

Context for Development of Pakistan Studies in North America

Pre-partition interest in proposed Pakistan area of South Asia

The following is the second of a number of excerpts which Maureen Patterson (formerly Bibliographer of Southern Asia at the University of Chicago) has given permission to reproduce from her unpublished work on the history of Pakistan Studies in the U.S.

When South Asian studies began to be organized in North America just after World War II, they emerged out of a background of classical Sanskrit and Indological studies and were grafted onto newly developing concerns with the contemporary nature of the nations that were being born in the sub-continent within the orbit of traditional India civilization. For a century, American study of the age old civilization of India had been restricted to a handful of scholars in very few academic centers. Hundreds of American missionaries had, for over a century, devoted their lives to evangelical work in India, and many had made scholarly contributions. Particularly in the twentieth century, children of these missionaries have been prominent in the ranks of students of the subcontinent. But Christian missionaries tended to proselytize Hindu groups at the bottom of the caste structure and aboriginals – they were the most susceptible. Muslims, being “people of the Book” like Christians, were far less frequently targets for conversion. Thus, through the missionary connection there were far less traditional American acquaintance with Sind, Baluchistan, NWFP, western Punjab, and eastern Bengal than with other areas of pre-partition India. The upshot of this prior American experience contributed, when South Asia studies took shape after

the war, to a predisposition on the part of would-be scholars to return to familiar and familiar territory. After the influx of missionaries waned, the next wave of Americans to experience India first hand came during WWII in the campaigns against the Japanese in Northeastern India, Burma and China, when thousands of GI’s found themselves in the subcontinent. However, only a few dozen veterans of the China-Burma-India theater of operations followed that exposure with academic study of modern South Asia.

AMERICAN SCHOLARLY BIAS TOWARDS INDIA AFTER PAR- TITION

Given the existing Indological background plus Americans’ natural attraction to the struggle against British rule of the Indian National Congress led by the charismatic Mahatama Gandhi and the sophisticated Jawaharlal Nehru, beginning students of the emerging South Asian scene, after independence and partition in 1947, gravitated to the study of Indian Civilization. By its very formation, Pakistan had not only opted out of Indian Civilization though still tied to it in a geographical sense, but had signaled that it felt part of the Islamic Civilization of the Middle East and that that was where its destiny lay.

Those of us who began our studies of South Asia in those days had no difficulty in finding a multitude of research topics in one or another of the many cultural regions that made up India. There was in fact so much to study in India that most budding South Asianists did indeed focus on India and by default ignored Pakistan, except in terms of the complex and explosive relations between the two new

PAKISTAN STUDIES POST-9/11

More even that was apparent at the time our last issue went to press, at the end of September, both Pakistan, and (by extension) Pakistan Studies, have changed in ways that no one predicted. Since its foundation Pakistan has been inseparably linked in most people’s minds with India. In fact, of course, as the successor state of a polity that once stretched from Kabul to Delhi, it has always been just as inseparably linked with Afghanistan. It is now in everyone’s mind sandwiched between India and Afghanistan, threatened by domestic developments in those countries, over which of course it has no control.

As an integrated polity Pakistan has probably always been more vulnerable than either India or Afghanistan. It is not surprising therefore that problems in either neighbor have always had repercussions in Pakistan. This is doubly true when the problems in India have to do with Islam or Muslims, and when the problems in Afghanistan have to do with Pashtuns.

This is the first time, however, that a problem that began in Afghanistan has escalated to the point of generating a reaction in India against Pakistan. Starting within a few days of September 11, 2001, the implications for Pakistan of this unthinkable escalation of international terrorism have become more and more serious, involving greater and greater threats to both its international and domestic security. The implications for the field of Pakistan Studies, as always, have become equally dire, with consequences that drastically and paradoxically reduce our ability to carry out our function as Pakistanists: to increase and enhance the flow of various types of information about Pakistan into the public arena.

The restrictions that were placed on international travel in the aftermath of the September 11 terrorist attacks led to the postponement of much of what we had been planned for the final quarter of 2001. Given the uncertainty in the immediate aftermath it was understandable that the Pakistani scholars who had planned to travel to New York for the Urdu Studies Conference in honor of C. M. Naim on the occasion of his retirement decided not to travel. Others who had undertaken to participate in the Madison South Asia Conference in October, and in our Pakistan Lecture Series on various campuses later in the Fall also cancelled or rescheduled. Luckily, our Islamabad Center director, Nadeem Akbar, was able to make the journey. He attended the Madison Conference and the

Context for Development of Pakistan Studies in North American Institute of Pakistan Studies (cont.)

Dominions of the erstwhile British Empire. In the new situation, India remained the civilizational center and the new states on its borders – Pakistan, Nepal and Ceylon – were on its periphery, on India's margin. Early on this led to their being perceived as marginal, in more than just a geographic sense. Thus study of Pakistan started off in second place to study of contemporary India, and in many ways is still accorded the position of also-ran.

In addition to the subjective and position attraction Americans had towards both modern India and its ancient civilization as focus of research, there were objective reasons for avoiding Pakistan. Even if one had wanted to, it was difficult in the first few years to get into Pakistan to do field research of any kind. The government had its hands full attempting to build a nation in the aftermath of partition and the bifurcation of Pakistan's designated territory into two widely separated, disparate segments. The last thing Pakistan needed at the time was a group of foreigners poking around and asking questions. For example, when W. Norman Brown visited Pakistan in the winter of 1947-48 and discussed with the government officials possible resumption of archaeological excavations at Chanhu Daro in Sind – excavations first carried out a decade earlier – he was politely informed that Pakistan would welcome excavation aid, but only after post-partition conditions improved. [WNBrown report to ACLS Committee on Indic and Iranian Studies, 1948, p. 1 – in WNB papers at Penn].

TOWARDS CONSOLIDATION OUT OF CHAOS: PAKISTAN'S FIRST DECADES:

It is difficult to remember that for the first years of its existence, Pakistan was in a continuing state of chaos. This chaotic state began as the very suddenly created nation of nearly 100 million persons had to start virtually from scratch to build an administration (many had actually doubted Pakistan's appearance until just a few months before August 1947, and many doubted its viability for long after its creation). Not only were Pakistan's millions distributed between two wings, with 1,000 miles of India in between, but all were in one way or another affected by the large scale exchange of population by the two dominions. The uprooting of millions on both sides of the borders in both wings was accompanied by incredible violence, bloodshed, breakups of family, loss of property and untold psychological traumas.

Neither country was prepared for the immediate effects of partition, but India in many ways better able to absorb refugees and cope with the situation. Pakistan had lost much of the top civil service in the provinces which it comprised because the Hindus and Sikhs who had held administrative positions left for India and no Muslims were trained and ready to take over. Pakistan's share of the former Indian Army was yet to be consolidated and deployed. The central government in its new capital, Karachi, had to work in make-shift quarters, with communications and transportation in an abysmal state in West Pakistan, and extremely difficult between the West and East Wings. The economy was in shambles; for instance, Pakistan produced cotton and jute but it did not have the industrial base to process these crops. After partition, the jute and cotton crops were in Pakistan but the factories remained in India's Calcutta and Bombay.

