

STUDIES OF PAKISTAN

BY NORTH AMERICAN SCHOLARS, 1947-1966

The following is the third in our series of excerpts from Maureen Patterson's unpublished work on the history of Pakistan Studies in the U.S.

A preliminary review of articles, books and dissertations by North American scholars in the early period of Pakistan studies from 1947 to the late sixties to the late demonstrates the scope and area of scholarly concerns. While not exhaustive, the following lists of articles, books and dissertations – arranged in chronological order – remind us of the major authors of the time, their fields of interest and their contributions to the, albeit slow, beginning of North American Study of Pakistan. It can be seen that a few writers, already established as Indianists, soon after partition addressed themselves to issues raised with the founding of the new Islamic state, but most writers began their studies of South Asia by research on and in Pakistan directly. Some came to the study of Pakistan as a result of affiliation of some sort of technical assistance or advisory group assigned to the new nation. Others, already interested in Islam and its Near Eastern matrix, were stimulated to look at a state consciously established as an Islamic state, by and almost exclusively for Muslims.

A SAMPLING OF ARTICLES ON PAKISTAN BY NORTH AMERICAN SCHOLARS

Turning first to a review of American periodical literature, this cursory survey reveals the scope of scholarly publication on Pakistan and identifies the major outlets. Until the Far Eastern Association incorporated South Asian interests in 1957 and became the Association for Asian Studies, its chief organ The Far Eastern Quarterly (to become the Journal of Asian Studies in 1957) had not pub-

lished anything on the subcontinent. The Institute of Pacific Relations (IPR), on the other hand, while primarily focused on East and Southeast Asia, had just after World War II expanded its western perimeter to include South Asia; for example, the IPR held its quadrennial international conference in 1950 in Lucknow (India), and then its thirteenth (and, as it turned out, its last) in Lahore (Pakistan) in 1958. The IPR's Far Eastern Survey included articles on South Asia in the early fifties, with a few on Pakistan as noted below. But the major American periodical outlet on Pakistan in its first decade proved to be the Middle East Journal. Articles published in the MEJ were supplemented by many reviews of the burgeoning literature on Pakistan by writers in South Asia itself as well as in Europe plus listing of events in Pakistan as part of the MEJ's regular "Chronology" feature. The MEJ's coverage of Pakistan tapered off as the Journal of Asian Studies officially took over the South Asian role as an outlet for American writers, but over the years the JAS has not, for whatever reasons, published very much on Pakistan. The following list of articles shows a preoccupation with political affairs and their religious base, with a gradual increase in the economic situation in the early sixties.

Maureen Patterson

Formerly University of Chicago

LIST OF ARTICLES

Brown, W. Norman. "India's Pakistan issue". In Proceedings of American Philosophical Society 91 (1947): 162-180.

Mandelbaum, David G. "Hindu-Muslim conflict in India". In Middle East Journal 1,4 (Oct. 1947): 369-385.

(Cont. on p. 5)

NEW HORIZONS IN PAKISTAN STUDIES

Over the past year the image of Pakistan for the general public has changed in ways we could not have predicted a year ago, and the disruption of AIPS programs has become long-term. A year on from nine eleven we have had time to take stock. We are obliged to discontinue many of the programs we have been identified with. We must take advantage of this unexpected shock to redefine our field and develop programs that will perhaps lift it out of its historical isolation and give Pakistan a more visible place in the curriculum, in the humanities and the social sciences in general.

This is not the first time events in and around Pakistan have disrupted AIPS programs. It is partly for this reason that our field has a checkered history, and we are still a relatively small band of specialists. But the significance of what we do has suddenly escalated. Can we keep up?

Change, and its causes, have been cumulative throughout the past year. Pakistan's internal politics at both the national and local levels have become more and more obviously entangled with the external forces originating in Afghanistan, Kashmir, India, and in U.S. policy. The dialectic between these forces, each of which has its own peculiar dynamic, requires us continually to reevaluate where we stand in Pakistan Studies. As Pakistanists we are faced with a challenge not only in the domains of political science and other disciplines focused on the modern world, but also in every field where we engage in dialogue with colleagues in Pakistan and need access to Pakistan for our work. Can Pakistan Studies meet the challenge? If the political situation continues along its current trajectory, with the current restrictions on travel between the two countries, none of the programs AIPS has built up over the past 29 years will be active. In that case how should the Institute be serving its members, both institutional and individual? How can we plan for the future. When AIPS turns thirty next year, how should it look?

(Cont. on page 5)

Patterson (cont)

- Talbot, Phillips. "The rise of Pakistan". In *Middle East Journal* 2,4 (Oct. 1948): 381-398.
- Lambert, Richard D. "Religion, economics and violence in Bengal". In *Middle East Journal* 4,3 (July 1950): 307-328.
- Frank, Dorothea Seelye. "Pakhtunistan—disputed disposition of a tribal land". In *Middle East Journal* 6 (Winter 1952): 49-68.
- Brown, W. Norman. "The language problem of India and Pakistan". In *Report of 3rd Annual Round Table Meeting of Linguistics and Language Teaching*. Washington: Georgetown University Press, 1952, pp. 17-30.
- Brown, W. Norman. "Pakistan and Western Asia through the ages". In *Pakistan Quarterly* 3,3 (1953): 50-52.
- Carlston, G.W. "Irrigation practices in the Quetta-Pishin District of Baluchistan, Pakistan". (Abstract) In *Assoc. of America Geographers' Annals* 43 (June 1953): 160.
- Spain, James W. "Military assistance for Pakistan". In *American Political Science Review* 48 (Sept. 1954): 738-751.
- Honigmann, John J. "Relocation of a Punjab Pakistan community". In *Middle East Journal* 8 (Autumn 1954): 429-444.
- Spain, James W. "Pakistan's north-west frontier". In *Middle East Journal* 8 (Winter 1954): 27-40.
- Wheeler, Richard S. and Richard L. Park. "East Bengal under Governor's rule". In *Far Eastern Survey* 23 (1954): 129-134.
- Wheeler, Richard S. "Governor's rule in Pakistan". In *Far Eastern Survey* 24 (1955): 1-8.
- Mayfield, Robert C. "A geographical study of the Kashmir issue". In *Geographical Review* 45 (April. 1955): 181-196.
- Brush, Stanley E. "Ahmadiyyat in Pakistan". In *Muslim World* 45 (Apr. 1955): 145-171.
- Calder, Grace J. "Constitutional debates in Pakistan". In *Muslim World* 46 (Jan., Apr., JI. 1956) 40-60; 114-156; 253-271.
- Dales, George F. "Civilization and floods in the Indus Valley". In *Expedition* 7 (Summer 1956): 10-19.
- Abbott, Freeland. "Jama (at-i-Islami...)" In *Middle East Journal* 11 (1957): 37-51.
- Binder, Leonard. "Pakistan and modern Islamic nationalist theory". In *Middle East Journal* 11 (1957-58): 382-396.
- Owen, John E. "Cooperatives in Pakistan". In *Sociology and Social Research* 44 (1960): 251-256.
- Owen, John E. "Sociology in Pakistan". In *Journal of Asian Studies* 29 (Nov. 1960): 139-144.
- Dales, George F. "Search for ancient seaports". In *Expedition* 12 ?? (Win. 1962): 2-10, with 44 illus. [U of Penn survey on Makran Coast]
- Papanek, Gustav F. "The development of entrepreneurship". In *American Economic Review* 52, 2 (1962): 46-58.
- Dorfman, Robert, et al. "Waterlogging and salinity in the Indus plain." In *Pakistan Development Review* 5 (1965): 331-370.
- Hoover, E.M., and M. Perlman. "Measuring the effects of population control on economic development: A case study of Pakistan". In *Pakistan Development Review* 6 (1966): 545-566.
- Falcon, Walter P. "Agriculture and industrial interrelationship in West Pakistan". In *Journal of Farm Economics* 49 (Dec. 1967): 139-54.

REPRESENTATIVE BOOKS BY NORTH AMERICANS ON PAKISTAN, 1947-70

A survey of books which incorporate or focus on Pakistan reveals similar emphases on politics and economics and identifies the major North American scholars involved with Pakistan at that early period. The following titles are in chronological order.

Brown, W. Norman, ed. *India, Pakistan, Ceylon*. Ithaca: Cornell UP, 1951. 234 p.

Davis, Kinglsey. *The Population of India and Pakistan*. Princeton: Princeton UP, 1951. 263 p.

Smith, Wilfred Cantwell. *Pakistan as an Islamic State*. (preliminary draft). Lahore: S.M. Ashraf, 1951. 114 p.

Brecher, Michael. *The Struggle for Kashmir*. NY: Oxford UP, 1953. 211 p.

Brown, W. Norman. *The United States and India and Pakistan*. Cambridge: Harvard UP, 1953. 308 p.

Callard, Keith. *Pakistan: A political study*. NY: Macmillan, 1957. 355 p.

Abernethy, George L. *Pakistan; A selected annotated bibliography*. NY: Institute of Pacific Relations, 1957. 39 p.

Honigmann, John J. *Three Pakistan Villages*. Chapel Hill: Institute for Research in Social Sciences, University of North Carolina, 1958. 95 p.

Callard, Keith. *Political Forces in Pakistan, 1947-1959*. NY: Institute of Pacific Relations, 1959. 48 p.

Binder, Leonard. *Religion and Politics in Pakistan*. Berkeley: University of California Press, 1961. 440 p.

Owen, John E., ed. *Sociology in East Pakistan*. Dacca: Dacca UP, 1962. 275 p.

Spain, James. *The Pathan Borderland*. The Hague: Mouton, 1963. 293 p.

Waterston, Albert. *Planning in Pakistan; Organization and implementation*. Baltimore: Johns Hopkins University Press, 1963. 150 p.

Wilcox, Wayne A. *Pakistan; The consolidation of a nation*. NY: Columbia UP. 1963. 276 p.

Goodnow, Henry F. *The Civil Service of Pakistan; Bureaucracy in a new nation*. New Haven: Yale UP, 1964. 328 p.

Braibanti, Ralph J.D. *Research on the bureaucracy of Pakistan; A critique of sources, conditions and issues with appended documents*. Durham, NC: Duke UP, 1966. 569 p.

Tepper, Elliot L. *Changing Patterns of Administration in Rural East Pakistan*. Syracuse: Maxwell School. Syracuse University,

Patterson (cont.)

1966. 140 p.

Papanek, Gustav. F. *Pakistan's Development: Social goals and private incentives*. Cambridge: Harvard UP, 1967. 354 p.

Robinson, Warren. *Studies in the Demography of Pakistan*. Karachi: Pakistan Institute of Development Economics, 1967, 225 p.

Abbott, Freeland. *Islam and Pakistan*. Ithaca: Cornell UP, 1968. 242 p.

Bean, Lee L. et al. *Family Planning in Pakistan; A review of selected service statistics*. Karachi: Pakistan Institute of Development Economics, 1968. 2 v.

Wheeler, Richard S. *The Politics of Pakistan; A constitutional quest*. Ithaca: Cornell UP, 1970. 346 p.

currently becoming a staple of college and university curricula throughout the country. The Institute's co-directors, historian Lee Cassanelli (specialist in Somalia and the Horn of Africa) and anthropologist Brian Spooner (specialist in South Asian and Iranian studies) served as guides throughout the summer, providing commentary and continuity. Both have extensive experience working with high school and college teachers in global studies, and together they have team taught a freshman course on "Globalization" for the University of Pennsylvania's new pilot curriculum. The co-directors were assisted by coordinator Robert Nichols, professor of South Asian and Indian Ocean Studies at the Richard Stockton College of New Jersey, who recently introduced a new Indian Ocean history course at his institution. Finally, participating fellows had a leading role to play in developing classroom lectures and modules for their students.

NEH 2002 Summer Institute at the University of Pennsylvania

INDIAN OCEAN: CRADLE OF GLOBALIZATION

From July 8 to August 2, 2002, the Institute introduced participants to the historical and cultural dynamism of the Indian Ocean and to the place of its littoral populations in world history. Though perhaps not as familiar to American students and educators as the Atlantic or Mediterranean worlds, the Indian Ocean has been one of the most important arenas of commercial and cultural interaction from ancient times to the present. For the many peoples living around its shores, the Ocean provided not only livelihood and a challenge for sailors and seafarers, but also a busy corridor channeling crops, people, and ideas between Asia and the Near East, and Africa. The Indian Ocean's pearl-divers, pirates, and religious pilgrims provided a rich source of folklore for the oral and written literatures of Arabia, East Africa, and South Asia. Kings and princes from three continents sought to exploit its wealth; imperial expeditions from China, India, and Portugal in early modern times gave way to Dutch, British, and French empire builders in the modern era. And all the while, musical, architectural, and philosophical ideas continued to diffuse throughout the Indian Ocean world, creating countless variations on a shared cultural heritage.

For participants studied these and other themes with the help of specialists in disciplines ranging from geography and anthropology to religious studies and ethnomusicology. In addition to hearing from established specialists like Andrew Watson (professor emeritus of Economics at the University of Toronto) and Edward Alpers (professor of History and African Studies at UCLA), we were joined by innovative young scholars who have been developing

new ideas and approaches to the study of world history,

FORMAT AND EXPECTATIONS

The format of the Institute consisted of linked, weekly sequences of lectures, discussion groups, workshops, and participant presentations that explored key issues of Indian Ocean geography, economics, culture, and politics. Most days will consist of morning lectures or round tables by local scholars and invited experts, followed by question and answer periods. Each afternoon, small group workshops discussed selected readings or classroom materials, and participants had the opportunity to work with Institute faculty to prepare classroom-oriented presentations or small research projects around selected themes or topics. Each Friday morning, these small-group projects were shared with the assembled fellows to generate discussion and critical feedback. Friday afternoon library sessions introduced participants to the latest research technology and methods. Specialists from our library and outreach staffs discussed computer aided instruction and website development for classroom use. In addition, some weekday evenings were devoted to screening and discussing documentary or feature films that have proven useful as teaching tools, and fellows had the opportunity to join Institute staff at some of

Philadelphia's outstanding (and generally inexpensive) Asian, Africa, and Middle Eastern restaurants.

