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 published 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


(Cont. on p. 5)
Patterson (cont)


Brown, W. Norman. “Pakistan and Western Asia through the ages”. In Pakistan Quarterly 3,3 (1953): 50-52.


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.


Calder, Grace J. “Constitutional debates in Pakistan”. In Muslim World 46 (Jan., Apr., Jl. 1956) 40-60; 114-156; 253-271.

Dales, George F. “Civilization and floods in the Indus Valley”. In Expedition 7 (Summer 1956): 10-19.


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]


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.


Tepper, Elliot L. Changing Patterns of Administration in Rural East Pakistan. Syracuse: Maxwell School. Syracuse University,
Patterson (cont.)


http://ccat.sas.upenn.edu/indianocean/index.html
http://www.accd.edu/sac/history/keller/IndianO/scholars.html

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, 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.

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 consisted 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
of 1994).


11. Iqra University, Defence View, Shaheed-e-Millat Road, 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)


15. KASB (Khadiam Ali Shah Bukhari) Institute of Technology, 84-B, Sindhi Muslim Cooperative Housing Society, Karachi-74400 Tel: (021) 4314970-3 Fax: 4525525 E-mail: info@kasbt.com Web: www.kasbt.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)


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) 4313125-26, 4314206-9, Fax: (021) 4311327. Website: www.jinnahkhi.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.Website: 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. Qurtuba 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: 50.8.2001, vide Ordinance No. XXIV)


25. Sir Syed University of Eng. & Technology, University Road, Karachi 75300. Tel: (021) 4988000-2, 4 Website: www.ssuet.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)
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 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 cavalrymen 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 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 cabi
d. 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. He 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 too was interested in this movement 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 Shahrukh 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 Tarig 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:


Atiya 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 Razaq, assistant director, and Urdu language instructors Ms. Shahnaz Hassan and Mr. Qamar Jahl. 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 Verkkaik, Research Center Religion and Society, University of Amsterdam
"Fun & Violence: Ethnocide and the Effervescence of Collective Aggression"
Papiya Ghosh, Patna University
"Bihari Muslims: An Aquilliat Perspective of Pakistan"
Respondent: Gautam Ghosh, 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
1128 IAB, 420West 118th Street
New York, NY 10027
Phone: 212-854-3932; Fax: 212-854-6987

(NEW HORIZONS, continued from p.5)

(Continued on p.11)
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.

SOUTH ASIA LANGUAGE RESOURCE CENTER

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
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 ‘war on terrorism’ on Research about Muslims in South Asia. Prof. Joe Elder of AIFS and Brian Spooner of AIPS have agreed to talk. AIPS will have a reception on Saturday evening 9-11pm.

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". Prof. Joe Elder of AIFS and Brian Spooner of AIPS have agreed to talk. AIPS will have a reception on Saturday evening 9-11pm.

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

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 Shaqf 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, Rieckinger, 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". Prof. Joe Elder of AIFS and Brian Spooner of AIPS have agreed to talk. AIPS will have a reception on Saturday evening 9-11pm.

4. 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.

(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 Pashto 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 pathshalas (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 employment opportunities 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.

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 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 Punjabis. 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.

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.
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 reaffirming 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-defined definitions imposed from within and without the nation. Complemented 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 newspapers, 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 if 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 Sindhi 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 Isma’ili. In 1843, the Isma’ili 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 Isma’ili 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 Sindhi 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 Isma’ili. 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.


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 Pashto. 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


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 paragraph(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


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 Afghani [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 Sindhi 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

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 titles “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...
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 distain 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 tadkirat 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
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
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18th Annual South Asia Conference
Center for South Asia Studies
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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
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 Istitute Universitario di Napoli) lectured at UCLA, Ohio State and Penn, and 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 Farukhi, 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; Shakespear, 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 Pakistani 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 majisterial editorship has become well known beyond its immediate small field and an important journal for studies in comparative literature.

(NEW HORIZONS, continued from p.11)
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 Islamist 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 addresses 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)
South Asia Pre-Conference: October 10, 2002
War on Terrorism, War as Terrorism

Kashmir Session
10-11:15AM

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

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

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

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

Panel Session 1 8:45 AM - 10:30 AM, Friday October 11
Religion and State Formation in South Asia
Chair: Ajantha Subramanian, Yale University

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

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

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

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

Panel Session 2 10:45 AM - 12:30 PM, Friday October 11
Indian Music, Dance and Craft II: Contexts and Affiliations
Chair: Jon Skarpeid, University College of North-Tröndelag

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

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

Location: Lowell Rm 118

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

Location: Pyle Rm 309

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

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

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

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

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

Location: Pyle Rm 213

The 31st Annual Conference on South Asia
University of Wisconsin, Madison
Panels on Pakistan.
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
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

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 Shaqat, 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


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
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
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CHARISMATIC ISLAM, continued)

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 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,
This work will be developed in a forthcoming article: "The Mystical Bridegroom: Brief reflections on the life and cult of La’l Shabaz Qalandar",

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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Email: mumemon@facstaff.wisc.edu

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.
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**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.

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**Pakistan Studies News**

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