If all of this was not enough, just as the worst of the partition violence was subsiding, Pakistan began a territorial dispute with India within three months of independence. In the course of the post-independence integration of India's multitude of princely states into one or other Dominion, the Maharaja of Kashmir – a Hindu who had long ruled over a Muslim majority in his principality – threatened to join the Dominion of India. Pakistan saw this as contravening the very principle upon which Pakistan had been created. So, in October 1947, when

"tribesmen" from the northern reaches of West Pakistan invaded Kashmir and aimed at its capital, Srinagar, looting and burning as they went, Pakistan aided them with so-called "volunteers" from what army it had assembled and provided the tribesmen with transport and arms. This incursion precipitated the Maharaja's accession to India which thereupon sent troops by air to stem the invasion. While Srinagar was saved, India could not push the invaders back across the border. From that day to this, Pakistan has occupied a strip of what had been Kashmir territory along its western boundary as well as a sizable area in the north. This sparsely populated and generally inhospitable land was immediately dubbed "Azad [free] Kashmir" and was absorbed into Pakistan as a separate unit with special administrative status. Further armed conflict with India over Kashmir took place in 1948, 1951, and 1965, and resulted in great continuing political and economic strain on the fledgling Pakistani state.

Further destabilizing events took their toll on Pakistan in its first decade. On 11th September 1948, after just over a year in office, Mohammed Ali Jinnah, Pakistan's founder and first Governor-General, died. Then when India devalued its currency and Pakistan refused to trade relations between the two neighbors were completely severed, not to resume until 1960. Pakistan's economy was further ravaged and led to a decade of distress marked also by political instability. After the assassination in October 1951 – by an Afghan, for as yet undetermined reasons – of Prime Minister Liaquat Ali Khan, Jinnah's trusted lieutenant and political heir, Pakistan went through many crises: six prime ministers in seven years made efforts to rule; attempts were made to write constitutions; conflict developed over alleged discriminatory treatment of East Pakistan and problems over the use of the Bengali language; riots over the language issue led to martial law in the Bengali-speaking East Wing from 1954 to 1955, presaging the eventual secession and establishment of Bangladesh.

From the beginning, Pakistan had lived in fear that India might someday seek to reclaim by force the lands that had been part of undivided India and that many Indians were thought to believe were still theirs. To counter this perceived threat and in the context of the Kashmir impasse, Pakistan's armed forces came to play more and more a role in national affairs. The strengthening of Pakistan's military fitted well into the American doctrine of containment of the Soviet Union during this phase of the Cold War. On Pakistan's side, central to this was General Ayub Khan who had become Commander in Chief in 1951. Ayub's perception that Pakistan would gain international prestige and bolster its position vis-a-vis its rival, neutralist India, led him to negotiate a Mutual Defense Assistance Agreement with the US which took effect in 1954. Massive military aid followed, membership in the Southeast Asia Treaty Organization gave Pakistan additional international ties, and soon Pakistan was in firmly in the US orbit. While governance of the country faltered, Ayub Khan continued to gain power on many fronts until in October 1958, to counter the destabilizing floundering of a succession of politicians, he suddenly displaced the president, declared nation-wide martial law, suspended parliamentary government, and took over as the first of Pakistan's series of military dictators. In the first years of his regime, Ayub addressed himself successfully to the urgent problems of economic development. By 1965, he had boosted Pakistan's economy, built its military might, and raised its general self-esteem and confidence to such a pitch that Pakistan decided it would be able to prevail over India in a final military resolution of the Kashmir problem. In September Pakistani troops invaded along India's western border, but after 17 days they suffered a humiliating defeat. This disaster undid much of what Ayub had accomplished, and led to Ayub's slide down from the pinnacle of power and his eventual exit in March

Maureen Patterson (cont.)

1969.

This summary of the Pakistan scene during its first two decades provides the crucial backdrop against which we must trace the beginning of a variety of American socio-economic, military, and academic ties. These twenty years of tumult surely help to explain why Pakistan was neither attractive, nor indeed receptive, to North American academic research at the time when, by contrast, studies of India were proliferating. Americans may have shown a genuine lack of intrinsic interest in Islam on the margins of Islamic civilization, or frank bias towards India's Great Tradition, or for some other reason neglected the anomalous two-wing new nation, but the objective conditions in Pakistan were neither conducive nor facilitative to the unsupervised research to which American scholars were accustomed. Military dictatorships, endemic border tensions, and occasional armed conflict do not comprise an ideal milieu for academic research. Not until the 1970's did conditions for serious study of Pakistan improve.

QUESTIONS AND COMMENTS?
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Letter's to the Editor:

Dear Professor Spooner:

I read with great interest the excerpts from Maureen Patterson's "Chronology of North American Contacts with Pakistan Since 1947" in the Fall 2001 issue of PSN. I was surprised to see Norman Brown cited (especially with his ill-fated quest to reestablish the Chanhu-daro excavations; whatever happened to the American School of Indic and Iranian Studies that was one of the original excavation's sponsoring institutions?). I was also surprised to not see any of Walter Fairservis' early work mentioned (1949-1951, 1964-5). Was it excerpted out, or is it not well known?

Thanks for considering my questions,

Heidi Miller

Dept. of Anthropology

Harvard University.

Thank you for bringing this omission to the attention of PSN readers. We will look for an opportunity to explore the role of Walter Fairservis in the development of Pakistan studies in the U.S. in a future issue. In the meantime, we look forward to receiving more comments and queries of this type. -ed.

The Center for South Asia Libraries

The Center for South Asian Libraries (CSAL), is an American overseas research center designed to facilitate scholarly research and teaching on South Asia in all academic disciplines through improved preservation of and access to the heritage of India, Pakistan, Bangladesh, Bhutan, Nepal, and Sri Lanka, as embodied in their intellectual and artistic output in all forms. It functions as a research support facility for American scholars in the region by providing infrastructures and facilities to enhance research effectiveness and the exchange of scholarly information. These aims are accomplished through current and planned activities of the Center operating in conjunction with several organizations and institutions in South Asia holding similar objectives.

CSAL was founded by Columbia University, University of Chicago, and the Center for Research Libraries (a consortium consisting of universities and research organizations in North America). In its first operational year (2001), CSAL anticipates new membership applications from six additional universities with significant research interests in South Asia. With contributions from participating member institutions and consortia, and significant funding from the U.S. Department of Education, the Association of Research Libraries, the Andrew W. Mellon Foundation, and other agencies and foundations, CSAL operates in the subcontinent to connect students and scholars directly with the research information they need. CSAL's initiatives are designed to create research support structures that parallel those available for the study of classical antiquity in libraries operated by the Council of American Overseas Research Centers bodies in Rome and Athens.

AIPS is working closely with CSAL to ensure representation of Pakistan's libraries and its programs.

For more information: <http://dsal.uchicago.edu/cs/>

Academy of the Punjab in North American

A non-religious and non-political organization of all Punjabi's for the promotion of the Punjabi language and culture.