The Institute was designed to be an experience in scholarship with a focus on the use of scholarship for teaching.

<http://ccat.sas.upenn.edu/indianocean/index.html>

<http://www.accd.edu/sac/history/keller/IndianO/scholars.html>

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3. Bahria University, Shangrila Road, Naval Complex, E-8, Islamabad. Tel: (051)2251255, 2251879 2854, Fax: (051) 9260889
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5. COMSATS Institute of Information Technology, Sir Syed campus, G-5, Atta Turk Avenue, Islamabad. Tel: (051) 9201739, 9201751, Fax: (051) 9206081. Juhar campus, 30, H-8, Islamabad. Tel: (051) 4448371-2, Fax: (051) 4442805.
6. Fatima Jinnah Women University, Old Presidency, The Mall, Rawalpindi. Tel: (051) 9270047-57, Fax: (051) 9271168
7. Gomal University, D.I. Khan. Tel: (0961) 750018, Fax: (0961) 750266.
8. Government College, Lower Mall, Lahore. Tel: (042) 9211634-35, 7120028, Fax: (042) 7243198.
9. Institute of Business Administration, University Road, Karachi. Tel:(021)111 422 422, City Campus: (021) 9215458-61, Fax: (021) 7223921.
10. International Islamic University, P.O. Box 1243, Islamabad. Tel: (051) 9261761-65, Fax: (051) 2250821.
11. Islamia University, Bhawalpur. Tel: (0621) 80879, 80131, Fax: (0621) 80372.
12. Kohat University of Science & Technology, Jarma, Bnnur Road, Kohat Tel: (0922) 554565, 554575.
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16. Military College of Engineering, Risalpur Cantt. Tel (0923) 6812-3508, Tel & Fax: (0923) 631127.
17. National College of Arts, 4- Shakra-e-Quaid-e-Azam, Lahore. Tel: (042) 9210599, 9210601, Fax: (0418). National University of Modern Languages, Sector H-9, Islamabad. (051)9257636-50,9257672-80,9257677, Fax (051) 9257679.
19. National University of Sciences & Technology Tameez-ud-Din Road, Rawalpindi Cantt. Rawalpindi. Tel. (051) 9271581-82, 56131965, Fax: (051) 9271577.
20. NED University of Engineering & Technology, University Road, Karachi-75270 Tel: (021) 9243253, 9243261, Fax: (021) 9243255.
21. NWFP University of Agriculture, P.O. Pakistan Forest Institute, Peshawar. Tel: (091) 9216572-79, Fax: (091) 9216520.
22. NWFP University of Engineering & Technology, P.O. Box 814, Peshawar. Tel: (091) 9216796-98, 92164, Fax: (091) 9216663.
23. Pakistan Institute of Engineering & Applied Sciences. P.O. Nilore, Islamabad. Tel: (051) 9290272-9223727.
24. Pakistan Military Academy, Kakul, Abbottabad. Tel: (0992)363600, 363602, 363636, Fax: (0992) 363518, 363674.
25. Pakistan Naval Academy, PNS Rahbar, Manora, Karachi. Tel: (021)48505101, Fax: (021)9210053.
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27. Quaid-i-Azam University, P.O. Box 1090, Islamabad. Tel: (051) 2827259,

2827538, Fax: (051) 2821397.

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29. Sindh Agriculture University, Tandojam. Tel: (02233) 5870, Fax: (02233) 5300.

30. University of Agriculture, Faisalabad. Tel: (041) 9200200, Fax: (041) 647846.

31. University of Arid Agriculture, Muree Road, Rawalpindi. Tel: (051) 9290151-52, 9290156 Fax: (051)

32. University of Azad Jammu & Kashmir, Muzaffarabad, Azad Kashmir. Tel: (058810) 43328, Fax: (058810) 44717.

33. University of Balochistan, Sariab Road, Quetta . Tel: (081) 9211268, Fax: (081) 9211277.

34. University of Engineering & Technology, G.T Road, Lahore 54890. Tel: (042) 6829227, 6829298 Fax: 35 University of Engineering & Technology, Taxila. Tel: (0596) 9314216-18,9314228, Fax: (0596) 9314226.

36. University of Hazara, Dhodial, Mansehra Tel: (Current) (091) 9216756.

37 University of Karachi, University Road, Karachi 75270. Tel: (021) 9243195, 9243197, Fax: (021) 92

38. University of Malakand, Chakdara, Distt. Dir, Malakand Division

39. University of Peshawar, Peshawar. Tel: (091) 9216701-20, Fax: (091)9216470, 9216736.

40. University of the Punjab, New Campus, Lahore. Tel: (042) 5863243, 9211610, Fax: (042) 5863972, 7352292, 5860025, 5831512.

41. University of Sindh, Jamshoro. Tel: (0221) 771681-9, Fax: (0221) 771284,771372.

PRIVATE SECTOR UNIVERSITIES/DEGREE AWARDING INSTITUTES

1. Aga Khan University, Stadium Road, P.O. Box 3500, Karachi, 74800. Tel: (021) 4930051-9, Fax: (021) (Date of Establishment: 2.3.1983, vide President's Order No. 3 of 1983).

2. Al-Khair University (AJK), (Camp Office) 88-W, Fazal-e-Haq Road, Blue Area, Islamabad. Tel: (051) 2879907-8, Fax: (051) 2879909. (Date of Establishment: 11.7.1994, vide Act No. XXVIII of 1994).

3. Baqai Medical University, 51 Deh Tar, Gadap Road, Near Tool Plaza, Superhighway, P.O. Box 2407, Karachi 74600. Tel: (021) 4507653-54, 6351011,

Fax: (021) 6617968.(Date of Establishment: 26.5.1996, vide Act No.XIV of 1996).

4. CECOS University of Information Technology and Emerging Sciences, Phase-VI, Hayatabad, Peshawar Tel: (091) 860291 Fax: 860294 (Date of Establishment: 30.8.2001, vide Ordinance No. XXI)

5. City University of Science & Information Technology, Dalazak Road, Peshawar Tel: (091) 241216, 2651168 Fax: 2651507 (Date of Establishment: 30.8.2001, vide Ordinance No. XX)

6. Ghulam Ishaq Khan Institute of Engineering Sciences & Technology, Topi, Distt. Swabi. Tel: (0938) 71858-61, 71886-87, Fax: (0938) 71864. Website: www.giki.du.pk (Date of Establishment: 18.7.1994, vide Act No. III of 1994)

7. Greenwich University, Greenwich House, D.K-10, 38th Street, Darakshan, Phase-VI, D.H.A. Karachi-75500 Tel: (021) 5840397-98, 111-202-303 Fax: (021) 5851910. Website: www.greensichuniversity.com (Date of Establishment: 3.2.1998, vide Sindh Act No. 1 of 1998)

8. Hamdard University, Madina-tal-Hikmat, Muhammad Bin Qasim Avenue, Karachi 74600. Tel: (021) 6996001-2, Fax: (021) 6611755, 6996002. (Date of Establishment: 22.2.1992, vide Act No. VI of 1992)

9. Indus Valley School of Art and Architecture, Street No. 33, Block 2, Scheme-5, Clifton, Karachi 75600. Tel: (021) 5861039-40, 5838018-19 Fax: (021) 5861048. (Date of Establishment: 27.7.1994, vide Act No. XVI

of 1994).

10. Institute of Business Management, Korangi Creek, Karachi 75190. Tel: (021) 111-002-004, Fax: (021) 5090968. (Date of Establishment: 27.4.1998, vide Sindh Act No. II of 1998) 11 Iqra University, Defence View, Shaheed-e-Millat Road (Extension) Karachi-75500 Tel: (021) 5800891 Fax: (021) 5894806. (Date of Establishment: 21.6.2000, vide Ordinance No. VI of 2000).

12. Isra University, Halla Road, P.O. Box 313, Hyderabad, Sindh. Tel:(0221) 620181-83, Fax: (0221) 620180. (Date of Establishment: 27.9.1997, vide Act No. V of 1997)

13. Jinnah University for Women, V-C Nazimabad, Karachi 74600. Tel:(021) 6619902, Fax: (021) 6620614. (Date of Establishment: 2.6.1998, vide Act No. IV of 1998)

14. Karachi Institute of Economics & Technology, PAF Base, Korangi Creek, Karachi-75190 Tel: (021) 5091114-7, Fax: (021) 5091118. Website: www.pafkiet.net (Date of Establishment: 24.5. 2000, vide Sindh Ordinance No. V of 2000)

15. KASB (Khadim Ali Shah Bukhari) Institute of Technology, 84-B, Sindhi Muslim Co-operative Housing Society, Karachi-74400 Tel: (021) 4314970-3 Fax: 4525525 E-mail: info@kasbit.com Web: www.kasbit.com (Date of Establishment: 28.6.2001, vide Sindh Ordinance No. XXII of 2001)

16. Lahore School of Economics, 104-C-2, Gulberg-III, Lahore. Tel: (042) 5714936, Fax: (042) 5714936. (Date of Establishment: 8.1.1997 Ordinance No. III of 1997)

17. Lahore University of Management Sciences, Opp. Sector U, Lahore Cantonment Co-operative Society, Lahore 54792. Tel: (042) 5722670-79, Fax: 5722591, 5725053. Website: www.lums.edu.pk (Date of Establishment: 31.3.1985, vide President's Order No. 25 of 1985).

18. Mohi-ud-Din Islamic University, Nerian Sharif, Azad Kashmir. Tel:(058710)49502, Camp Office 28/Gate Plaza, Murree Road, Rawalpindi (051) 4420922, Fax: (051) 4581322. (Date of Establishment: 18.1.2000, vide Act No.1 of 2000)

19 Muhammad Ali Jinnah University, 22/E, Block 6, PECHS, Karachi-75400. Tel: (021) 4311325-26, 4314206-9, Fax: (021) 4311327. Website: www.jinnah-khi.edu.pk (Date of Establishment: 18. 5 2000, vide Sindh Ordinance No. IV of 2000)

20 National University of Computer and Emerging Sciences, FAST House, Rohtas Road, G-9/4, Islamabad (051) 2855071-74, 111-128-128 Fax: (051) 2855075. Web site: www.nu.edu.pk (Date of Establishment: 1.7.2000, vide Ordinance No. XXIII of 2000)

21. Preston Institute of Management Sciences and Technology, 177/2, IEP Building, Shahrah-e-Faisal, Karachi Tel: (021) 7789888-90, Fax (021) 7789891. (Date of Establishment: 31.7.2001, vide Sindh Ordinance No. XXVI of 2001)

22. Qurtaba University of Science & Information Technology, North Circular Road, D.I. Khan Tel:(0961)713783 Fax 715206 (Date of Establishment: 30.8.2001, vide Ordinance No. XXII)

23. Sarhad University of Science & Information Technology, 31, Sector B-I, Phase-V, Hayatabad Peshawar Tel: (091) 822140-1 Fax: 825897. (Date of Establishment: 30.8.2001, vide Ordinance No. XXIV)

24. Shaheed Zulfikar Ali Bhutto Institute of Science & Technology (SZABIST), 90-Clifton, Karachi. Tel: (021) 5830447-48, 5838034-35, Fax: (021) 5830446. Website: www.szabist.edu.pk (Date of Establishment: 25.10.1995, vide Act No. XI of 1995)

25. Sir Syed University of Eng. & Technology, University Road, Karachi 75300. Tel: (021) 4988000-2, 4 Website: www.ssu.edu.pk (Date of Establishment: 25.10.1995, vide Act No. X of 1995)

26. Textile Institute of Pakistan, City Campus, A-142, Sindhi Muslim Housing Society, Karachi-75400 Tel 4549734, 4549870 Fax (021) 4533525. (Date of Establishment: 21.4.2001, vide Sindh Ordinance No. XV of 2001)

27. Zia-ud-Din Medical University, 4/B, Shara-e-Ghalib, Block-6, Clifton, Karachi-75600, Tel: (021) 5862939, Fax (021) 5862940. (Date of Establishment: 8.10.1995, vide Act No. VI of 1995)

(NEW HORIZONS, continued from p.1)

What has happened to Pakistan over the past year is unprecedented. But should we be surprised? Is the case of Pakistan unique? or is it a warning of what could happen elsewhere. After all, this is not the first time that Pakistan finds itself at the vanguard of political developments of international significance. Pakistan was not only the first new state after World War II, it carries a number of other firsts that have to do with the rationale for its foundation, its regional fragmentation, its role in political developments in the Islamic world as well as the region, the secession of half its population in 1971, the uses made of it in the Cold War, especially in the 1980s, the lessons of its renewed efforts to build a liberal democracy between 1987 and 1988, and now the startling divergence of political views among its citizens in relation to the incompatible

attractions of the Taliban, the Mujahideen, and the West; of Islamism vs. globalization (cf. PSN 6, pp. 1-5). In this situation can Pakistanists think ahead and develop models for continued teaching and research that will not only serve their immediate field, but also provide a service for other area-studies fields, as to a greater or lesser extent they are force to meet the challenges of globalization. (For is not Al-Qaida and the international terrorism it now symbolizes simply the dark side of globalization?)

Pakistanists have lived with a problem of access to their material since before the field developed its distinctive identity in the 1970s. Much of the evidence can be reviewed in the manuscript of Maureen Patterson that we continue to serialize in this issue. Patterson recapitulates very usefully the objective details of the fits and starts of American academic interest in Pakistan. In its early years the Government of Pakistan discouraged applications for research outside the major cities. Later in the early 1970s, when the field was formally recognized in both Pakistan and the U.S., it was weakened by disciplinary fragmentation as well as continued concerns about security in several parts of the country. However, until a year ago each new opening up or closing down was more of the same: repeated inconvenience or familiar restriction, or a welcome renewal of opportunity; it was not significantly different from what we had known before. Now the paradigms have changed. The fall out of nine eleven has rearranged international relations in such a way as to bring about qualitative change in the way Pakistan works and in the way it fits into everything else, both international and academic.

