Fellowship Program in 1975.

#### **AIPS/CAORC Grantees**

*Asma Barlas*, Politics, Ithaca College:  
Believing Women: Sexual/Textual Politics in Islam

*Grace Clark*, Sociology, Catholic University:  
Zakat as a Social Welfare System: A Follow-up Study

*Carl W. Ernst*, Religion, University of North Carolina, Chapel Hill:  
Sufism in Print: The Pakistan Sources

*Julie Flowerday*, Anthropology, University of North Carolina, Chapel Hill:  
Hunza in Treble Vision

*Tobias Lanz*, Politics, University of South Carolina:  
Wildlife Conservation in South Asia: Policies, Problems and Prospects

*Barbara Metcalf*, History, University of California, Davis:  
Everyday Islam: Tablighi Piety and the Privatization of Religion

*Robert Nichols*, History, University of Pennsylvania:  
The Development of Civil Society in Pakistan

*Paul Titus*, Sociology, University of Canterbury, New Zealand:  
Commercial Agriculture in Village Balochistan

#### **AIPS/NMERTA ABD Grantees**

*Scott A. Kugle*, Religion, Duke University:  
Discipline of Devotion: Hadith Revival in South Asian Islam

*Jonathan Mitchell*, Geography, University of Colorado:  
Clinical Diarrheal Disease and Primary School Performance

*Yvette Rosser*, Education, University of Texas, Austin:  
The Civic Imperative: Influences on the Curriculum Content of Social Studies in India,  
Pakistan, and Bangladesh

*Vazira Zamindar*, Anthropology, Columbia University:  
Divided Families and the Making of Nationhood in India & Pakistan (1947-65)

### **AIPS/NMERTA Student Grantees**

*Deon Dempsey*, Library & Information Science, University of Texas, Austin:  
BULPIP

*Kathleen McNeil*, Religion, Wake Forest University:  
Feminist Strategies and Islamization in Pakistan

*Junaid Rana*, Anthropology, University of Texas, Austin:  
The Role of Non-Resident Pakistanis in Development

### **AIPS Member Institutions**

---

#### Berkeley Urdu Language Program In Pakistan

The purpose of the Berkeley Urdu Language Program in Pakistan (BULPIP) is to provide intensive and specialized Urdu language training to American students, scholars, and teachers who have research and professional interests in Pakistan, Islam, the Muslim communities of South Asia, and Urdu language and literature. It is the only educational program run by an American institution in Pakistan.

BULPIP provides 30 weeks of Urdu instruction in two 15-week terms, with winter and spring breaks, from September to May. Particularly well qualified persons unable to spend the entire academic year may apply for one term. Students must participate in the full program. Independent scholars and faculty members who wish to improve their knowledge of Urdu in conjunction with ongoing or planned research are encouraged to apply. This is strictly a language program.

The Academic Program Classes meet five days a week for four hours each day in the morning. They are formed around students with similar proficiencies and needs. As the program progresses, these classes are increasingly supplemented by one-on-one tutorials. The syllabus for BULPIP contains a core curriculum of basic language structures which all students of Urdu must master. Spoken Urdu is emphasized and opportunities to use the language as much as possible outside of the classroom are encouraged. The first term is

primarily devoted to obtaining the range of linguistic proficiency necessary for any field of work. The second term allows for more specialization.

Complementing instruction in the classroom is the experience gained by living with a Pakistani family. Furthermore, the program arranges interesting and enjoyable field trips within Pakistan to increase knowledge and understanding of Pakistani culture and society.

**Eligibility** All applicants must be citizens or permanent residents of the U. S.

Completion of at least two years of Urdu and/or Hindi. or the equivalent, and a good knowledge of the Urdu script. Students who have been instructed in one year of Urdu and/or Hindi are eligible if they intend to take an intensive second-year Urdu /Hindi course during the summer prior to their intended program stay.

All participants must pay a \$25 application fee and a program fee of \$2000 for the full academic year or \$ 1,300 for one term. Participants must pay all fees and expenses in the U.S. prior to departure for Pakistan.

Advanced language students can pay their tuition, housing, round-trip transportation to Pakistan, a maintenance allowance, and. health insurance in one of the following three ways:

**USIA/NMERTA finding:** Upon acceptance to the program, U.S. citizens who are registered students in a graduate program will be considered for a full fellowship sponsored by the United States Information Agency. This fellowship covers all costs of the program except the application and program fees No provision is made for dependents.

**Other fellowships:** Alternate sources of funding include fellowships sponsored by Foreign Language Area Studies, Fulbright, and the Social Science Research Council.

**Private funding:** Students may participate in the program using their own funds. Ask us about total costs.

**Deadline:** March 1, 1999

Request applications and additional information from:

Berkeley Urdu Language Program in Pakistan.

Center for South Asia Studies

University of California, Berkeley

10 Stephens Hall,

Berkeley, CA 94720-2310

Tel: (510) 642-3608

Fax: (510) 643-5793

E-mail: [avantika@uclink4.berkeley.edu](mailto:avantika@uclink4.berkeley.edu)

Internet: <http://ias.berkeley.edu/southasia/bulpip.html>

The University of California actively promotes equal opportunity. All qualified students regardless of race, sex, color, creed, age, handicap, sexual orientation or national origin are welcome. The Berkeley Urdu Language Program in Pakistan is supported by the AIPS.

---

*Pakistan Studies News*  
*Fall 1998      New Series No. 2*

[Parsi Theatre](#)

[Research Reports](#)

[Reviews](#)

[Editorial](#)

---

Editor: Brian Spooner

Asst. Editor: Robert Nichols

Produced at the: Department of South Asia Regional Studies, University of Pennsylvania

Address correspondence to: Dr. Brian Spooner, PSN Editor

University of Pennsylvania Museum

Philadelphia, PA 19104-6398

E-mail: <mailto:spooner@pardis.sas.upenn.edu>

---