For more information check out: <http://www.apnaorg.com>

AIPS PROGRAM EVALUATOR

EACH YEAR THE AMERICAN INSTITUTE OF PAKISTAN STUDIES APPOINTS AN EVALUATOR FOR ITS PROGRAMS IN PAKISTAN. THE EVALUATOR SPENDS APPROXIMATELY TWO WEEKS IN ISLAMABAD DISCUSSING THE ACTIVITIES OF THE AIPS ISLAMABAD CENTER WITH FELLOWS AND CENTER STAFF, AT A TIME NEGOTIATED WITH THE AIPS PRESIDENT, AND SUBMITS A BRIEF REPORT TO THE AIPS BOARD. APPLICATIONS FOR THIS POSITION ARE INVITED FROM SENIOR SCHOLARS IN THE FIELD. THEY MAY BE SUBMITTED AT ANY TIME TO THE AIPS PRESIDENT, AND ARE REVIEWED ON A ROLLING BASIS. EVALUATORS RECEIVE STANDARD PER DIEMS AND ARE REIMBURSED FOR INTERNATIONAL TRAVEL EXPENSES.

associated meeting of the Institute's Board of Trustees, and later visited the Berkeley and Penn campuses.

We hope that the flow of visitors from Pakistan to our member campuses will return to normal soon. We have been happy to enjoy the company of Dr. Aslam Syed (Quaid-i-Azam University) this spring semester at the University of Pennsylvania. Dr. Saeed Shafiq now holds the Iqbal chair at Columbia University for a three year term. Dr. Sabir Badalkhan (currently teaching at Naples) will spend April in the U.S., and Intizar Hussain will take up his postponed invitation of last September and visit the U.S. in July.

More serious for the continuity of our programs was the impact on research in Pakistan. The U.S. ambassador evacuated all non-essential State Department personnel, strongly advised all U.S. citizens to leave the country and placed a temporary embargo on the use of U.S. funds for travel to Pakistan. As a result, this year's BULPIP fellows, who had already arrived in Lahore, were relocated to Lucknow. AIPS research fellows had not yet left the U.S. and were prevented from traveling. This year's projects, still on hold, are "Qawali as World System" by Patrick Weston (University of Wisconsin); "The Poems of Fahmida Riaz & Kishwar Naheed" by Anita Anatharam (U. C. Berkeley); "Urbanism, Violence and subnationalist Modernity in Pakistan" by Tahir H. Naqvi (U. C. Berkeley); "A Study of the Pakhawaj Tradition of Pakistani Punjab" by Lowell H. Lybarger (University of Toronto); "Medieval Caravanserai Networks" by Dr. Heather M. L. Miller (University of Wisconsin); and "An approach to the cultural memory of Shah Ismail" by Barry D. Wood, Harvard University). Although BULPIP was able to resume classes in January, recent violence has caused the Ambassador to order a second evacuation and has increased uncertainty for the future. We are painfully aware that not only the training and research but also the career trajectories of these grantees have been disrupted. We hope that they will be able to resume their work at some point in the not too distant future, and we will continue to work to make that possible. But of course the situation is beyond our control. In order to be fully prepared to resume our program activities as soon as possible we have processed fellowship applications for the coming year, and expect to announce results by the middle of April. But we cannot predict when we receive permission to release the funds. The most painful part of this experience comes from the knowledge that every time plans are interrupted in this way our applicant pool suffers, with obvious consequences for our credibility with funding agencies and for the future of our field of study.

The Institute's primary objective has always been to encourage and facilitate research in Pakistan by American scholars. It is clear now that in the immediate future our efforts in this direction are suspended. We have therefore refocused our energies on the related objectives of promoting the academic study of Pakistan in the United States, increasing the visibility of Pakistan generally in the academic arena and attracting young scholars to the field, despite these new difficulties. Fellowships are being advertised and awarded for future use. Lectures and seminars are being planned. Panels on Pakistan were offered at the annual South Asia conferences in Madison in October, and Berkeley in February. Others are being planned for the current year, both at the annual meeting of the Association of Asian Studies in Washington, D.C. (April 4-6) and in Madison (October 11-13). In addition we are now planning panels for regional AAS meetings. Of particular significance has been the effort made over the past six months by AIPS officers, trustees and individual members to raise the quality of information available to the public about Pakistan and its relation to the crisis by giving public lectures and other media presentations.

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. When the Fulbright and US Cultural Centers were completely closed for social activities, the AIPS center continued to offer a meeting place for academic interchange with foreign scholars. The director and his staff have succeeded in offering a series of interesting academic events and warm receptions, maintaining relations with members of the Council on Social Sciences and the faculties of various universities and research institutes in the city and the region.

Occasions of particular note include a lecture by Professor A. H. Dani on "Afghanistan through History and Culture" at an event organized in association with the Society for the Study of Asian Civilizations in January, and a lecture by Professor David Pinault (Santa Clara University) entitled "Shia-Sunni relations: Possibilities of Reconciliation." The Center Director has also been able to expand the Center's 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.

Despite travel restrictions there has been a continuing flow of visitors. Dr. Asma Barlas (institution) held a seminar on "Women in Islam" in December. Dr. J. Marc Kenoyer (University of Wisconsin) passed through in early January and again in March. Dr. Anita M. Weiss (University of Oregon) arrived for a conference at the Pakistan Institute of development Economics (QAU) in January. Dr. David Pinault (Santa Clara University) arrived in March to study Muharram rituals in Lahore and Peshawar as well as Islamabad. The Center Director was also introduced to Dr. Noam Chomsky (MIT) at a reception organized Oxford University Press, and to Dr. John Obert Voll (Georgetown University), who spoke on "Phases of Islamic Renewal: Past, Present and Future" at an event organized by the Asia Foundation and the Islamic University.

Future plans remain uncertain, we are hoping to be able to hold an interdisciplinary workshop at the Center on recent research in the Salt Range in the late summer, under the direction of Dr. Michael Meister (University of Pennsylvania). Approximately ten American and Pakistani scholars are expected to participate.

In the meantime Nadeem will join directors of other American overseas research centers at the biennial meeting arranged for them by CAORC (the Council of American Overseas Research Centers), which is this year being held in Tangier in June.

So much for news of AIPS activities. In this issue of PSN you will find the usual variety of information. Apart from the usual 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

Agha Shahid Ali:
Poet, Teacher & Mentor
Life as a "Multiple Exile"

Agha Shahid Ali was born in New Delhi on February 4, 1949. He grew up Muslim in Kashmir, and was later educated at the University of Kashmir, Srinagar, and University of Delhi. He earned a Ph.D. in English from Pennsylvania State University in 1984, and an M.F.A. from the University of Arizona in 1985. His volumes of poetry include *Rooms Are Never Finished* (W.W. Norton & Co., 2001), *The Country Without a Post Office* (1997), *The Beloved Witness: Selected Poems* (1992), *A Nostalgist's Map of America* (1991), *A Walk Through the Yellow Pages* (1987), *The Half-Inch Himalayas* (1987), *In Memory of Begum Akhtar and Other Poems* (1979), and *Bone Sculpture* (1972). He is also the author of *T. S. Eliot as Editor* (1986), translator of *The Rebel's Silhouette: Selected Poems* by Faiz Ahmed Faiz (1992), and editor of *Ravishing Disunities: Real Ghazals in English* (2000). A posthumous collection, entitled *Call me Ishmael Tonight*, will be published in 2003.

Ali received fellowships from The Pennsylvania Council on the Arts, the Bread Loaf Writers' Conference, the Ingram-Merrill Foundation, the New York Foundation for the Arts and the Guggenheim Foundation and was awarded a Pushcart Prize. He held teaching positions at the University of Delhi, Penn State, SUNY Binghamton, Princeton University, Hamilton College, Baruch College, University of Utah, and Warren Wilson College.

Agha Shahid Ali died on December 8, 2001.