As an integrated polity Pakistan has probably always been more vulnerable than either India or Afghanistan. It was born a mere fifty five years ago in a space coveted by both of them under criteria of legality with neither of them fully accepted. It is not surprising therefore that problems in either neighbor have always had repercussions in Pakistan. This is doubly true when the problems in India have to do with Islam or Muslims, and when the problems in Afghanistan have to do with Pashtuns. These problems have been considerably exacerbated by the influx of refugees from Afghanistan over the past two decades. However, Pakistan has in fact generated considerable centripetal force and a national identity that is fully recognised at home and abroad despite the persistence of domestic

(Continued. on p.9)

IN MEMORIAM
OMAR ASGHAR KHAN

Dear Fellow AIPS Trustees,

It is with great sadness that I am writing to you about the death of a former AIPS PLS lecturer (1998), Omar Asghar Khan, in Karachi. Omar was one of the founding members of the impressive NGO, SUNGI, and a long-time environmental, labor and human rights activist. From October 1999-December 2001, he was minister of the Environment, Labor, and Overseas Pakistanis. He left the government in December to found the grassroots and labor-oriented progressive Qaumi Jamhoori Party. There is much, much more that should be written about Omar Asghar Khan's contributions to making life better for the masses in Pakistan. A great light in Pakistan has just gone out.

Anita Weiss

He wore the blue shirt of the Abbottabad Public School in those days. This I remember distinctly. What I do not remember anymore was whether I wore the white shirt of Burn Hall or not. He was three years (and a few months) younger and we met first time in the sixties somewhere in the lush green valley of Abbottabad. We were boys then and I remember almost nothing of our meetings. I remember the next phase. This time it was in the winter of early 1972. I had been commissioned in 1971, before the war, in Probyn's Horse (5 Horse) and Omar joined it after the war. We lived in a jungle, a plantation near Multan, where wild boars were as common as domestic cats in urban homes. Omar was a quiet youth with a genial, almost shy, smile. He was very soft spoken and not in the least boisterous as most young subalterns in cavalry regiments were in those days. He was a good listener too and that is why I started confiding in him.

I needed a sympathetic listener because I was against that war. Such views could hardly have been popular among swashbuckling young cavaliers but, surprisingly enough, except for one or two of my colleagues, others were mostly indulgent towards me. But Omar and Jameel Malik were the best of them. Omar genuinely listened to me with a genial smile, his distinctive feature, playing on his face. He visited my tent in which he was fascinated with rows of books by Bertrand Russell and the classics of literature. We talked of many things as the regiment moved from the jungle to the open fields of a village near Chichawatni and then on to the sandy border lands next to the Indian border. In February 1973 we came back to Multan and here all the young cavaliers wanted to buy brand new huge motorcycles. I was least interested in these contraptions. I loved horses, of course, but these things on two wheels were in no way substitutes for horses. Omar too wanted a motorcycle and he knew how he could get it - he would sell his car. This car had once belonged to his father. It was a Fiat-600 of 1961, a very small, deep blue shiny little thing. I loved it at first sight and I offered Omar a price which was enough to buy the motorcycle. The snag was, as in most cases, that I did not have the cash. However, after some soft loans from my mother and a hard loan from the local bank, the money was procured. So Omar's blue Fiat became mine and Omar got his precious roaring motorbike. This was another bond with him.

Then Omar started discussing the possibility of leaving the army. His father, Air Marshal Asghar Khan, was in politics and an opponent of Mr Bhutto the then prime minister. He felt he did not have a career anymore in the army and he did want to leave. However, I do not remember him telling me any specific causes of his belief. He resigned as a lieutenant and left. I stayed on and got posted to the Pakistan Military Academy, Kakul where I was promoted captain. Omar used to visit me quite often. I too visited his house which was a small picturesque little hut now as his father's bungalow had burnt down. I loved the idea of living in a small hut with huge, green grounds all around one. It was in this phase of his life that he talked seriously about going to study abroad. I remember having fired Omar with enthusiasm about England. I remember how happy he was when he got admission in the University of Sussex. Later, for his M Phil, he also went to Cambridge. When he came back from England I could not meet him for many days. I learned that he was in the Punjab University. I then learned with great regret that they did not appreciate him and the university, already notorious for not being able to attract talented young people, lost Omar too. When I met him I too had said goodbye to the army and was on my way to England.

Again several years passed. Both of us had got married in between. When we met again in the 1980s both told each other how happy our marriages were. He was a very satisfied man as his NGO Sungi had started doing well. Sungi did a lot of very good work in Hazara some of which I saw myself. Omar was once threatened by the forest mafia i.e. people who cut the trees illegally and sell them down in the cities. However, was not frightened by them. When I was doing research for my book Language and Politics in Pakistan in 1994. I wanted to study the Hindko language movement. Omar's Sungi office in Abbottabad organized my meeting with the activists of this movement in Abbottabad. This was Omar's contribution to my research and it was of immense help. But for it I would have wasted weeks in tracing them all out. Now I met most of them in one single evening and then met them separately on my own. Soon after Omar joined the government of General Musharraf. We met at a seminar organized by Sungi in Abbottabad. We talked like old friends - about all issues except politics. Indeed, during this phase whenever we met, as we often did in parties, we never discussed politics. He was always happy. I never found him frustrated or angry. He told me he would quit the government when Chomsky came to deliver a lecture in Islamabad but I did not ask him why and he never told me why. The only time Omar discussed politics was the evening of 14 June in the house of our mutual friend Dr. Shaheen Rafi Khan. The occasion was the departure of Shaheen's brother and Omar's friend, Dr Shahrugh Rafi Khan. He said that he would plunge himself in electioneering for the October elections. Some friends suggested that he would contest the seat from Islamabad. He was looking forward to October. He did not seem like a man who was tired of life. This was the last time I met Omar. And then, on the evening of 25th June a friend told me on the phone about his death. I felt as if drained out of strength. I heard myself almost shouting that this was incredible but from somewhere deep in me reality spread its icy tentacles. Death, the inevitable, inescapable, incomprehensible enormity of death sunk into my consciousness. Suicide? I could not think. I just went immediately to his father's house and for a few moments met his wife. But what could I tell her. My voice broke when I told her what she knew already that I had known her husband as a boy. She wept silently. Then I came out and heard people trying to make sense of what had happened. After 4 pm, Wednesday the 26th of June 2002, they consigned him to a grave around which were lush green trees. The music of water in the Illyasi mosque was not audible but the water was not far. I know some people want to make sense of this strange death. Of course they should do that. But I want to close my eyes and look back to one who was so gentle in life and who made such a difference to so many peoples' lives. I do not have the strength to make sense of this bedlam. All I know is that a bond with my childhood is snapped. I will never hear his gentle monosyllables again! But I also know that I can draw inspiration from a life of goodness and gentleness such as one can never forget.

by Dr Tariq Rahman

Reports of Research, Conferences and Seminars

UNIVERSITY OF TEXAS SYMPOSIUM

Pakistani Literature and National Integration: Revisiting the Language Question.

The University of Texas at Austin's Center for Asian Studies in collaboration with AIPS is organizing a two-day symposium on November 14th and 15th, 2002, on Pakistani literature and the question of national integration. The conference papers will revisit the language question in Pakistan through a discussion of its social, cultural and political dimensions. Whereas English in Pakistan has remained the language of government and commerce, Urdu has also retained its pivotal place as the national language. State sponsorship of Urdu literary forms and the media has been at the expense of other Pakistani languages, and cultural production in these languages has often been excluded from national life. Scholars and writers from Pakistan, the US, and Europe have been invited who work on and in languages other than Urdu: Sindhi, Baluchi, Pushto, Punjabi, and Saraiki. The participants will share their views on how "regional" literature in Pakistan reflects and represents social experiences and communal histories of different language groups within contemporary Pakistani society.

Participants include:

Asif Aslam Farrukhi: Urdu Short Story Writer, Poet, Literary Critic, Translator of International and Pakistani Literature into Urdu (UNICEF, Karachi).

Attiya Dawood: Sindhi Poet and Activist.

Samina Choonara: Literary Critic, Editor, Punjabi Popular Culture. (National College of Arts, Lahore)

Fazal Marwat: Pushto Literature, Culture, and Political History (University of Peshawar)

Irfan Mallick: Punjabi Poet and Literary Critic.

Sabir Badal Khan: Baluchi Folklore and Cultural Politics (University of Naples).

Kathryn Hansen
University of Texas

A PRELIMINARY REPORT ON THE 2002 MUHARRAM SEASON IN LAHORE

In March 2002 I visited Pakistan to study the annual rituals held during the month of Muharram that commemorate the battlefield death of the Imam Husain (who was killed at the Iraqi site of Karbala fourteen centuries ago). Shias predominate in Muharram observances; but Sunnis, too, participate, if in a much more limited fashion. As in India, Ashura (the tenth of Muharram, the date of Husain's death) is honored as a national holiday.

My research focused on Lahore, but my itinerary included Islamabad (where I gave a lecture at the invitation of AIPS) and a brief visit to Ketas and Khewra in the Salt Range. In Lahore I visited many locales on foot and at all times felt safe. My time in Pakistan

went so well is because of the help of many persons, including Dr. Steve Poulos, vice-chairman of the Center for South Asian Studies at UC-Berkeley, Mr. Nadeem Akbar, director of the AIPS center in Islamabad, and the Lahore-based staff of the Berkeley Urdu Language Program in Pakistan, especially Mr. Mohammad Razzaq, assistant director, and Urdu language instructors Ms. Shahnaz Hassan and Mr. Qamar Jalil. For their generosity and kindness I thank them all.

In Lahore I focused on the following: identifying and visiting Shia shrines; interviewing participants and organizers involved in Muharram rituals, especially members of "matami guruhs" (Shia lamentation associations); and documenting Zuljenah processions, in which a stallion is caparisoned and paraded as the "Horse of Karbala," representing the mount once ridden into battle by Husain."

It would be hard to overstate the importance of these Zuljenah processions in Lahore's devotional life. Chanting, self-scourging, the performance of rituals linked to the making of vows or the earning of religious merit: the horse is the focus of all these activities as it is led through the streets. The biggest Zuljenah parade begins at night on the ninth of Muharram at the Nisar Haveli shrine in the Old City and pauses at numerous sites before terminating the following day at Karbala Gamay-Shah (one of Lahore's most famous Shia places of worship). Thousands of participants and spectators crowd the parade route. Additionally, dozens of smaller-scale neighborhood processions occur daily throughout the city from the fifth to the tenth of Muharram.

Within Lahore I found a particularly large clustering of imambargahs (Shia lamentation shrines) in the Mochi Darvaza neighborhood of the Anderun Shahr (the walled Old City); but I also noted a concentration of Muharram rituals in the Old City's Heera Mandi neighborhood, as well as in Islampura/Krishan Nagar, and Shahdara (across the Ravi River).

As in India, many Lahori Shias honor the Karbala martyrs via the practice of zanjiri-matam (acts of ritual mourning involving self-flagellation with flails and other cutting implements). This ritual persists despite a decree issued in 1994 by Seyyed Ali Khamenei, the successor of the Ayatollah Khomeini as "supreme guide" of the Iranian Islamic Republic. This decree forbade the public performance of "bloody" matam. A paradox is at work here. Many Pakistani Shias I interviewed expressed a kind of emotional affinity for Iran. They acknowledged Khamenei as their marja (religious leader) and they told me stories of going on pilgrimage to Iranian shrines such as Meshhed. But they offered me a variety of rationalizations as to why they disregarded Khamenei's decree. I will pursue this topic in a future publication.

My Muharram research drew the attention of Sunnis I met during my time in the city. Reactions were ambivalent, involving both disapproval of the rituals I studied and fascination with what I was learning. Many Sunnis were eager to

hear through the medium of a foreigner what Shias were saying about Muharram rituals. As one Sunni said to me, "You're able to ask them questions that would be uncomfortable for us to ask." For me such interactions were an education in the mutual perceptions and misperceptions governing Sunni-Shia relations in Pakistan today.

On one point especially I found widespread agreement: support for President Musharraf's recent ban on sectarian organizations such as the Sipah-e Sahaba. Again and again I encountered this sentiment: that the public has had enough of interdenominational killing. I was particularly impressed by the strong pro-Musharraf feeling among the Shias I met in Lahore. Shias have suffered far more than Sunnis as the targets of sectarian violence in Pakistan, so it stands to reason that Shias would support President Musharraf in his crackdown. It may be going too far to call Lahori Shias explicitly pro-American in their politics. But they are certainly anti-al-Qaeda, for they know about the persecution inflicted on the Hazara Shias of Afghanistan by the Taliban allies of al-Qaeda. And Lahore's Shias seem well aware of what might happen to themselves should Bin Laden's Wahhabi-flavored form of Islam ever come to dominate Pakistan.

A word concerning local reactions to the presence of foreign researchers in Pakistan. On the fifth of Muharram (March 20), three days after the terrorist bombing of Islamabad's Protestant International Church, I was standing about in Lahore's Gawal Mandi, a neighborhood near the Lohari Gate. A Zuljenah procession was approaching, and I hoped to snap photos. The street was crowded. Hundreds of worshippers pushed past me, pressing forward, hoping to touch the horse as it passed. Camera in hand, I felt conspicuous—a fairly obvious *farangi*.

Zuljenah came near, and one of its attendants spotted me. "Do you want to take a picture?" he called, and he waved me in close. More than that: he halted the horse, and for several minutes the whole parade came to a halt. The attendants posed for the camera and encouraged me to photograph Zuljenah from this angle and that.

The memory becomes emblematic. Despite the background tensions the church bombings, the war in Afghanistan, the ongoing sectarian violence—the thing I remember most about this year's Muharram season is the hospitality offered me by the people of Lahore.

David Pinault
Santa Clara University

LANGUAGES OF PAKISTAN

Elena Bashir (University of Chicago) presented an informal talk and question and answer discussion session on "Languages of Pakistan" at the Islamabad Overseas Research Center on July 11 (?). A brief introduction to the linguistic variety represented in Pakistan (Indo-Aryan, Iranian, Tibeto-Burman, Dravidian, and the isolate Burushaski) was followed by a slightly more detailed

discussion of the "Dardic" languages. Then recent developments in writing systems for Pakistani languages were touched upon, particularly with reference to Balti and Burushaski. The importance of studying the languages of Pakistan for the cultural and historical wealth they preserve was stressed.

Participants in the discussion were especially interested in questions related to language attrition and language maintenance. Awareness and concern for the endangered status of many of the world's languages, including some languages of Pakistan, was expressed by several persons, who pointed out that children in some language communities have negative attitudes toward their parents' languages. This was mentioned particularly in the context of Panjabi. Some other language changes currently observed in Pakistan were discussed, for example, the changing conventions of use for the second person pronouns.

Overall, the well-attended gathering reflected deep concern for matters relating to the preservation and development of Pakistan's languages.

SOUTH ASIA SATURDAYS

VIOLENCE IN SOUTH ASIA:

PERSPECTIVES, POLITICS, DISCOURSES

March 30, 2002

10 a. m. Introduction

10:15 a. m. Session I. Public Violence

Christophe Jaffrelot, Centre d'Etudes et de Recherches Internationales (CERI), Paris

"The Politics of Procession: Hindu-Muslim Processions and Communal Violence"

Anupama Rao, Barnard College

"Political Modernity and the Dalit Question: Hurt, Injury, and the Violence of Recognition"

Respondent: Howard Spodek, Temple University

12:00 - 1:30 pm: Lunch

1:30 p. m. Session II. Displacement and Violence

Oskar Verkaaik, Research Center Religion and Society, University of Amsterdam

"Fun & Violence: Ethnocide and the Effervescence of Collective Aggression"

Papiya Ghosh, Patna University

"Bihari Muslims: An Aqalliat Perspective of Pakistan"

Respondent: Gautam Ghosh, University of Pennsylvania

University of Pennsylvania

New Perspectives on Pakistan:

Contexts, Realities and

Visions of the Future

A Conference on Pakistan

***Southern Asian Institute,
Columbia University***

April 12th weekend, 2003

Invitation for Papers

The Pakistan Center and the Southern Asian Institute at Columbia University, in collaboration with the American Institute of Pakistan Studies, is organizing a two-day conference on Pakistan in the Spring (weekend of April 12th) of 2003. The theme of the conference is *New Perspectives on Pakistan: Contexts, Realities and Visions of the Future*.

You are invited to write a paper on any of the themes suggested for the conference. The deadline for submitting a title and short abstract of your paper is **31st October 2002**. The deadline for submitting papers is **20th January 2003**.

The conference proposal, which describes the conference and details the panel topics, is attached.

Saeed Shafqat
Quaid-e-Azam Distinguished Professor

Southern Asian Institute

Columbia University

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(NEW HORIZONS, continued from p.5)

tensions between its five major "ethnic" identities: Baluch, Muhajir, Punjabi, Pushtun, Sindhi; and other lesser tensions within the provinces between Baluch, Brahui and Pushtuns in Baluchistan; Pushtuns and a variety of minorities in NWFP; Sindhis and Muhajirs in Sindh; and the ambitions of Siraiiki speakers in Punjab.

What is new and unprecedented about the current situation is that Pakistan is besieged by threats to its security on three sides, from Afghanistan, Kashmir and India, and all three are closely interrelated. This time the problem began in Afghanistan, and partly because of connections between events in Afghanistan and Kashmir escalated to the point of generating a reaction in India against Pakistan. Starting within a few days of September 11, 2001, the

implications for Pakistan of this unthinkable escalation of international terrorism have become progressively more and more serious, generating greater and greater threats to both its international and its domestic security. The implications for the field of Pakistan Studies, as always, have become equally dire, with consequences that drastically and paradoxically reduce our ability to carry out our function as Pakistanists: to increase and enhance the flow of various types of information about Pakistan and its heritage into the public arena.

Since its foundation Pakistan has been inseparably linked in most people's minds with India. From 1947 to 2001 it was for most people a breakaway state that cultivated relations with the Gulf States and China in order to bolster its position in the Sub-continent. Pakistan is of course threatened by domestic developments in those countries, over which it has no control. But if we attempt to measure and compare the cultural and political diversity in each of the three countries, Afghanistan, India and Pakistan, Pakistan does not come out as the most diverse, and certainly not as the most threatened by

centrifugal political movements. Most discussions of Pakistan are tinged with pessimism. However, the debate can be re-framed in the current situation, leaving room for comparative optimism. As the successor state of a polity that once stretched from Farghana in Central Asia through Kabul to Delhi and beyond, with population derived from all parts of this expanse, culturally it has always been just as inseparably linked with Afghanistan. It is now being reconfigured in every newspaper-reader's mind as default sandwich-filling between Afghanistan and Kashmir-India, which continue to generate the major headlines. Although half of the heritage of colonial India was Pakistan's heritage, most academics were attracted to the larger piece of real estate, the larger population. Paradoxically, the interdisciplinary community of Pakistanists may be stronger now than at any time in its history, both larger in numbers, and better able to work productively across disciplinary boundaries, and perhaps even across the traditional boundaries of area studies. Is it strong enough to launch a plan that will finally establish it as a valid specialization within a discipline-based curriculum, offering significant achievements and contributions to the discussion of larger issues?

(Continued on p.11)

SOUTH ASIA LANGUAGE RESOURCE CENTER

MAR/AAS 2002 Annual Conference

Session I

Saturday 10/26 9-11am

Panel I-C Is Pakistan Returning to Democratic Rule?

Room 303

Craig Baxter, Juniata College, PA -

Political Developments (Chair)

Devin T. Hagerty, University of Maryland-Baltimore County,
MD

External Political Developments

Robert LaPorte, Jr., Pennsylvania State University, PA

Administrative and Economic Issues

and at 7pm

Saturday Evening October 26, 2002

Reception 5:45 - 6:45 pm C Building Annual Banquet 7:00 -
9:30 pm

Address by Professor Craig Baxter,

Professor Emeritus Juniata College Juniata, Pennsylvania

The 2002 Winner of MAR/AAS Distinguished Asianist Award

AIPS trustee (and former president and a former grantee) Craig Baxter, Juniata College, is editing *Pakistan 2003* which is to be published by Lexington Books early next year. Among the authors of chapters are four additional former grantees of AIPS: Robert LaPorte, Jr., Pennsylvania State University; Andrew Wilder, formerly Tufts University; Mumtaz Ahmad, Hampton University; and Devin Hagerty, University of Maryland, Baltimore County, and Mark Kenoyer, University of Madison at Wisconsin. There are also three Pakistanis who have been associated with AIPS: Rasul Bakhsh Rais, Tariq Rahman and Hasan-Askari Rizvi. This publication, the fifth in a series, meets an objective of AIPS in bringing Pakistani and American scholars together in publication.

All of the universities currently designated as Title VI National Resource Centers for South Asia have agreed to establish the South Asia Language Resource Center (SALRC). The goal of SALRC is to meet the pressing need for human and material resources supporting the teaching and learning of the subcontinent's languages. Other U.S. universities with South Asia programs will also collaborate in this effort. The new language resource center will be an umbrella under which less-commonly-taught languages will be advanced. SALRC will: create and disseminate new resources for teaching and research on South Asian languages, mostly via the World Wide Web; offer advanced courses in language pedagogy in conjunction with the South Asia Summer Language Institute; develop a shared infrastructure for delivery and archiving of South Asia language resources; and share infrastructure and approaches with other institutions having overlapping language interests, such as other Language Resource Centers, most notably those for the Middle East and Central Asia. The proposed South Asia Language Resource Center (SALRC) will build upon and expand the considerable achievements of National Resource Centers, American Overseas Research Centers in South Asia, and other bodies with interests in the languages of the South Asian subcontinent. Nearly a half century of Federal funding for foreign language and area training has resulted in many fine print and audio resources for teaching the less-commonly-taught languages of South Asia, but these resources are not centrally available. SALRC, as one of its undertakings, will collect, refurbish, and disseminate the best of those older resources in a way that will eliminate the need for duplication and will augment and enhance the new tools being developed specifically for the changing environment of language instruction in the U.S. SALRC's eighteen current member universities have each submitted profiles of their language programs. Those statements depict great strengths in the numbers of faculty who teach South Asian languages and their vast experience with current and previous programs and projects related to languages of the subcontinent. The broader institutional contexts are also extraordinarily strong, with language laboratories, linguistics programs, and other language pedagogy programs that are among the finest in the world. These strengths will be a key component in the success of SALRC.

SALRC has recently been awarded a four year Title VI grant of \$360,000 per year. AIPS is represented on its Executive Committee.

Jim Nye
University of Chicago

PASHTO-ENGLISH DICTIONARY NOW AVAILABLE ON THE WEB

A Pashto-English dictionary is among the most recent items to be made available on line by the Digital Dictionaries of South Asia project. H. G. Raverty's A dictionary of the Puk'hto, Pus'hto, or language of the Afghans is available in test form at <http://dsal.uchicago.edu/dictionaries/raverty/>

Even though the Perso-Arabic characters have not yet been added, the presence of Pashto in roman characters makes the resource fully usable. Project staff were able to secure a copy of the rare 1867 second edition for digitization. That edition, with its considerable additions, making it more definitive than the first edition, which has often been reprinted. The Indian Institute Library at the University of Oxford arranged to create a microfilm copy of their second edition and permitted its use for data entry. Perso-Arabic characters will be added to the Web display shortly.

Jim Nye

University of Chicago

SOUTH ASIAN STUDIES MUSLIM ASSOCIATION (SAMSA)

Theodore P. Wright, Jr., Newsletter editor

At the AAS, our round table on "The Bush Administration and South Asia; Change or Continuity?" with Ainslie Embree, Saeed Shafqat and Sumit Ganguly attracted an audience of 18.

The 17th European Conference on Modern South Asian Studies at Heidelberg (Sept.9-13) drew about 25 Americans, some resident in Europe and Asia, of whom Md Badr Alam, Gail Minault, Ruth L. Schmidt and I are on the SAMSA mailing list. There were rather more papers on South Asian Muslim topics than at AAS. (Billah, Bredi, Copland, Harder, Hartung, Hossain, Jeffery, Jetly, Yasmin Khan, Khondker, Mollah, Monem, Morgahi, Oesterheld, Reetz, Riexinger, Rukhsana, Salim, Samad, Sikand, Talbot, Nazirul Haq, Vaugier-Chatterjee, Wright.

3. Our next sponsored meeting will be at the Wisconsin conference on South Asia (Oct.10-13) in Madison. We are having an "association" gathering on Friday, Oct.11th 12:30-2pm in Room 111 Pyle for a discussion of "The Implications of 9-11 and the 'war on terrorism' on Research about Muslims in South Asia". Profs. Joe Elder of AIIIS and Brian Spooner of AIPS have agreed to talk. AIPS will have a reception on Saturday evening 9-11pm.

Our panel proposal for AAS in New York (March 27-30) on "Implications for International Relations Theory of Changes in Practice Resulting from the 9-11 Attacks and the 'War on Terrorism' in South Asia" has been accepted, with Maya Chadda & David Ariosto, Syed Bashir Hussain and Mir Zohair Husain speaking, respectively on the IR, Political Economy and Muslim perspectives and Howard Wriggins as discussant.

5. The annual meeting of the American Council for the Study of Islamic Societies will be held at the University of Victoria in British Columbia.

(NEW HORIZONS, continued from p.9)

Proposals for such a plan will be the main subject of discussion at the annual meeting of the Institute's Trustees in Madison in October. We will report on the activities they formulate and approve in our next issue in March 2003. In the meantime, let me air some of the perspectives and ideas, as well as current work, that will receive attention in the debate.

What we cannot do for the foreseeable future is offer fellowships to American citizens for travel and residence in Pakistan. The next best option might be to offer fellowships for projects involving teams of American and Pakistani scholars, each working in their own country and working collaboratively via email and interactive websites.

Secondly, and partly in order to facilitate the development of this type of collaborative project we could expand existing programs under which we invite Pakistani scholars to the U.S in order to enable them to stay for a full semester or even an academic year. They would then be able to assist us in raising the profile of Pakistan Studies in the U.S. by being more easily accessible to a variety of institutions as well as making contributions to periodic conferences.

Thirdly, we need to increase the number of small to medium-sized conferences dealing with topics that would include consideration of data from Pakistan, such as the Summer Institute on the Indian Ocean described in this issue, as well as increasing the number of panels on Pakistan at national meetings.

Fourthly, and perhaps most importantly, we shall be discussing the possibility of launching a Cyber-Center of Pakistan Studies that would function both as an administrative and a programmatic umbrella over the existing Islamabad Center and U.S. Office. Such a project, though perhaps simple in conception, would in fact raise activity in Pakistan Studies to a new level, for these reasons:

1. It would finally eliminate the problem of distance in communication between scholars in Pakistan and the U.S.
2. It would at the same time eliminate the problem of the fragmentation of Pakistan Studies within each country, and finally, allow us to build a program at not only the national but the international level that would be significantly greater than the sum of its widely distributed and isolated parts.
3. It would coordinate existing sites that are either nationally oriented or differently focused and provide universally accessible resources for research, teaching and training in the languages, literatures, social processes, cultural heritage of Pakistan as a key successor state of the Mughal Empire with its intimate historical connections to Iran, the Persian Gulf, Central Asia and Western China as well as India.
4. It would function without political hindrance either for

(Continued on page.20)

THE STATUS IN PUNJABI IN PAKISTAN

Punjabi is the mother tongue of the majority of people in Pakistan. According to the 1981 census, the last census for which the figure are available, Punjabi (including Saraiki, Hindko and other variations) is the “commonly spoken in the household” language for 60.43 per cent Pakistanis, followed by Pushto for 13.14 per cent, Sindhi for 11.77 per cent, Urdu for 7.60 per cent and Baluchi for 3.02 per cent. Yet, Punjabi has no official status either in Pakistan or in West Punjab. The medium of teaching in government and private schools in West Punjab is Urdu and, to a lesser extent, English. There is not a single Punjabi medium school in Pakistan, as compared to 36,750 Sindhi medium schools in Sindh and 10,731 Pushto medium schools in the NWFP, per a study in 2001. Except for a very small number of writers and activists, Punjabis are illiterate in their own language – they can neither read nor write Punjabi. The rich tradition of Punjabi literature, going back to the 12th century AD when Baba Farid composed his poetry in a highly developed and sophisticated Punjabi language, has been forgotten. Among the educated classes of Punjabis, instead of pride and affection, contempt and shame for their culture and language is commonly observed.