Photo:
Neil Davenport

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In Memoriam
Agha Shahid Ali
1949–2001

by Ellen Bryant Voigt

Agha Shahid Ali was—*sui generis* among poets, a friend universally beloved, a reasonable response: he loved life with unremitting disregard for anything petty or pincetepid or dull, preferring the primary colors. This made him did not cost a fine discrimination. As his students knew, forthright against the lazy and the conventional, in poetry. Of poetry in his chosen tongue he was a fierce and life-sustaining pleasures included good food (he was a lively talk (he would provide it), disco music (he danced and sang along), and American idiom of all stripes. He gossiped; he was never hurtful or mean; he was a tease.

Stricken with brain cancer, Shahid undertook the cheeried friends ("but how are YOU?" he'd ask). When his recently blurred, following a surgical procedure, and he read, he memorized "Lycidas" and would recite it for

Agha Shahid Ali's published collections demonstrate attractive character—a temperament of unstinting open find its authentic expression in poems. There is, from nical virtuosity, that precise intersection of confidence play. Shahid was proud of his world record for composing most canzones, a fiercely demanding form of extreme persuaded innumerable and some unlikely American elaborate ghazal (these comprise his anthology *Ravishing a form he mastered in translation (notably of Faiz) and*

Meanwhile, Shahid's subjects supplied sufficient shade shouldered the twin burdens of history and dislocation homeland made present for an American audience clear. In his elegiac new book, *Rooms Are Never Finished*, throughout interweaves mythic context and personal closeness to his mother, her death, the fraught return Kashmir—yoking the individual and the global. We understand "the other." He wrote, in part, to help us understand

Keats said one first must make the *soul* that makes the Shahid Ali possessed a rare and undisguised radiance to get that radiance into his poems.

HEARTBREAK AS CRAFT

Rehan Ansari

SHAHID, Harsha and myself were there with a beautiful Karachi boy that Harsha was enamored with. It was a boys' night out during Desh Pardesh in Toronto, a week long festival that celebrated achievement in the arts and in Left political activism among South Asians living in the west. Desh was what had brought us together. We were spending the evening, guests of Harsha, on the balcony of a luscious bed and breakfast in the Annex, a wonderful tree lined neighborhood in Toronto.

In the '90s Desh was the annual festival where I first saw writers like Michael Ondaatje, Rohinton Mistry, Shyam Selvadurai, Amitav Ghosh and Agha Shahid Ali up close.

Shahid was up close and personal unlike any of the stars that had ever come through Desh. He was the only star writer I remember from my many years of attending Desh, who came from out of town and, besides giving a reading, was interested in meeting aspiring poets in a separate session. I attended that session and was struck by the passion that Shahid brought to the classroom (he used to teach creative writing at University of Massachusetts at Amherst). He argued for rhyme and meter in English poetry, as opposed to blank verse, giving examples from advertising jingles and a Duran Duran song. The most preposterous thing I heard that morning was his argument for writing ghazals in English.

At his reading on Desh opening nite I heard a brilliant adaptation he did of Faiz's poem *Mujh Si Pehli Si Mohabbat Mere Mehboob Na Mang*. In his English poem Shahid's rhyme schemes sparkled, putting his poem far ahead of any mere translation or creative translation of Faiz I had ever heard or read. But that morning of the seminar Shahid's encouragement to write ghazals in English seemed an outlandish assertion.

This was a year before Shahid's book, *The Country Without a Post Office* came out. At that Desh in '96 the brown satchel he was carrying had the proofs of the book. His book bag carried shaeri like this:

Where are you now? Who lies beneath your spell tonight

Before you agonize him in farewell tonight?

*Pale hands that once loved me beside the Shalimar:
Whom else from rapture's road will you expel tonight?*

*Those Fabrics of Cashmere - "to make me beautiful -"
"Trinket" - to gem - "Me to adorn - How - tell" - tonight?*

Over time, in encounters with Shahid, mostly through his poetry, I have realised the truth to his audaciousness. I wish that a Shahid was in the English department of all campuses in the world that have an English Department. It should be a human right, at least for young desis.

He would also say anything anytime. On the taxi-ride with all of

us headed over to the B&B in the Annex when he found out Harsha taught at Berkeley, he asked after Bharati Mukherjee who is in the English Department there. Without waiting for an answer from Harsha, skipping no beats, he added: the writer without a brain.

When we were sitting in the balcony at the height of the tree trunks, Harsha had lit candles, recited by heart a poem in Russian by Joseph Brodsky, his Karachi friend was looking marvellous and Harsha asked Shahid about Kashmir and what would become of it.

Shahid said he hoped India and Pakistan would leave it alone. That it become a Switzerland in the future. That was my first introduction from Shahid to the ex-ed issue of Kashmir. I have never been to Kashmir and only know Kashmir from the rhetoric of Islamabad.

Islamabad, whether it's the politicians, the bureaucrats or the army I know is not interested in the self determination of anybody. Not East Pakistan, not Baluchistan, not Sind, not Karachi. When has anyone in Islamabad shown heartfelt concern about anybody's rights, human or otherwise?

So to somebody with such a closed heart to a closed rhetorical question Shahid's poems should have been a challenge.

Here is a part of a poem in which a dead young Kashmiri speaks to the poet:

*"Don't tell my father I have died," he says,
and I follow him through blood on the road
and hundreds of pairs of shoes the mourners
left behind, as they ran from the funeral,
victims of the firing. From windows we hear grieving
mothers, and snow begins to fall
on us, like ash. Black on edges of flames,
it cannot extinguish the neighbourhoods,
the homes set ablaze by midnight soldiers. Kashmir is burning:*

*By that dazzling light
we see men removing statues from temples.
We beg them, "Who will protect us if you leave?" They don't answer, they
just disappear on the road to the plains, clutching the gods.*

Rehan Ansari writes a weekly column for Middyay.
www.chalomumbai.com. Selected writings can also be seen at
www.chowk.com

See Previous Interviews With Shahid by Author:
<http://www.himalmag.com/march98/encounter.htm>

The Floating Post Office

*The post boat was like a
gondola
that called at each houseboat. It
carried a clerk, weighing scales,
and a bell to announce arrivals.*

Has he been kept from us?
Portents
of rain, rumors, ambushed
letters . . .
Curtained palanquin, fetch our
word,
bring us word: Who has died?
Who'll live?
Has the order gone out to close
the waterways... the one open
road?

And then we saw the boat being
rowed
through the fog of death, the
sentence
passed on our city. It came close
to reveal smudged black-ink
letters
which the postman he was alive
gave us, like signs, without a
word,
and we took them, without a
word.
From our deck we'd seen the hill
road
bringing a jade rain, near-olive,
down from the temple, some
penitent's
cymbaled prayer? He took our
letters,
and held them, like a lover,
close
to his heart. And the rain drew
close.
Was there, we asked, a new
password

blood, blood shaken into letters,
cruel primitive script that would
erode
our saffron link to the past?
Tense
with autumn, the leaves,
drenched olive,
fell on graveyards, crying "O
live!"
What future would the rain
disclose?
O Rain, abandon all pretense,
now drown the world, give us
your word,
ring, sweet assassin of the road,
the temple bell! For if letters
come, I will answer those letters
and my year will be tense, alive
with love! The temple receives
the road:
there, the rain has come to a
close.
Here the waters rise; our each
word in the fog awaits a
sentence:
His hand on the scales, he gives
his word:
Our letters will be rowed
through olive
canals, tense waters no one can close.