A closer study of this unique social phenomena of systematic and deliberate denial of their own ethnic identity by West Punjabis, as highlighted by their rejection of Punjabi language, provides many insights into the dynamics of search for an identity by various ethnic and religious groups in the subcontinent during and after the British colonial period and the way power structure has evolved in Pakistan.

The Lack of British Patronization: Prior to the annexation of the Punjab by the British in 1849, Punjabi language had developed on the same course followed by most other regional languages in India. Throughout the period of Muslim dominance of India, Persian was the official language of Delhi durbar for conducting the official business until it was officially replaced by English in 1837. The language policies of British Government provided the catalyst for a number of local languages to flourish and develop into their modern and standardized forms. Prior to the British rule, a large number of local schools were functioning in the Punjab. They can be classified as *madrassas* (for Arabic and Islamic education), *maktabs* (for Persian education), *Gurmukhi* schools (for Punjabi language in Gurmukhi script and Sikh religious studies) and *patshalas* (Sanskrit schools). In all of these schools, Punjabi was the medium of teaching even though the main purpose was to teach other languages and religious subjects. For a number of years after the British conquest of the Punjab, official circulars and court orders were published in Punjabi. The subject of adopting Urdu or Punjabi as the official vernacular and medium of education in government schools was widely debated among the British officers. A number of them supported Urdu for various reasons, including their fear of resurgence of Sikhs if Punjabi was officially promoted. Most of the low level functionaries in the British governments bureaucracy in the Punjab had come from Urdu speaking areas. They also supported Urdu. Eventually, the British government adopted Urdu for Punjab’s schools and lower courts. Although Punjabi continued to be taught in some private schools in Gurmukhi script to Sikh children, it only served the purpose of religious studies since government employments were available only in Urdu and English. Punjabi missed the boat of British patronization that was the key turning point in the development of other regional languages, e.g., Urdu, Hindi, Bengali, Sindhi, etc.

Urdu and the Muslim Identity: During the same time, the Hindi-Urdu

controversy had erupted in the Northern India where militant Hindu nationalists had begun to identify with Hindi language and the Muslims with Urdu. The fact that the Muslim League had made no inroads in the Muslim majority provinces, including Punjab, until a couple of years before Partition and most of its following was in the provinces where Urdu was the spoken language of Muslim minority, helped Urdu to become the official language of Muslim League. The paramount political need to claim a separate identity of Indian Muslims overshadowed all regional sentiments among them. The educated classes of Punjabi Muslims accepted the hegemony of Urdu without any question. A review of Punjabi literature during the first half of 20th century reveals that while during the previous millennium, Muslim writers and poets had dominated Punjabi writings, they were conspicuously absent from the Punjabi literary scene after the Urdu medium schools had replaced the traditional local schools in the Punjab. Corresponding to this change in the education system, the golden era of Punjabi Sufi poetry ended with Khwaja Ghulam Farid and Mian Muhammad at the beginning of the 20th century. Sikhs and Hindus wrote most of the Punjabi literature during this period. Punjabi Muslim intellectuals, writers and journalists abandoned their own language and willingly aligned themselves with Urdu as an indispensable requisite of their claim of a separate Muslim identity.

The Post-partition Crisis of Identity: After Partition, the language policy of Pakistan became a tool in the hands of military-civil bureaucracy axis that viewed the promotion of regional cultures and languages as a threat to their centralized power. Soon after (p.15)

independence, many regional movements, demanding a fair share of the state’s resources, had risen in East Bengal, Sindh, Baluchistan and the NWFP against the powerful center that was dominated by Punjab. To counterbalance these demands for regional autonomy, efforts were made to develop a new national identity for all Pakistanis based on a Pakistani, and later Islamic, ideology and by making the Urdu language as the symbol of this national identity. The predominance of Punjabis in the civil bureaucracy and armed forces necessitated the complete submergence of Punjabi identity into an all-pervasive Pakistani identity as a political tool to legitimize the rejection of all other regional and linguistic identities. Punjabis were projected as the vanguards of Pakistan’s ideological frontiers. The Bengali Language movement of 1952 and the growing Bengali nationalistic tendencies that eventually led to the separation of Bangladesh from Pakistan, and the growth of regional movements in other provinces, further justified the educated Punjabis’ complacent attitude towards denial of their cultural and linguistic identity. The politics of language in the multi-language Pakistan is the politics of power struggle between a predominantly Punjabi center against various ethnic groups who demand their share in the national resources based on their regional nationalities. The self-serving opinion in the ruling classes of the Punjab since the Partition is to suspect all sentiments in favor of regional cultures in other provinces as anti-Pakistan. In their efforts to legitimize their hold on power and to eradicate the menace of provincialism, they lead by example by disregarding their own cultural and linguistic roots.

Language and Status in Pakistan: Language is an important symbol of status and class differentiation in Pakistan. English, as the official language of Pakistan, is the working language of all high-level government officials. Without knowing English, it is impossible to get lucrative jobs in

(Continued on p.15)

Pakistani Culture in America

APNA'S PUNJABI CONFERENCE

AT HARVARD UNIVERSITY

The Academy of the Punjab in North America (APNA) held its 7th Annual Punjabi Conference at Harvard University, MA on April 20, 2002. The Conference was hosted by APNA's Boston Chapter and a number of delegates of APNA members and supporters from different cities of USA and Canada attended the Conference. The theme of the Conference was "the Future of Punjab and Punjabi." Three panel discussions were held on the topics of the Future of Punjabi Society, New Media and Punjabi and Punjabi Language, Literature and Culture, followed by a plenary session. Besides re-affirming APNA's objectives and goals to create an effective worldwide platform of Punjabi activists, the urgent need to engage and educate Punjabi youth in the Diaspora for a better understanding of Punjabi culture and heritage was stressed by the participants of the plenary session. The Conference attendees also passed a resolution urging the immediate implementation of Punjabi as the primary medium of instructions in West Punjab's schools. You may view a detailed report on this Conference at: <http://apnahome.net/apnaorg/harvardconference/>

We welcome any comments, suggestions or ideas on our efforts to preserve and promote Punjabi language and culture. Thank you.

Safir Rammah

Academy of the Punjab in North America APNA

<http://www.apnaorg.com>

INDOCENTER

When Pakistan suddenly lurched onto the world-stage following the events of 9/11, the need to understand its contemporary conflicts, culture and history acquired an unprecedented urgency.

From the vantage point of being at the only not-for-profit institution in New York dedicated to South Asian arts, IndoCenter of Art & Culture, we were compelled to organize the exhibition *Painting Over the Lines: Five Contemporary Artists from Pakistan* as a means of responding to this call.

Featuring works by five young artists trained at Lahore's National College of Arts, Hamra Abbas, Sylvat Aziz, Rashid Rana, Ali Raza, and Risham Syed, *Painting Over the Lines* provides a glimpse into the vital culture of a country in transition. As members of a generation that

came of age between the strict rule of General Zia ul-Haq in the 1980s and the still unfolding events under General Pervez Musharraf, these artists represent a contemporary Pakistan that is actively engaged in dialogue with the world beyond its borders. Through their works, the artists offer new and critical ways to understand Pakistan's complex cultural landscape and to question pre-definitions imposed from within and without the nation. Complimented by extensive didactic materials and a series

of public programs, *Painting Over the Lines* was organized as a means of educating a very wide public interested in learning about Pakistan. The exhibition was presented in at IndoCenter in New York from March 14th to June 29th and then traveled to the York Quay Gallery at the Harbour Front Centre in Toronto from July 12th to September 15th. While on view in New York, the exhibition was complemented by a series of public programs that further explored the rich terrain of contemporary Pakistan and introduced several young Pakistani scholars. Program topics extended from current media perceptions of Pakistan, the political history of Partition and on-going tensions in the relationship with India, popular and high art forms as developments of the particular intersections that make up Pakistani culture, the influence of Islam, and responses from a new generation of Pakistani Americans negotiating their identity in the current global situation.

The enormous audience and media response IndoCenter received during these months points to the importance of cultivating the scholars, artists and public institutions that support this kind of inter-cultural dialogue.

Unfortunately, on September 5, 2002, the Board of Trustees of IndoCenter of Art & Culture announced their decision to close this young and vital public institution on September 30th.

Mahnaz Fancy

Email: mahnaz@indocenter.org

(Although the Center is closed, Ms. Fancy may still be contacted at this email address.)

WEBSITES OF INTEREST

Old issues under C. M. Naim are being put online gradually by DSAL. The site: <http://dsal.uchicago.edu/books/annualofurdustudies>

The ANNUAL OF URDU STUDIES has a website! www.urdustudies.com

Our own AIPS website <http://jsis.artsci.washington.edu/programs/soasia/aips/aipshome.htm>

The following corrects two editorial slips in the last issue:

Professor Asma Barlas (Ithaca College) presented her paper on jihad not at the AIPS center but in Karachi in December, 2001.

TRIBAL PEOPLES OF BALUCHISTAN:
A PHOTOGRAPHIC EXHIBIT

Dr. Sheila Pinkel, Associate Professor of Art at Pomona College (SPinkel@aol.com), has over the past several years assembled a remarkable collection of photographs of women from Pakistani Baluchistan, taken by the women themselves with her encouragement. An exhibit of 92 of these images is currently on display at Cleveland State University. A brief description of this project is given below, and at greater length in the attached file. Dr. Pinkel is interested in exhibiting this collection at other venues, and she would be happy to send sample photographs; please pass this message on to any interested parties. I would encourage anyone interested in learning more to get in touch with Dr. Pinkel directly. I have seen these photographs, and they are really amazing. This represents a great opportunity for women from a society like Baluchistan to represent themselves to an American audience.

Carl Ernst
University of North Carolina at Chapel Hill

EXHIBITION STATEMENT

In 1995, I went to Pakistan for two months to photograph in the tribal communities of Baluchistan. I was a guest of the Baluchistan Rural Support Project (BRSP), a non-governmental agency (NGO) centered in Quetta. This organization was working in central and southern Pakistan to help tribal peoples live more easily in this inhospitable desert environment. Each day we would travel two to four hours into the desert and visit a different tribal community. While the BRSP workers met with the members of each community I photographed the people and the community environment.

The current exhibition reflects my experiences with these tribal peoples and emphasizes the realities which confront the women in these remote communities. The women are not allowed to receive an education, be seen by a male doctor, own property, watch television or read a newspaper, and they have few legal rights. They are essentially invisible members of these communities and while I do include images of men in this exhibition, I felt it important to focus on the lives of women. I am quite aware that the view I was afforded is one of an outsider who managed to get inside for a brief glimpse. In behalf of getting a more dimensional understanding of their lives, I brought twelve disposable cameras and gave them to members of the community so that they could photograph their own lives. The current exhibition includes a collection of their photographs as well. My larger goal is to provide a dimensional picture of their lives so that stereotypes

and them/us dualities can be transcended in order to create a better understanding of people able to endure the physical and social dilemmas which confront tribal peoples living in this region.

Sheila Pinkel
Pomona College

CHARISMATIC ISLAM IN SINDH: A brief summary of research

In 1851, Richard Burton wrote that the cult of intercessors, in Islam as well as in Hinduism, was the main feature of Sindh cultural and religious life. What is presently the situation of Charismatic Islam in Sindh? Charismatic Islam is related to the Muslims who recognize the necessity of a spiritual leader, dead or alive. In Sindh, charismatic Islam is divided into two branches, Shi'ism and Sufism. The two main schools of Shi'ism are present in Sindh, the Ithna Ashari and the Ismaili. In 1843, the Ismaili intercessor, the hazir imam (the manifested guide) Hasan Ali Shah, better known as Aga Khan I, settled in Sindh. British sources testified that his followers were Muslims as well as Hindus. Aga Khan wanted to impose his authority as heir of Husain through the Shiite rituals of Muharram. He also tried to convince his followers he was the only intercessor who was able to bring them salvation, in accordance with the main belief of Ismaili Sindhis expressed in the Das Avatar, an old canticle where the Aga Khan was the tenth manifestation of Vishnu. Sultan Muhammad Shah, or Aga Khan III, was hazir imam from 1885 to 1957. He succeeded in modernizing the Sindh Ismaili community, known as Khojas. Very slowly, he convinced them to give up Hindu names, and other Hindu associations. However, Aga Khan III was constrained to keep the more dynamic ritual for strengthening the community of the Khojas, the ghat pat. In this ritual undoubtedly borrowed from untouchable groups, the converts of different castes, shared water blessed by the hazir imam and by doing so, were able to become Khojah, the followers of the Aga Khan. After partition,

Aga Khan III launched a policy of Islamization which was mainly focused on Islamic naming. For instance, the ghat pat came to be called ab-e shifa.

Ismaili tradition in Sindh asserts that the Sufi saint Lal Shahbaz Qalandar was an Ismaili. His mausoleum is located in Sehwan Sharif, in central Sindh. It is one of the most important sacred cities of Pakistan. The cult of Lal Shahbaz Qalandar is under the control of Shi'i sayyids although the sanctuary was nationalized in 1960. The city is a resort of faqirs who are divided into various groups. However, only five or six stay in the dargah of Lal Shahbaz Qalandar.

(Continued on p. 26)

**Recent publications from
Oxford University Press, Karachi**
(all prices include packing and postage to the US)

Politics in Sindh 1907-1940: Muslim Identity and the Demand for Pakistan. Allen Keith Jones. OUP 2002. Price \$15.00.