-Agha Shahid Ali

Web-sources on Agha Shahid Ali

- <http://www.poets.org/poets/poets.cfm?prmID=128>
- <http://www.tehelka.com/channels/literary/2001/dec/8/Ir120801agha.htm>
- <http://www.fawc.org/news/2001/2001ali.shtm>
- <http://www.parisreview.com/tpr158/ali.htm>
- <http://www.onlinepoetryclassroom.org/poets/poets.cfm?prmID=128>
- <http://bostonreview.mit.edu/BR24.2/ali.html>
- http://www.umass.edu/umassmag/archives/1998/spring_98/spg98_books_ali.html
- <http://www.baruch.cuny.edu/slas/harman/ali.html>
- http://www.pw.org/mag/dq_agha.htm

NYU has established an annual reading in Shahid's name. Contributions to the Agha Shahid Ali Reading Fund can be made to NYU Creative Writing Program with a note indicating that they are for the **Agha Shahid Ali Reading Fund**. For more information, contact:

Melissa Hammerle, Director
NYU Graduate Creative Writing Program
19 University Place, Room 220
New York, NY 10003

For a moment you were silent, and then
"Shahid, I'm dying." I kept speaking to you
After I hung up, my voice the quickest
Mail, a cracked disc with many endings,

-Agha Shahid Ali

Excerpt from A Nostalgist's Map of America

Research Reports

Writing Deoband

Najeeb Jan

Department of History

University of Michigan

The following reflections are spliced from two recent papers presented at the AAA and the University of Michigan (1). In addition to developing a concrete argument about the nature of political Islam in Pakistan, a reflexive subtext of these papers relates to a politico-epistemological concern. In other words taking more seriously the proposition that neither the historian nor ethnographer as much as her erstwhile subjects (bodies or texts) are outside the genealogical horizon. Thus given the recent wave of political, military, and media attention brought to bear on Afghanistan/Pakistan/Islam, and given the al-Qaeda/Taliban/Deoband nexus (2), I thought it might be more useful to present, within the limited space of this newsletter, suggestion for the construction of possible frameworks with which we might better situate a political understanding of the Deoband.

The Deoband (founded 1867) is one of Pakistan's most influential, and now infamous religio-political institutions. **Within the multiplicity of Islamist practices** in Pakistan, the Deoband has emerged as one of the most highly organized and yet remarkably polycentric institutions that claim orthodox religious authority. In my dissertation I have attempted to trace the transformation and socio-political role of this organization; chiefly by concentrating on its expansive network of madrasa's (religious schools) (3) and the career of its political wing the Jami'at-i Ulama-i-Islam (Society of Islamic Ulama or JUI) from 1947 to the present.

Pakistan has of course, from its very inception, stood in an inseparable and yet paradoxical relationship with Islam, and this master symbol **still remains the cite of intense and often violent** contestations which continue to forge the parameters of state legitimacy and the nationalist imagination. And whereas issues around the nature of an Islamic state are hotly contested within a variety of local oppositional Islamic discourses,

even within Deobandi discourse (4) there has been significant divergence over key issues. The overall attempt to locate "Islam" in Pakistan is also deeply problematic, a number of contemporary critics having in fact called for the dissolution of Islam as a category in the understanding of politics, history and society, suggesting instead that we speak of "Islams" rather than any singular essentialized phenomenon.

Viewing thus, the Deoband as a subset within a sub-set of Islamic multiplicities, I had hoped that my project would help undermine, yet again, the privileged category of an unproblematized and monolithic "Islam" from the center stage of analysis. But the substitution of the more simpler, temporally and archeologically bounded Deoband for Islam was proving to be equally problematic (5). In part, this is because the originary mantle of the Deoband is itself contested with the various institutions of the ulama having fractured and split numerous times around fundamental political principles. During the course of my interviews with contemporary ulama, I also detected what I am tentatively calling a distinctively "genealogical consciousness": a heightened awareness of the multiple structural forms which the Deoband must create in order to survive in the modern age, with a concomitant recognition of the ultimately democratic nature of investiture in an Islamic polity.

The current editor of *Al-Farooq* exemplified this with an aptly consumerist ice-cream metaphor: "We offer Islam in a variety of flavors, some people like the chiko [sic], others vanilla, while some just hate mango." These Deoband "flavors", are to be found in its three primary modalities:

1. Educational (games of truth in the production of knowledge).
2. Political (technologies of government in the use and exercise of power).
3. Missionary/spiritual (techniques of the self).

The political wings of the Deoband have fractured numerous times around disagreements on fundamental political philosophy, the primary split occurring of course just prior to the 1947 partition, be-

tween Hussain Ahmed Madani and Shabbir Ahmed Usmani, over the question of nationalism. Since 1947 the JUI has continued to divide into factional groups. With regard to the *dini madaris*, there are an estimated 4000 Deoband schools, but only half are actually registered and under the curriculum control of the central Wafaq-al-Madaris in Multan. Thus as an educational project the Deoband is subject to potentially multiple mutations. Furthermore the ten year curriculum leading to the *Shahadat-ul-Alimiyya* (roughly equivalent to a BA) consists almost entirely of classical Arabic works on *tafsir*, hadith, and *fiqh*, all of which predate the founding fathers of the Deoband school. In other words *Deobandiyyat* as represented in the works of contemporaries like Maulana Ashraf Ali Thanvi, Shabbir Ahmed Usmani, Mufti Mohammad Shafi, etc., are not the subject of recirculation at the curriculum level. And lastly the Deoband's *dawah* wing is fused with the activities of the larger global and ostensibly non-political Tabligh-i-Jama'at movement. And to complicate matters further, many ulama have deep links with the main Sufi *sil-sila's* within Pakistan(6).

Furthermore people connected with the Deoband do not often refer to themselves as Deobandi, having only resigned to this label as a means of differentiating their *maslak*, style of Islam, from other Sunni groups like the Brelvi, Ahl-e-Hadith, Parvezi, etc. Many of the ulama themselves problematized my endeavor of studying "the Deoband". "THE Deoband" I was politely reminded, was simply the name of the town in India where a seminary was instituted to "preserve and protect Islam." More emphatically they referred to themselves as *ahl-e sunnat wa al-jama'at*, and followers of the Hanafi fiqh. **Complications** in the task of delineating the boundaries of the Deoband are further compounded by the fact that Deoband is not a tightly centralized or homogenous institution, with the link between these three modalities remaining dynamic and fluid.

My initial attempt during the course of my research was to stick to questions that related to the historical and institu-

Writing Deoband (cont).

tional nature of the Deoband, as a precursor to a history of the present. This history of the present would in part account for a multitude of new militant sectarian formations like the virulently anti-Shi'i *Anjuman-e-Sipah-e-Sahaba* (ASSP), or the *Lashkar-e-Tayaba*, both offshoots of the JUI, whose propensity to use violence to achieve their political ends was matched only by the Pakistani state itself. But more interestingly I sought to understand how the Deoband has given birth and simultaneous patronage to non-political, pacifist groups, like the Tablighi-Jama'at, and more militant groups like the Taliban (7) or the ASSP. The enthusiastic support (both logistical and theological) for the 1994 jihad in Afghanistan, a precursor perhaps of the jihad to come in Pakistan, could, on the one hand, be viewed as a departure from the historically tacit willingness of the Deoband to work for "Islamization" and Islamic reform from within a democratic dispensation. On the other, it could be seen as a return to the original project that began not with the foundation of the Darul-Ulum in 1867, but 10 years earlier at Shamli during the anti-colonial uprisings of 1857.