Man and Money: Towards an Alternative Basis of Credit. Shaikh Mahmud Ahmad. Karachi: OUP 2002. Price \$22.00

The Gold Bird: Pakistan and Its Airforce, Observations of a Pilot. Mansoor Shah. Karachi: OUP 2002. Price \$ 20.00

Nomadism and Colonialism: A Hundred Years of Baluchistan 1872-1972. Translated from German by Hugh Van SkyHawk. Fred Scholz. Karachi: OUP 2002. Price \$24.00

Language, Ideology, and Power: Language Learning among the Muslims of Pakistan and North India. Tariq Rahman. Karachi: OUP 2002. Price \$22.00

Faithlines. Muslim Conceptions of Islam and Society. Riaz Hassan. Karachi: OUP 2002. Price \$18.00

The Harvest of Anger and Other Stories. Asad Muhammad Khan. Karachi: OUP 2002. Price \$ 12.00

The East Wind and Other Short Stories. Late Zamiruddin Ahmad. Pakistan Writers Series. Karachi: OUP 2002. Price \$ 15.00

The South Asian Challenge. Edited by Khadija Haq. Karachi: OUP 2002. Price \$20.00

Pakistan: The Political Economy of Lawlessness. Azhar Hassan Nadeem. Karachi: OUP 2002. Price \$ 18.00

Sufisim in South Asia: Impact on Fourteenth Century Muslim Society. Dr. Riazul Islam. Karachi: OUP 2002. Price \$ 25.00

Between Chaddor and the Market: Female Office Workers in Lahore. Jasmin Mirza. Karachi: OUP 2002. Price \$16.00

The Rise and Fall of Industrial Productivity in Pakistan. Dr. Shahida Wizarat. Karachi: OUP 2002. Price \$ 20.00

Khizr Tiwana: The Punjab Unionist Party and the Partition of India. Ian Talbot. Karachi OUP 2002. Price \$15.00

Tales of the Punjab: Told by the People. Flora Annie Steel. Karachi. OUP 2002. Price \$31.00 [not available for review]

Travels in Beloochistan and Sindh. Henry Pottinger. Karachi. OUP 2002. Price \$41 [not available for review]

On the Boundaries of Theological Tolerance in Islam: Abu Hamid al-Ghazali's Faysal al-Tafriqa. Sherman A. Jackson. Karachi. OUP 2002. Price \$11.

The Post-Colonial State and Social Transformation in India and Pakistan. Edited by S.M. Naseem and Khalid Nadvi. Karachi. OUP 2002. Price \$23

Virtually Islamic: Computer-mediated Communication and Cyber Islamic Environments. Gary R. Blunt. Karachi. OUP 2002. Price \$15

Testament of Sindh: Ethnic and Religious Extremism, A Perspective. M.S. Korejo. Karachi. OUP. Price \$20.

**For questions,
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THE STATUS OF PUNJABI (continued from page 12)

the civil bureaucracy, military or in the private sector. English is the real language of power in Pakistan, just as it was during British colonial government and as Persian was before that. Learning Urdu is also a pre-requisite for entering the middle and low-level job market in Pakistan. The government runs a class-based discriminatory system of education by providing subsidized English education in state-run educational institutions for the children of power elite whose parents belong to armed forces and other government agencies, while the mass education is provided in Urdu, and on a smaller scale, in Sindhi and Pushto. The fees for good private English schools are out of reach for common Pakistanis. On the one hand this creates a self-perpetuating elite class in Pakistan and on the other hand it makes various languages as class identifiers. English as a symbol of upper class, Urdu of middle and lower middle classes and Punjabi or other regional languages representing the uneducated peasantry and unskilled labor class. This provides a strong incentive for class conscious Punjabis to distance themselves from their language and common culture. The process of gentrification for an educated Punjabi begins with adopting Urdu for all formal usage and is further enhanced by learning to speak English.

In the villages, markets and majority of the rural and urban homes of West Punjab, the use of Punjabi language in conversations is as robust as ever. Most of the market-based popular media, outside the realm of state controlled radio and TV, is in Punjabi. Punjabis have become used to the contradiction of talking and listening in Punjabi while reading and writing in Urdu or English. Even Punjabis living in the Diaspora shift from a telephone conversation with their parents in Punjabi to writing them letters and cards in Urdu without noticing the obvious change of language from one form of communication to the other. The small cadre of Punjabi activists and writers, who have been struggling against all odds to promote Punjabi language, literature and culture, has so far generally based their case on emotional appeals to save their beloved mother tongue and culture. Unless they fully understand the underlying institutionalized and entrenched power politics of languages in Pakistan, they will have little hope to win many adherents to their worthy cause.

Safir Rammah

BOOK REVIEWS

Hamid Khan: *Constitutional and Political History of Pakistan*. Karachi: Oxford University Press, 2001. pp. xxv + 959.

This volume will be used primarily as a reference work. It is not a book that one will read from cover to cover, except for the distinguished journalist and human rights advocate I. A. Rahman who is thanked in the preface for doing exactly that in commenting on the manuscript.

The study does not begin with 1947, but instead goes back to the Government of India Act, 1858, and proceeds to detail developments prior to independence, notably the Government of India Act, 1935, which the author labels a “colonial constitution.” This is followed by the “countdown to partition,” before proceeding in extraordinary detail to the constitutional ups and downs of independent Pakistan. This, of course, forms the bulk of the book.

This reviewer found no “bias” in the writing as it reports strictly what happened and even reports speeches in detail such as Liaquat Ali Khan’s response to the debate on the Objectives Resolution in 1949. As if that were not enough, the names of those who voted for minority-sponsored amendments are listed as are those who voted against. This detail continues throughout the book. (pp. 103-4)

The time frame ends before the fall of the second ministry of Nawaz Sharif and after the election of Muhammad Rafiq Tarar as president in December 1997. Even though this was almost two years prior to the assumption of power by Pervez Musharraf, Khan ends the narrative portion of the book with a valuable appraisal of the Nawaz Sharif government. For those who have been concerned with the administration of the American Institute of Pakistan studies, Khan calls the freezing of foreign currency accounts a “very unfortunate step taken by the government.” (p. 842).

The bibliography is quite extensive, although it lists only books and not articles. End notes for each chapter provide solid documentation. There is also a valuable list of the cases cited, although it would have been well to note the page(s) on which these are cited. The index is also extensive, but one must look for each element of many names. For example Mohammad Shoaib is listed under “M” not “S.”

This book should be in the collection of the library of any college or university that has any interest in South Asian studies. It is almost a must for scholars working on the history, politics and economics of Pakistan to have an individual copy. The problem: the cost. Barnes and Noble quoted the price of \$103 (and some change) for a *used* copy. However, the copy I have reviewed has the price in Karachi penciled in as \$35.00. Make your deal in Karachi!

Craig Baxter
Juniata College

The History of General Sir Charles Napier’s Conquest of Scinde, William Napier (with an introduction by Humida Khuhro). Karachi: Oxford University Press, 2001. Pp. 361.

Any researcher familiar with nineteenth century paper and its inability to stand the test of time, has reason to rejoice when a reprint from that era is issued. *The History of General Sir Charles Napier’s Conquest of Scinde* by William Napier—which details the expansion of the East India Company state in what is now Pakistan—is one such a book that has been given a new lease on life.

The History of General Sir Charles Napier’s Conquest of Scinde is divided into two sections. The first, details the political circumstances leading up to the seizure of Sindh by the East India Company in 1843. The Second, gives an account of the actual military seizure of Sindh by Charles Napier, the author’s brother. Despite its bipartite structure, the book is a unified treatise justifying British colonial expansion. It contains a cornucopia of passages on the right to dominate others, along with source material for historians of both empire and of colonialism. Of particular note are its comments on the right of the powerful to “swallow up” weak nations (p. 83), how empire was forced on the British against their will (p. 272), and how the “debauched and ignorant” state of native rulers necessitated—for their subjects’ sake—their removal (p. 81).

The History of General Sir Charles Napier’s Conquest of Scinde strongest and weakest points lie in its portrayal of imperial expansion. While justifying the right to dominate others, the book reveals interesting detail about British views on imperial expansion. It illustrates open conflict—here represented by the relationship between military man Charles Napier and his political operative James Outram—over the relationship between liberal ideology and the activities of the East India Company’s “war machine” in South Asia. The Napier-Outram debate runs throughout the book and is illustrative of wider tensions (in South Asia and across the globe) about the violent nature of colonial expansion and its rationalization.

Ironically, it is this precise point that makes the work most disappointing. The expansion of British colonial power in Sindh is almost always rationalized as “the tail of the Affghan [*sic*] Storm” (p. 14). By linking British actions to an aggressive and disastrous anti-Russian policy in Afghanistan, Napier’s account often displaces Sindhis from the story of their own annexation. This displacement leaves under-examined the expansion of colonial power *in Sindh*—with its own local players and circumstances. We see it only against an imperial British backdrop. This deficiency is understandable in a book that aims at illustrating the Hannibal and Alexander-like imperial “greatness” of Charles Napier. However, for historians of Sindh who make this mistake—as does Humida Khuhro in her introduction to this book—such an exception is hard to justify.

The History of General Sir Charles Napier’s Conquest of Scinde is a welcomed addition to a growing list of historical reprints by Oxford University Press. This detailed portrayal of

an expanding nineteenth century East India Company state will appeal to historians, social scientists, and those concerned with the issues of power and colonialism. It will also appeal to the general reader fascinated by the story of pre-Partition South Asia.

Matthew A. Cook
Columbia University

Sufism in South Asia: Impact on Fourteenth Century Muslim Society, by Riazul Islam, 2002, published by Oxford.

In *Sufism in South Asia: Impact on Fourteenth Century Muslim Society*, Riazul Islam draws from a wide variety (theological, philosophic, legal, poetic) of medieval primary sources touching on the subject of Sufism. Much of his research focuses on the malfuzat and tadhkira literature which both documents the lives, beliefs and practices of Sufi saints but also provides the lessons, often in anecdotal form, of Sufi masters. In retelling tales from the malfuzat and tadhkira literature, Riazul Islam adeptly uncovers their intent and categorizes the themes, techniques, modes and motivation of story telling in the context of Sufi teaching. In this area, Riazul Islam seeks to understand what these stories tell us about the ideas held by Sufi saints especially on the issues of economy, marriage and family life, ethics and politics.

The book itself is a collection of interlinking articles. In the sections on economy, Riazul Islam shows through numerous examples how a reading of the anecdotal literature can answer questions of economy and about the relationship between economy and the lives of Sufi saints. Riazul Islam provides examples for a multitude of approaches adopted by Sufis in their efforts (or lack of them) to establish a livelihood for themselves, their families, followers and the larger community. In the broadest view individual Sufis and Sufi institutions accepted various forms of charity: zakat (mandatory giving), sadaqat (alms), tahaif (presents) and bakhshish (offerings). However, Riazul Islam focuses on the concept of futuh (unsolicited charity) found most prominently in the Chishtiyya order of Sufis. Riazul Islam tries to prove that futuh (unsolicited charity) predominates in the 12th, 13th and 14th centuries and he links this dominance to the theological notion of tawakkul (placing absolute faith in God). He argues that by adopting futuh and placing one's total dependence on God the Sufi demonstrates their independence from worldly matters and their devotion to god. He argues that the adoption of futuh by a large number of Sufi saints of South Asia led to a corresponding disregard for kasb (earning of one's own living through business or employment).

One concluding reason Riazul Islam provides for the prevalence of futuh and tawakkul to the denigration of kasb in South Asia was the social caste system, which deterred Sufis from entering professions where their social stature would be diminished. He goes on to point out that this was not the case in the Near East

and Central Asia where many Sufis accepted employment as a means of livelihood. He compares the prevalence of the names of professions added to the names of Sufi saints in places like Iraq and Iran and the lack of such appendages found in the names of Sufis of South Asia.

Overall it seems that Riazul Islam's efforts to drive home the point that a number of Sufis of South Asia went to far in their preference of futuh at the expense of kasb and prophetic tradition is to make a larger statement about the long-term decline of Sufi ethics. Here, he argues that some Sufis misappropriated the terminology of economy. For instance, he points out that, "Suhrawardi observes that the Prophet's words 'the kasb of ones hands' really meant the raising of ones hands in prayer to god for food." He then goes on to say, "In assigning these far fetched meanings to the 'kasb of ones hands' Sufis have only succeeded in emptying the phrase of the meaning it is usually taken to convey." This is an example of what Riazul Islam calls, "the great slide down in the importance and value of kasb." This attitude culminates in the sub-sections titled "Lacunae in Sufi Ethics", "Ethical Evaluation", "Decline of Sufism", "The Positive Aspects of Sufism and The Negative Aspects"

Overall, Riazul Islam's useful volume is an important contribution to the understanding of Sufi anecdotal literature and its interpretation within the context of medieval Sufi teaching.

Blain Auer
Harvard University

The Chishtis: A Living Light, by Muneera Haeri, 2000, published by Oxford

Muneera Haeri's book *The Chishtis: A Living Light* is a biographical account of six major religious figures dating from the establishment of the Chishtiyya order in South Asia beginning in the late 12th century. Covering the founders of this order from Muinuddin Chishti and to Nasiruddin, Muneera Haeri retells the lives of these Sufi saints largely drawing from Bruce Lawrence's translation of *Fawa'id al-Fa'ud*, the record of Nizamuddin Auliya's conversations as recorded by Amir Hasan Sijzi. *Fawa'id al-Fa'ud* along with Amir Khurd's *Siyar al-Awliya*, have informed much of what modern scholars know of the early Chishtiyya order. In structure and approach Haeri's work relies heavily on K.A. Nizami's work *The Life and Times of Shaikh Faid-u'din Ganj-i-Shakar*. Though largely restricting herself to the biographical details of the founders of the Chishti order, Muneera Haeri

BOOK REVIEWS, (continued)

also weaves in the political history of the time emphasizing the fortunes and misfortunes of Muslim rulers and focusing on Ajmer and Dehli, two major centers for the Chishtiyya order. She also touches on some of the major issues raised in discussions of the Chishtiyya order: the disdain for political power and influence as expressed by the early Chishtiyya leaders, the tension between orthodox Islam and Sufism especially with regard to sama and the influences of Hindu traditions and beliefs on Islamic practice in South Asia.

What is perhaps most noteworthy about this book is that it is the product of a practicing member of the Chishtiyya order and it bears the mark of one deeply influenced by Chishtiyya beliefs and practices. In her retelling their story, Muneera Haeri highlights the religious virtues (poverty, humility, generosity and religious devotion) exemplified in the lives of the Chishti saints. As the title indicates, A Living Light is an effort to bring the teachings of the early Chishti proponents to a contemporary audience. To emphasize this endeavor and make the link between the past and the present the author concludes with a short contemporary biography of the 19th century Chishti, Shah Ghulam Muhammad Habib and the epilogue concludes with a note stressing the importance of the living tradition of the Chishti order.

Essentially, Muneera Haeri's book is an act of religious piety not too far from traditions of tadhkirat and tabaqat. Her book is a collection of "remembrances" of the most noteworthy of Chishtiyya saints. This approach has an overall effect on the tone of the book, which alternates from scholarly inquiry to religious veneration. Therefore, her book is geared more toward a general audience of readers with an interest in the lives of Sufi saints but lacks the critical approach that would make it more interesting for a specialist on Sufism and the Chishtiyya order.

Blain Auer
Harvard University

In addition to our reception (next page),
watch for AIPS receptions at MESA
and the MAR/AAS

Association for Asian Studies Annual Meeting March 27-30th, 2003 New York Hilton Hotel New York

All participants who wish to be
listed in the
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December 2nd, 2002.

**Absolute Deadline for
Registration:**

March 3rd 2003.

Online registration:

www.aasianst.org/mtg-form.htm

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**AIPS sponsors panels sessions on Pakistan
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**For more information, contact Brian
Spooner via email:**

spooner@sas.upenn.edu

**18th Annual South Asia Conference at the
University of California, Berkeley**

February 14-15, 2003 (Friday and Saturday)

The deadline for panel proposals has now passed. We received a very large number of excellent proposals. We will be posting updated conference information (including registration info.) here within the next few days.

If you have questions regarding the conference, please contact:

Elizabeth Inouye, Program Assistant

E-mail for conference correspondence: csasasst@uclink.berkeley.edu

Telephone: 510-642-3608 Address for correspondence:

18th Annual South Asia Conference

Center for South Asia Studies

10 Stephens Hall MC 2310

University of California

Berkeley, CA 94720-2310

Telephone: 510-642-3608

Fax: 510-643-5793

**The American Institute of Pakistan Studies would like to invite you
to a reception during the
Annual Conference on South Asia
on Saturday, October 12 2002; 9-11 PM
at the Lowell Center, Upper Lounge**

(NEW HORIZONS, continued from p.11)

visas or from the restrictive political and geographical definitions of funding agencies, and incorporate interests in Pakistan-related materials from other countries.

These proposals along with others will be discussed at Madison and later, and implemented as and when they receive the necessary support. While final decisions will be made by the AIPS Board of Trustees (which includes representatives of individual members) we encourage members themselves, and other readers, to participate in the discussion by mail or email.

In the meantime, despite restrictions on travel that have limited our program activity, we have much to report. Since the spring issue two American scholars have given seminars at the Islamabad Center. Professor Grace Clark (University of Maryland) spoke June 6 on her research on "Pakistan's aging policy in the context of aging policies around the world," and Dr. Elena Bashir (AIPS Trustee for Chicago) spoke in July on the Languages of Pakistan. Receptions were held following each seminar, both of which were well attended.

The administrative consequences of the current situation have been felt most directly by our Islamabad Center. We are happy that despite increasing security risks the Center under the continuing able direction of Mr. Nadeem Akbar has been able to operate as usual. It is now well known to humanists and social scientists in and around Islamabad. With the Fulbright and US Cultural Centers completely closed for social activities and interaction with the general public, the AIPS center continues to offer what is now the only meeting place for academic interchange. Apart from offering occasional seminars and receptions, the director and his staff maintain relations with members of the Council on Social Sciences and the faculties of various universities and research institutes in the city and the region. The Center Director has also been able to expand our network of relations with local scholars and organizations for the benefit of future grantees, and the library continues to grow. A special effort has been made on the computing front, and visitors now have easy internet access by local standards, as well as other electronic resources. Nadeem joined the directors of other American overseas research centers at the biennial meeting arranged for them by CAORC (the Council of American Overseas Research Centers) in Tangier in June.

Although we have not been able to send Americans to Pakistan, we can bring Pakistani faculty to the U.S. In April Dr. Sabir Badalkhan (University of Baluchistan and Istituto Universitario di Napoli) lectured at UCLA, Ohio State and Penn, and will we hope return to Ohio State University shortly to teach this year. In July Dr. Ihsan Ali, recently Chair of the Archaeology Department at Peshawar, now Director of Antiquities for NWFP, lectured at Penn, Harvard-MIT and Wisconsin. Dr. Aslam Syed (Quaid-i-Azam and Humboldt Universities) has returned to teach this year at Penn. Professor F.M. Malik, formerly Director of the National Institute of Pakistan Studies at Quaid-i-Azam, now heading the National Language Authority, will lecture at several member campuses in October, and AIPS has invited the following to participate in the symposium on Pakistani languages and literatures in Austin in November (see announcement in this issue): Attiya Dawood, Asif Aslam Far-

rukhi, Samina Choonara, Noorul Huda Shah, and Fazal-ul-Rahim Marwat. They will offer lectures at other member campuses following the symposium.

AIPS will also help to bring Pakistani scholars to a Conference on Pakistan at Columbia in the spring (see announcement in this issue), and the Institute will be represented this year at the Middle Atlantic Regional meeting of the Association of Asian Studies (MAR/AAS), as well as the annual meetings of MESA and AAS and the South Asia Conferences at Madison and Berkeley. It is particularly appropriate that we should have a presence at the MAR meeting this year because it has recently been announced that former AIPS president Craig Baxter is this year's recipient of that meeting's Distinguished Asianist Award, and will be making his address at the meeting. On behalf of everyone associated with AIPS, to which he has made such generous and effective contributions over the years, I offer him our sincere congratulations.

Perhaps the most important recent news in South Asian Studies is the Title VI Program award of a new South Asia Language Resource Center (see announcement in this issue). AIPS is working closely with this new center and is represented on its executive committee. We also continue to provide support for the "Digital Dictionaries of South Asia" Project that was launched last summer as a joint project of the Universities of Chicago and Pennsylvania, and AIPS. This project is a collaborative effort to widen access to South Asian language dictionaries. Established dictionaries for each of the twenty six modern literary languages of South Asia will be mounted on the web for free and open access. The project's website is located at <http://dsal.uchicago.edu/dictionaries>. A number of language dictionaries of particular interest to scholars of Pakistan are currently available (e.g. Dames, M. L., A sketch of the northern Balochi language, and A text book of the Balochi language; Grierson, G. A., A dictionary of the Kashmiri language; Raverty, H.G., A dictionary of the Pukhto, Pushto, or language of the Afghans; Platts, J. T., A dictionary of Urdu, classical Hindi and English; Shakespeare, J., A dictionary, Hindustani and English. A pilot phase of work toward making dictionaries of smaller regional languages of Pakistan electronically available as part of the larger DDSA Project was carried out by Professor Elena Bashir during the summers of 2001 and 2002. The smaller Pakistan languages component of the project will include dictionary entries in Perso-Arabic script, Roman-based transcriptions, example sentences, plus audio links to the individual words and the example sentences. The audio links, an innovative feature of this part of the project will allow users to click on a word or sentence and hear it pronounced by a native speaker. The initial phase of the work on Pakistani languages will include Torwali, Khowar and Pashto.

We are also active on the publications front. Most importantly a new volume in our continuing series on political and economic conditions in Pakistan, "Pakistan 2003," is in progress under the editorship of Craig Baxter, and should appear in the middle of next year. We continue to support the Annual of Urdu Studies, which under M.U. Memon's majestic editorship has become well known beyond its immediate small field and an important journal for studies in comparative literature.

(Continued on p.25)

Conference Dates and Deadlines

**18th Annual South Asia Conference at
the University of California, Berkeley
Dates of Conference: February 14-15, 2003 (Friday and Saturday)
Call for Panel Proposals:**

Panel proposals are invited from scholars in any field related to **South Asia**. Panels may be on contemporary or historical topics in fields such as anthropology, political science, history, economics and development studies, literature and language, history of art and architecture, geography, environmental management and health, film and communications, and religious and cultural studies. Interdisciplinary or multinational panels are particularly welcome. Scholars in the professional schools are especially encouraged to submit panels.

Please note: Only panel proposals adhering to the guidelines listed below will be submitted to the Conference Committee. No individual papers will be considered.

Calendar:

Deadline for panel proposals: Friday, September 6, 2002

Notice of acceptance or decline of proposal: Monday, September 23, 2002

Deadline for registration of participants Monday, October 7, 2002

Madison South Asia Conference

Conference Proposal Submission 31st Annual Conference on South Asia -- October 10-13, 2002

General Submission Instructions for All Proposals:

Complete proposals must be received on or before **April 10, 2002**, by midnight. Incomplete proposals will not be considered by the Conference Committee. Complete proposals must include:

- A completed proposal submission form (link for the form is after these instructions)
- Abstract(s) for each proposal. If you are submitting a panel proposal, each paper must have an abstract as well.
- Registration fee(s) for each person listed on the proposal
- Proposals must be submitted online using this form.
- Use correct spelling and grammar in abstracts and on the proposal form. You are responsible for the content of your proposal.
- Do not use all caps on your proposal form or in your abstracts. Use capital letters *only* when grammatically appropriate.
- You are not required to reserve AV equipment at this time. AV equipment may be reserved up to August 1, 2002. After this date there is a \$5.00 service fee for each additional piece of equipment you reserve. You may *not* reserve AV equipment during the Conference.

The deadline for proposal submission is firm. Proposals are accepted from a wide variety of disciplines. Priority will be given to new and innovative research and new participants in the Conference. The Conference Committee will evaluate your proposal solely on its quality and completeness, so it is to your advantage to follow the rules of abstract and proposal submission as closely as possible. If you have any questions or need help, please call or email the Conference Coordinator: 608-262-9224 or conference@southasia.wisc.edu.

31st Annual Conference on South Asia -- October 10-13, 2002

CONFERENCE

New Perspectives on Pakistan: Contexts, Realities and Visions of the Future

A Conference on Pakistan
Southern Asian Institute, Columbia University
April 12th weekend, 2003 Conference Proposal

Over the last three decades, a growing number of scholars have developed an interest in the society, culture, archaeology, history and political transformations in Pakistan. Many of these studies offer important and strategic shifts from the dominating discourses of Pakistan studies. For example, Islamization is seen not merely as a state sponsored project, but examined on the ground as a contestation between vying interests of individuals, groups, communities and even competing external influences. Studies of the Pakistani state are broadened to encompass forms of post-colonial governance; state formation through military entrenchment; ethnic demands and challenges of nation building; debate on expanding civil society; frustrations with disabilities to institutionalize democracy; and discursive struggles over defining Pakistani "identity".

In order to more broadly identify these shifting contours in Pakistan studies it is strategically important to bring these emerging voices together to discuss, debate and redefine research agendas. The effort has to be to set these voices in dialogue with established scholars of Pakistan. These dialogues will provide greater depth as well as breadth to understanding Pakistan and its place in the global world order today.

Such a dialogue is of critical importance today in the light of recent world events. The war in Afghanistan and Pakistan's explicit and implicit interventions are calling greater attention to the region. Currently, the contexts and contours of Pakistan are undergoing radical transformations as the military regime realigns itself in the global arena, as Islamicist forces are re-evaluating and reevaluated, their strategies in society, and as new dynamics with US, China, Russia, India and Central Asian states are being forged. How is Pakistan responding to these challenges of defense, security and foreign policy?

It is in this spirit and context that the Pakistan Center and the Southern Asian Institute at Columbia University are organizing a two-day conference on Pakistan in the Spring (weekend of 12th April) of 2003. Such a conference is timely and we expect will help in not only facilitating our understanding about the complex problems with which Pakistan is confronted, but will also deepen our appreciation about the long-term challenges and opportunities that the 21st Century will bring for the region. We hope to publish the proceedings and papers presented in the conference.

Contributors will be requested to submit abstracts on one of the following Panel Themes:

Rethinking Processes of State Formation in Pakistan. This panel ad-

resses issues relating to both the theory and practice of state formation in developing states and explores concepts, obstacles, organizations and strategies relating to socio-political realities in these states. How and why is the Pakistani experience different or exceptional? Is the Devolution Plan 2001 really changing the Pakistani state?

Challenges of Pluralism: Social Forces and Interest Groups. What are the challenges of pluralism in Pakistani society? Are there any institutions and processes available through which dissent may be articulated? Are there any social movements of significance that may have contributed towards transforming state structures, reforming laws and expanding the representation of dissenting groups? How are religious/ethnic groups, women organizations, and other informal groups reshaping the Pakistani society?

Globalization and Economic Transformation. What has been the performance of Pakistan's economy in recent decades? What are the sectors of growth and development? How is the economy responding to the challenges of globalization? How is the Pakistani Diaspora community contributing towards promoting trade and investment in Pakistan?

Fighting Terrorism and Promoting Democracy. What is terrorism and how do we distinguish it from legitimate resistance to occupation? What are the root causes of terrorism (manifested in Pakistan through sectarian violence) and how does Pakistan's joining the global coalition against terrorism protect its strategic interests? How can we fight terrorism while strengthening democracy, human rights and civil liberties? What has happened to political parties; are they relevant for any reform or mass mobilization? Do proposed constitutional and electoral reforms promise protection of federal parliamentary democracy?

Participants:

We expect to invite scholars from the US, Pakistan and Europe. As noted above, one of the primary objectives of the conference is to publish a solid scholarly book on Pakistan. Therefore, our intention is to

(Continued on page 26)

The 31st Annual Conference on South Asia
October 11-13, 2002 **University of Wisconsin, Madison**
Panels on Pakistan.