By viewing Deoband political discourse as rooted **within historically variable relations of power** and the contingencies of Pakistan's fractured politics, rather than in any theologically grounded political ontology, we may account for such divergences in actual praxis. **A genealogical account would suggest that** political economy rather than political ontology, govern Deoband political praxis at any given moment. In fact the glaring extent to which political praxis is often entirely unfettered to the ideological, not only contributes to the deconstruction of Islamist discourse itself, but goes a long way towards debunking the kind of essentialist stereotyping which fan such Orientalist fantasies as the 'clash of civilizations'.

Hence part of my own work seeks to show the ways in which sources within a long established Islamic tradition can be interpreted to justify the political program of Taliban style Islamic authoritarianism,

and simultaneously the pacifist agenda of dawah movements like the Tabligh. The political manifesto of the JUI, does not call for the direct capture of state power by the ulama, whereas their recent backing for an extension of Taliban sovereignty to Pakistan would suggest, at the very least, a monumental shift! I have argued however that the interpretive comportment towards foundational texts (the Qur'an, Hadith, etc.) and the resultant vectors of political and social action embodied in the articulation of the Shariah, are a function not of the truth of the texts, but of the complex ways through which subjectivities are themselves constituted; i.e. politically, historically and economically.

EndNotes:

1. "The Politics of Ontology: The Deoband and Talibanization in Pakistan", paper presented at the Educating, Islam and the State, colloquia with Greg Starrett, Vicky Langohr and Gail Minault, at the University of Michigan, Feb 14, 2002. "Coming Full Circle: The Deoband from Shamli 1857 to Kabul 1997", paper presented at the American Anthropological Association Meeting, Dec 1, 2001. I would also like to thank the American Institute of Pakistan Studies, the Social Science Research Council and the University of Michigan for supporting my dissertation research.
2. It was this unproblematized nexus that provided the moral and judicial space from which Christopher Hitchens and President Bush alike, could legitimize the invasion of Afghanistan and the ongoing "War on Terror."
3. A term which I never thought I would hear repeatedly on CNN!
4. It should be noted further that neither the particular style of the Deoband nor its current curriculum and approach to Islam, exhaust the actual and potential possibilities of Islamic knowledges and practices.
5. This is also why a combined ethnographic and historical approach is essential since while historians may

6. For instance, Maulana Musharrat Ali Thanvi, the current *mohammim* (rector) of Lahore's Jamia-Islamiyyah, has taken *bait* with a Naqshbandi, Chisti and Qadri shaykh.
7. In March 2000, on the eve of their "150 years of Deoband" celebrations, the JUI published a special issue in several Urdu dailies. In this issue, Mulla Mohammad Omar under the title, "Amir al-Momineen", suggesting the acceptance of his spiritual-political authority.

Some web-links on Deobandi Islam:

<http://www.pakistanlink.com/sah/0420>

<http://www.atimes.com/ind-pak/CL12Df01.html> 2001.html

<http://www.sunnirazvi.org/topics/movements.htm>

Events

Painting Over the Lines: Five Contemporary Artists from Pakistan

Featuring work by Hamra Abbas, Sylvat Aziz, Rashid Rana,

Ali Raza, and Risham Syed

March 14 – June 29, 2002

530 West 25th Street New York, NY 10001 e:mail@indocenter.org t:212.462-4221 f:212-462-4437

New York, January 31, 2002 - The IndoCenter of Art & Culture presents *Painting Over the Lines: Five Contemporary Artists* view from March 14 through June 29, 2002.

Until recently, the culture and politics of Pakistan have received sparse attention on the world stage. But over the last year, the need to understand its conflicts, culture and history has acquired an unprecedented urgency.

Featuring works by five 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.

Their works emerge out of a period of dramatic fluctuations within Pakistan: from the strict restrictions of General Mohammad Zia ul-Haq's rule in the 1980s, to escalating tensions with India and the still unfolding events under General Pervez Musharraf. As members of a generation that came of age in these years, these artists represent a contemporary Pakistan that is actively engaged in dialogue with the world beyond its borders.

Drawing from a wide range of materials, images, and practices from both Pakistan's cultural heritage and contemporary global art, the artists in this exhibition question pre-definitions imposed from within and without the nation. Through their works they offer new and critical ways to understand Pakistan's complex cultural landscape.

About *Painting Over the Lines*

Painting Over the Lines has been organized by Karin Miller-Lewis and Mahnaz Fancy of the IndoCenter of Art & Culture. The exhibition will be held in conjunction with a series of public programs that further explore the rich terrain of contemporary Pakistan - from the influences of Islam, to the relationship with India and interchange with contemporary world culture, current media perceptions of Pakistan and how these developments are expressed in a broad range of creative activities including the literary and musical.

After being shown in New York, *Painting Over the Lines* will be presented by SAVAC (South Asian Visual Arts Collective) at the York Quay Gallery, Harbourfront, in Toronto, Ontario from July 12 - September 15, 2002.

About the IndoCenter of Art & Culture

The IndoCenter of Art & Culture is a not-for-profit organization dedicated to the presentation and support of modern and contemporary art and culture of South Asia and the South Asian diaspora. Using the mirror of art and culture, the IndoCenter fosters the free exchange of ideas and promotes mutual understanding among people of South Asian origin and a broad American public.

About the Artists

Hamra Abbas

Using the critical strategies of conceptual art, Hamra Abbas places consumer products on pedestals in front of her carefully executed miniatures. Her works simultaneously lampoon the ubiquity of commercial values and the cultural inflation of high art and suggest that the complexities of Pakistani society owe much to its ambivalent relationship with global culture.

Ms. Abbas received her MFA at the National College of Art, Lahore, in 2001. *Painting Over the Lines* is her first exhibition outside of Pakistan.

Sylvat Aziz

In this selection from a series of digital prints made from her own photographs, borrowed art historical images and paint, Sylvat Aziz addresses important if elusive social and political issues such as secreted histories of violence in a romanticized past and the place of Muslim women in modern Pakistan and the West.

Ms. Aziz has participated in many solo and group international exhibitions. In 1997, she was selected to take part in the Rockefeller Foundation-funded *Memories and Modernities: Art from the Islamic World*, which traveled from the Venice Biennale to Turkey. She is Assistant Professor of Painting and Drawing at Queens University, Kingston, Ontario.

Rashid Rana

With sardonic humor, Rashid Rana's paintings incorporate imagery from current popular film, the left over monuments of the subcontinent's colonial past, and Urdu text. He underlines the difficulty of locating and defining a culture after colonialism and in this age of globalization.

Rashid Rana's work has been exhibited and collected by institutions and individuals in the United States, Canada and Asia. In 2000, his work



ture is pleased to
from Pakistan on

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temporary con-
Featuring works

was included in the groundbreaking traveling exhibition *Another Vision: 50 Years of Art from Pakistan*, first presented at the Brunei Gallery, School of Oriental and African Studies, London. A resident of Canada, he has been associated with the National College of Art, Lahore, as a student and faculty member.