South Asia Pre-Conference: October 10, 2002
 War on Terrorism, War as Terrorism

South Asian Women I: Discourse, Regulation and Representation
 Chair: Shahnaz Khan, Wilfred Laurier University

Kashmir Session
 10-11:15AM

Zina and the Moral Regulation of Pakistani Women
 Shahnaz Khan, Wilfred Laurier University

“Pakistan's Unofficial Fifth Province: The Northern Areas”
 Julie Flowerday (University of North Carolina)

Indian Women between Religion and poetry
 Daniela Rossella, Università degli Studi di Milano, Italy

“Recovering the Past: Community Memories and the Possibilities of
 Return among Kashmiri Hindu Migrants”
 Haley Duschinski (Harvard University)

Of Bodies, Talk and Text: Feminist Dilemmas of Narrating the
 Politics of Reproduction
 Radha Hegde, New York University

"The Exposure of Human Rights Abuses, the Refusal of Humanitarian
 Relief, and the Proliferation of Islamic Militant Organizations in Kash-
 mir"
 Cabeiri deBergh Robinson (Cornell University)

Fashioning the 'New Indian Woman': Beauty Magazines and the
 Aesthetics of Cosmopolitan Culture
 Sujata Moorti, Old Dominion University

Location: Pyle Rm 309

"The Changing Geopolitics of the Kashmir Dispute: Impact of the War on
 Terrorism"
 Robert G. Wirsing (Asia-Pacific Center for Security Studies)

Panel Session 2 10:45 AM - 12:30 PM, Friday October 11

Panel Session 1 8:45 AM - 10:30 AM, Friday October 11

Indian Music, Dance and Craft II: Contexts and Affiliations
 Chair: Jon Skarpeid, University College of North-Trøndelag

Religion and State Formation in South Asia
 Chair: Ajantha Subramanian, Yale University

Indian Talas and Arabic Rhythms: Independent or Related Tradi-
 tions?
 Jon Skarpeid, University College of North-Trøndelag

Ritual, Legitimacy, and Power Generation in Sri Lanka
 Cynthia Carron, Cornell University

Female Agency and Patrilineal Constraints: Situating Courtesans in
 20th Century India
 Regula Burckhardt Qureshi, University of Alberta

Making the Nation, Territorializing the State: Contradictions of East
 Pakistan Colonial Engagement
 Shelley Feldman, Cornell University

Tawaifs, Tourism, Tales: the Problematics of 21st Century Musical
 Patronage
 Amelia Maciszewski, University of Alberta

Secularism, Development, and Catholic Activism in South India
 Ajantha Subramaniam, Yale University

Location: Lowell Rm 118

A Poet, a Nation, a State: Iqbal and the Question of National Identity in
 Pakistan, 1947 - 1965
 Saadia Toor, Cornell University

The Season of Coercion, the Season of Choice: The Legacies of
 Leftist Urdu Literature
 Chair: Kamala Visweswaran, University of Texas at Austin

Transforming the Opium into an Elixir: Religion, Marxism, & Urdu
 Progressive Literature

Location: Pyle Rm 213

S. Akbar Hyder, University of Texas, Austin

Old Arrows in New Quivers: Javed Akhtar and the Troubled Legacy of Progressive Urdu Poetry

Raza Mir, Monmouth University

Hai Dasht Ab Bhi Dasht: The Traditions of Progressive Urdu Poetry

Ali Mir, Monmouth University

Discussant: Kamala Visweswaran, University of Texas, Austin

Location: Pyle Rm 213

Belonging/Not-Belonging: Dialogues From the Field of Displacement

Chair: Yasmin Saikia, University of North Carolina, Chapel Hill

Dismemberments Distantly Remembered: Diasporan Memories of Partition and Violence in South Asia

Chandana Mathur, New School of Social Research

Refusing Marginality: East Bengali Hindu Refugees and their Politics of Entitlement

Nilanjana Chatterjee, University of North Carolina, Chapel Hill

Biharis, Bengalis and The War of 1971: Speaking Silence and Displacement

Yasmin Saikia, University of North Carolina, Chapel Hill

Discussant: M Jamil Hanifi, Michigan State University

Location: Pyle Rm 225

Panel Session 4 4:00 PM - 5:45 PM, Friday October 11

Subjects of Empire: Colonial Education and Native Identity

Chair: Geraldine Forbes, SUNY - Oswego

Between the Burqa and the Ballroom: The English Educated Woman in the Nineteenth Century

Shefali Chandra, University of Pennsylvania

Master Ramchandra of Delhi College: Teacher, Journalist, and Cultural Intermediary

Gail Minault, University of Texas, Austin

The Student Body in Colonial India

Satadru Sen, Washington University, St. Louis

Discussant: Geraldine Forbes, SUNY Oswego

Location: Pyle Rm 213

Panel Session 5 8:45 AM - 10:30 AM, Saturday October 12

Women, Language Use, and Performativity in Muslim South Asia and Beyond

Chair: Maggie Ronkin, Georgetown University

Speech Actions, Face-Work, and the Self in a Lahori Woman's Personal Experience Narrative

Maggie Ronkin, Georgetown University

Turning Karbala Inside Out: Regional Stereotypes, Humor, and Popular Shi'ism Among Women

Amy Bard, Columbia University

Makkareh: Women's Agency as Trickery in Afghan Traditional Narrative and Beyond

Margaret Mills, Ohio State University

Discussant: Carla Petievich, Montclair State University

Location: Lowell Rm B1B

Panel Session 6 10:45 AM - 12:30 PM, Saturday October 12

Roundtable: New Perspectives in Pakistan Studies

Chair: Brian Spooner, University of Pennsylvania

Aslam Syed, Quaid-i-Azam University, Pakistan

Fateh Muhammed Malik, National Language Authority, Pakistan

Lorraine Sakata, University of California, Los Angeles

Farina Mir, Cornell University

Location: Lowell Rm B1B

Consumption in an Industrializing Age: Goods in Transition in Modern South Asia, 1850-1950

Chair: Abigail McGowan, University of Pennsylvania

The Consumption of Handloom Cloth in Western India, 1870-1920

Douglas Haynes, Dartmouth College

Honor, Desire, and Fashion: Textile Consumption in NW India and Pakistan

Michelle Maskiell, Montana State University

Consuming Traditions in Colonial India: Continuity and Change as Consumer Strategies, 1880-1920

Abigail McGowan, University of Pennsylvania

Discussant: Anand Yang, University of Utah

Location: Pyle Rm 112

Panel Session 9

10:45 AM - 12:30 PM, Sunday October 13

Beyond Religion and the State: The Relocation of Secularism in South Asia

Chair: Srirupa Roy, University of Massachusetts-Amherst

Nationalism, Communalism, and the Intolerances of Indian Secularism

Shabnum Tejani, Columbia University

Islam and the State in Pakistan

Sahar Shafqat, St. Mary's College of Maryland

Defining the Secular Claims of Caste in the Colonial Bombay Courts

Rachel Sturman, University of Michigan

Discussant: Mustapha Pasha, American University

Location: Lowell Rm B1A

Conflicts & Resolutions in Pakistan and Sri Lanka

Chair: Ravinatha Aryasinha, American University

Informal Institutions in Pakistan: Micro-Historical Mechanisms and the Failure of Democracy.

Matthew Nelson, Yale University

Iqamat-i Din vs. Ikhlas-i Niyyat: Political Islam and Islamic Politics in South Asia

Alex Gretlein, New York University

War and Peace in Sri Lanka: The Scope and Limits of International Action in Conflict Resolution

Ravinatha Aryasinha, American University

The Political Economy of Ethnic Conflict in Sri Lanka

Danny Sriskandarajah, Magdalen College, Oxford University

Location: Pyle Rm 213

(NEW HORIZONS, continued from p.20)

In the area of administration we are happy to announce that Montclair State University has applied for institutional membership, bringing our current count of institutional members up to twenty-four. Readers may have noticed our new logo, premiered in this issue. A fuller description of the process that led to it, and full credits for the work involved will be given in the next issue.

So much for news of AIPS activities. In this issue of PSN you will find the usual variety of information. Apart from reviews and announcements we are particularly happy to be able to include another excerpt from the unpublished work of Maureen Patterson on the history of Pakistan Studies in the U.S. We would be very happy to publish letters relating to this reconstruction of the early days of American interest in the field, and invite you to write in with your comments. We also encourage readers to contribute other items of interest for the Newsletter, and we are always looking for reviewers. We look forward to hearing from you.

One parting suggestion: if you have not already done so, please bear in mind that if you send in your annual subscription of \$25.00 for our two six-monthly issues you will become an Individual Member of AIPS and be entitled not only to vote but to stand for election to the Board of Trustees. Individual membership is the primary mechanism that our bylaws afford for introducing new (including young) trustees to the Institute's Board, and so to increase the vitality of the enterprise of Pakistan Studies. Please write to us, and please join.

Brian Spooner,
President

(NEW PERSPECTIVES, continued from p.22)

invite established and young scholars who have been doing new and inter-disciplinary research in the field of Pakistan studies. To attract interesting, insightful and intellectually stimulating contributions for the conference and book, we plan to provide an honorarium to each contributor whose work is accepted for publication.

Saeed Shafqat

Quaid-e-Azam Distinguished Professor

Southern Asian Institute

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(CHARISMATIC ISLAM, continued from p.14)

They have no master except the qalandar, even if they were initiated in different tariqas. Most of the faqirs in Sehwan are the followers of the sayyids. The sayyids have to give them shelter and food in their hospices (kafi), and they played a major role in the Muharram ceremonies as well as in the annual fair of the saint (urs). It is important to note that for the urs, Hindus who are Thakurs, the sacerdotal cast for the worship of the River-God Udero Lal, are the first to perform the ritual of wedding (mendi) inside the dargah, by which the saint becomes the bride of God. Another important ritual performed every day, except for the ten days of Muharram, is the dhammal. This

(CHARISMATIC ISLAM, continued)

drumming, without other musical instruments and singing, allows followers to reach an ecstatic state and then to unify with the qalandar and through him, with God. For others, dhammal is a ritual of exorcism realized with the guidance of faqir.

As one can see, despite the recent international events, Pakistan still stands as a place where charismatic consensus is playing a key role while achieving social harmonization between different communities.

For further information see:

Richard Burton (1851), *The Races that inhabited the valley of the Indus*,

Karachi, Indus Publications [1988], p. 325.

Michel Boivin, *New Problems related to the History and Tradition of the*

Khojas in Karachi and in Sindh, *Journal of the Pakistan Historical Society*

(Karachi), Vol. XLVI, N°4, October-December 1998, pp. 5-32.

This work will be developed in a forthcoming article: "The Mystical

Bridegroom: Brief reflections on the life and cult of La'l Shabaz Qalandar",

Journal of Pakistan Historical Society (Karachi).

Michel Boivin

Center for Indian and South Asian Studies, Paris

The Annual of Urdu Studies

Aims and Scope: The aim of the AUS is to provide a forum for scholars working on Urdu Humanities in the broadest sense in which to publish scholarly articles, translations, and views. The AUS will also publish reviews of books, an annual inventory of significant Western publications in the field, reports, research-in-progress, notices, and information on forthcoming events of interest to its readers (conferences, workshops, competitions, awards, etc). Each issue of AUS will also include a section in the Urdu script featuring old and new writing.

Annual Subscription: Individual: \$18.00; Institutional: \$25.00; Postage and Handling: Domestic: \$3.00; Canada: \$3.50; Overseas: rates will vary; specify surface or air. All payments must be made in US currency. Checks and money orders should be made payable to *The Annual of Urdu Studies*. *The Annual of Urdu Studies* is a publication of the Center for South Asia—University of Wisconsin—Madison. Editor: Muhammad Umar Memon, University of Wisconsin-Madison

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www.urdustudies.com

The American Institute of Pakistan Studies

The American Institute of Pakistan Studies is managed by elected officers, an executive committee, and a board of trustees. The incumbent officers are Brian Spooner (President), Wilma Heston (Treasurer), and Robert La-Porte (Secretary). The Board of Trustees is composed of representatives from each of the Institutional members, plus one elected trustee to represent every 20 individual members. Individual membership is open to all Pakistanists—all students and scholars of Pakistan and related subjects in whatever discipline. Annual membership dues are \$25.00, payable before the beginning of the academic year. Members receive the Newsletter and participate in the Institute's programs, including panels at the annual meeting of the South Asian Conference at the University of Wisconsin, Madison, in October, and the Association of Asian Studies in March.

Funding

In addition to the dues of Institutional members, AIPS currently receives substantial annual funding from the U.S. Department of Education, Council of American Overseas Research Centers and the Ministry of Education (Government of Pakistan).

Pakistan Studies News

This newsletter is the ninth of a new series, and normally appears twice a year. It has two purposes: (a) to serve as the organ of the American Institute of Pakistan Studies, recording its activities and publicizing its programs, and (b) to improve communication in the field generally and enhance the sense of community among all Pakistanists in whatever discipline.

The details of how to achieve these objectives will no doubt evolve from year to year as we learn more about the work of colleagues and gain experience in the solicitation of materials. However, apart from a series of statements and reports on particular programs of the Institute, each issue will feature a particular current project, brief reports of current work, and news of recent publications, with reviews, at least one of which will be substantial. Each issue is likely to emphasize some disciplines and topics at the expense of others, if only for reasons of space. But care will be taken to even out the coverage of some fields over time. Overall, our editorial ability to cover the field will depend entirely on your willingness to keep us informed and to send in contributions.

AIPS Member **Institutions**

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- ◆ University of Texas (Austin)
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- ◆ University of Washington
- ◆ University of Wisconsin (Madison)
- ◆ Wake Forest University

Table of Contents

<i>Studies of Pakistan by North American Scholars</i> —M. Patterson	page 1
<i>New Horizons in Pakistan Studies</i> —Brian Spooner, President of AIPS	page 1
<i>NEH Summer Institute: Indian Ocean; Cradle of Civilization</i>	page 3
<i>Universities and Degree Awarding Institutes</i>	page 4
<i>In Memoriam: Omar Asghar Khan</i>	page 6
<i>Reports of Research, Conferences and Seminars</i>	page 7
<i>South Asia Language Resource Center</i>	page 10
<i>Pashto-English Dictionary Project</i>	page 11
<i>Status of Punjabi in Pakistan</i>	page 12
<i>Recent Publications by Oxford University Press, Karachi</i>	page 15
<i>Book Reviews</i>	page 16
<i>Meeting Announcements</i>	page 18
<i>About the American Institute of Pakistan Studies</i>	page 17
<i>AIPS Member Institutions</i>	page 19

American Institute of Pakistan Studies Welcomes New Members

Name:

Title:

Field of Specialization and areas of interest:

Institutional Affiliation:

Mailing Address:

Phone:

E-mail:

Members receive *The Pakistan Studies News* and participate in the Institute's programs, including panels at the annual meetings of the South Asia Conference at the University of Wisconsin, Madison, in October and at the Association for Asian Studies Meetings in March.

We welcome you and look forward to your membership in our organization.

Pakistan Studies News

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