Ali Raza

Ali Raza creates semi-narrative, allegorical diptychs. Revising images and techniques borrowed from Mughal miniatures and contemporary practice, he explores the connections and gaps, intersections and clashes between past and present, South Asia and the global art world.

Currently an adjunct faculty member at the University of Minnesota, where he also received an MFA in 2001, Ali Raza has shown in Pakistan, the UK and the USA. He was included in the traveling exhibition *Another Vision: 50 Years of Art From Pakistan. Painting Over the Lines* provides the first opportunities to see his work in New York and Toronto.

Risham Syed

In her needlework series, Risham Syed makes icons of the familiar electric irons, microwaves and Western-packaged baby products found in middle class Pakistani homes. But her spare compositions in conjunction with her deadpan titles also strip the images of their allure. Her use of sentimental feminine imagery quietly goes against the grain to expose and urge society beyond the trappings that would restrain women's lives.

Ms. Syed has participated in many solo and group exhibitions, including the 1998 *Mappings: Shared Histories*, the significant gathering of Indian and Pakistani artists that examined post-colonial and post-partition histories of the two nations. She has been selected to represent Pakistan at the upcoming Fukuoka Asian Art Triennial.

For additional information and images, please contact:

Karin Miller-Lewis, Nitin Mukul, or Mahnaz Fancy

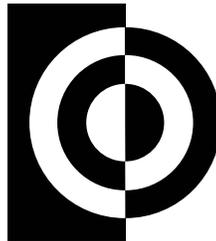
IndoCenter of Art & Culture

530 West 25th Street

New York, NY 10001

Tel. (212) 462-4221/ Fax (212) 462-4437

Email info@indocenter.org



Other events at the Indo-Center Include:

A Survey of Pakistani Art: Events, artists, and movements that shape the artistic heritage of Pakistan
Slide Lecture by Dr. Marcella Sirhandi—Thursday March 21st, 2002 7pm

Ethnic Conflict and Civic Life: Hindus and Muslims in India

Lecture by Ashutosh Varshney—Thursday, March 28th, 2002 7pm.

Jewish Portraits, Indian Frame: Women's Narrative from a Diaspora of Hope

Dr. Jael Silliman will read from her new book—Wednesday, April 3rd, 2002 7pm

Pakistan: from its ideal to today's reality

A Dialogue with Faisal Devji and Omar Qureshi - Thursday, April 4th, 2002 7pm.

Road Queens: Pakistani Trucks and their decoration

Slide Lecture—Thursday, April 18th, 2002 7pm.

Conflict unending: Indo-Pakistani tensions since 1947

Lecture by Dr. Sumit Ganguly. Thursday, May 16th, 2002 7pm.

For all events RSVP @ 212.462.4221

Admission 10\$ (free for members)

Events (cont.)

Pakistan Women of the Sindh: Photography

Curated by James Cavello

March 1 - March 30

Westwood Gallery is pleased to present a premiere solo exhibition of photographer Hajira Ahmad, "Pakistan: Women of the Sindh". The exhibition opens to the public on March 1st, with a reception for the artist, and runs through March 30, 2002.

In the series of 40 stunning vibrachrome photographs, Hajira Ahmad captures in vibrant colors the simple life of women in the Sindh Province, Pakistan. Sindh stretches between the Punjab provinces and the Arabian Sea. Even though the river Indus flows here, a vast expanse of the province is dry and desolate desert stretching eastward from the left bank. The heart of the Indus Valley Civilization dates back to 3rd millennium B.C. In this timeless province where the mighty Indus river flows through fertile farmland and empties into the Arabian sea, the women of Sindh endure.

Rural Sindhi women live in a primeval, often hostile world and perform a wide array of tasks from farming to fetching water from far away wells, from rearing children to producing the world's most sought after embroideries. Travelling through Sindh, from the acrid Thar desert, to historic Thatta, to the amber fields of Nawabshah, one can encounter faces of courage, innocence, determination and utter mystery and romance. What the face conceals is often revealed by the body at work. Women cross banana fields with bundles of grass on their head; the grass is used for feeding the cattle, the main source of the peasant's livelihood. A woman's work day starts at 7 AM and ends at 6 PM. Mothers keep their children by their side while working, as they cannot afford a child minder. There is no tap water available, so water from the river is used for laundry, cooking, dishes and drinking. In the Thar desert, where the average temperature is 115 F, water is collected from wells during droughts and carried in heavy earthenware worn on the head and wood is the main source of fuel.

The "Women of the Sindh" project started 2 years ago and is a series. The photographer encountered many difficulties during the trip: most areas of interior Sindh are extremely dangerous and she often had to travel without any assistance. The Thar desert was under severe drought at the time, and the average temperature was around 118 F. The photo shoots were scheduled for early morning and evening hours. Hajira Ahmad plans to return to the Sindh province to complete the documentary.



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e-mail westwoodart@mindspring.com

Copyright:

Westwood Gallery 2002

Photographer: Hajira Ahmed

Title: Woman Sewing

Medium: Cibachrome.

Please note the actual photograph is in color and not green.

Conference Reports

17th Annual South Asia Conference at The Center for South Asia Studies: UC, Berkeley February 15th-16th, 2002

This year's conference at The Center for South Asia Studies at the University of California, Berkeley was held February 15th-16th, 2002. Although smaller than most years, the conference maintained the promise of interesting panels, intimate gatherings and internationally recognized scholars. Panel topics ranged from "Rethinking State Formation" to the "Afterlife of the Mahabharata" (complete list of panels below). The Friday night special event entitled "Religion, Ethnicity, and the Strategic Balance in South Asia" was indeed an interesting and well-attended. This event consisted of a panel of scholars and journalists discussing Kashmir and Afghanistan in relation to the region. This panel was organized by Dr. Pradeep Chhibber (Political Science, U.C. Berkeley). He was joined by a Khaled Ahmed (Journalist, *The Friday Times*, Lahore, Pakistan), Sumit Ganguly (Asian Studies and Government, University of Texas/Austin), Neil Joeck (Policy Planning Staff, U.S. Department of State), and Saeed Shafiq (Quaid-e-Azam Distinguished Professor, Columbia University).

I. Engaging the State: Rethinking Processes of State Formation in South Asia

Environmental Institutions and State Practice: Redefining Citizenship in Sri Lanka (Cynthia Caron, Cornell University)

The Political Economy of NGOs in Sri Lanka: 'Civil Society' and State Formation (Jude Fernando, International College, University of Arizona)

Re-examining the Ayub Khan Regime: Nationalism, Culture and State Formation During the "Decade of Development" (Saadia Toor, Cornell University)

Panel Chair and Discussant: Shelley Feldman, Cornell University

II. Dissenting Voices: Women and the Print-Media in Early Twentieth Century India

Social Reform and Nationalism: The Politics of Sri Darpan (Shobna Nijhawan, UC Berkeley)

Women's Publishing, Feminism and the Media in Twentieth Century Colonial India (Michelle Tusan, University of Nevada, Las Vegas)

Women and the Politics of Publication in Early 20th Century North India: Banga Mahila and the Literary Journal Saraswati (Sujata Mody, UC Berkeley)

Panel Chair: Vasudha Dalmia, UC Berkeley

III. Epistemological Shifts in Historiography of Indian Architecture

The Past in the Image of the Present? Receptions of the Medieval Architecture of Northern India (Alka Patel, University of Michigan, Ann Arbor)

Of Universals and Particulars: Coomaraswamy, Panofsky and the Iconographical Turn in Art History (Sonit Bafna, Georgia Institute of Technology)

A "Subjectivist Turn" in Indian Temple Architecture (Ajay Sinha, Mount Holyoke College)

Panel Chair: Robert Brown, UC Los Angeles
Discussant: Ritu Bhatt, UC Berkeley

IV. Environment and Health Issues in India

Food's Future and Population Control in India: 2000-2015 (Rahul Dhillon, Stanford University)

Female Foeticide in India (Shen-Li Khong, Stanford University)

Mitigating the Impact of HIV/AIDS in South Asia: An Analysis of India's Care, Prevention, and Public Health Programming (Ryan Wirtz, Stanford University)

Panel Chair: Armin Rosencranz, Stanford University

Discussant: Rafiq Dossani, Stanford University

Sandria Freitag, UC Santa Cruz

V. Relocating South Asian Tantra: Three Deities, Three Case Studies

The Goddess Takes Many Forms, Even Male: The Evolution of an Icon and the Development of Shakta Traditions in Central India (Kim Masteller, Ohio University & Ohio State University)

Two Deities, One Name: Tantric Identity of the Narasimha Cult in Andhra Pradesh (Anu Vedagiri, Ohio State University)

Beyond and Behind Iconography: An Interpretation of the Visual Imagery of a Chakrasamvara/Vajravahni Manuscript from Nepal (Natalie R. Marsh, Columbus College of Art and Design & Ohio State University)

Panel Chair: Natalie R. Marsh, Columbus College of Art and Design & Ohio State University

Discussant: Janice Glowski, Ohio State University

VI. Organizing Space in South Indian Communities

South Indian Weaving Villages: Industry, Agriculture and Commerce (Ian Wendt, Brigham Young University)

Constructed and Contested Spaces: Indigenous Claims and Colonial Authority in the Development of Military Cantonments in the Madras Presidency, 1748-1850 (James W. Hoover, San Francisco State University & Santa Clara University)

Ghost Towns of the Old Deccan (Robert Simpkins, San Jose State University & De Anza College)

Panel Chair: Robert Simpkins, SJSU & De Anza College

Discussant: Ian Wendt, Brigham Young University

VII. Speaking to and for: Audience and Narrative in South Asian Fictions

Indian? English? Fiction? (Tabish Khair, University of Copenhagen)

Aesthetics of Oppression: Progressivisms and Representations in South Asian Fictions (Daisy Rockwell, Loyola University, Chicago)

Invisible Representation: The Oral Contours of Hindi Popular Cinema (Sheila Nayar, Greensboro College)

Panel Chair and Discussant: Prem Poddar, University of Aarhus, Denmark

VIII. The Eye of the City

Dowry and Civility in Colonial Calcutta, 1880-1940 (Rochona Majumdar, University of Chicago)

The Space of Identity: South Indians in Bombay, 1918-1951 (Nikhil Rao, University of Chicago)

Sylheti Immigrants in London and the Formation of "Bangladeshi" Identity (Riaz Khan, New York University)

Panel Chair: Dipesh Chakrabarty, University of Chicago
Discussant: Tom Metcalf, UC Berkeley

IX. The Uses of a Heroic Norm in the Nineteenth Century: Rajputs in Victorian Nostalgia and Early Nationalist Mobilizations

The 'Rajput' in English Narratives of the Late Colonial Period: Victorian Nostalgia and Indian History (Ramya Sreenivasan, Jawaharlal Nehru University)

Rajasthan in Bengali Imagination: The Novels of Romeshchandra Dutt and the Heroic Code (Meenakshi Mukherjee, Hyderabad, India)

"For where a Rajput dieth, the Rajput widows burn" (Vasudha Dalmia, UC Berkeley)

Panel Chair: Meenakshi Mukherjee, Hyderabad, India
Discussant: Ramya Sreenivasan, Jawaharlal Nehru University

X. Studying Consumption Among Subalterns and Elites: Questions of Accountability and Narrative

Global Movements of Crops Since the 'Age of Discovery' and Changing Culinary Cultures (Akhil Gupta, Stanford University)

Figures of Famine (Parama Roy, UC Riverside)

(Cont. on page 18)

Subjects of Desire: Consuming the Erotic in Late Twentieth Century India

Book Reviews

The Making of a Frontier. Five Year's Experiences and Adventures in Gilgit, Hunza, Nagar, Chitral, and the Eastern Hindu-Kush. By Algernon Durand.

Colonel Algernon Durand worked for the British Government of India in Gilgit for five years from 1888 to 1893, before becoming the Military Secretary to the Viceroy of India. This book is a description of those years, a narrative of Durand's experiences and impressions. Durand's volume is part of the Oxford in Asia Historical Reprints series, drawn from volumes in the India Office Library, now housed in the British Library in London. A note-worthy introduction by Sir Oliver Forster, British Ambassador to Pakistan from 1979 to 1985, provides a useful summary of the events Durand describes.

Colonel Durand came to the Indian State of Kashmir during a tumultuous time; the British government in India was ostensibly concerned the Kashmir Maharajah's tenuous hold on northern areas of the State. As Forster notes, however, the main point of interest was that these "unsettled" areas were checkerboard squares of the Great Game, and the British did not want the Russian empire to prevail. The book begins with a description of the general political setting as perceived by the British in 1888. Uppermost on Durand's mind is the threat of Russia, as he ponders how "her tentacles creep cautiously forward towards our Indian frontier" (3).

Durand, musing over these threats, starts from the railway terminal at Rawalpindi, to travel first by rail and road into Kashmir. Setting tone for the rest of the book, his observations read like a travelogue, full of the color of local flora and sounds of local fauna. The description of Srinagar in 1888 is fascinating for readers interested in the area. While Durand spends time discussing the political structure of the British presence in the State of Kashmir, including his meeting with the Maharaja of Kashmir, his attention is devoted to architecture and scenery as he makes his way to Gilgit.

Travelling to Gilgit, Durand provides sketches of many of his fellow travelers on the road. Scholars interested in the area as a spur of the "Silk Road" will find these sections useful, including a fascinating view on trade and commerce in the Astor bazaar, a key link between those of Srinagar and Gilgit and Chitral. Here we find "itinerant traders from Koli and Pala in the Indus valley", who trade between India and Central Asia (19). One of the many individuals that Durand describes as colorful characters in his narrative is met here, Bahadur Khan, Raja of Astor. Here, as throughout the book, Durand shows a fascination with the ruling classes of the area, concentrating on their lifestyles and interactions in detail.

When Durand arrives in Gilgit, he discovers a complex political situation. The tensions in ruling families are possi-

ble fault lines which could weaken the area, leaving it open to the advances of Russian agents. Court intrigues are woven into his accounts of sporting past times; the key families of Gilgit and Chitral are described in even more detail, giving the reader the sense of a drama unfolding. These characterizations are more than a mere soap opera for readers; instead Durand is providing case studies of leadership and politics in the region. The importance of individual actors in regional politics is clearer here than in many other historical works, which fail to represent the importance of dynastic roles and individual agency in politics.

During his stay in the frontier areas, Durand works with the Kashmir government to improve Gilgit and Chitral economically, to strengthen political ties, and stabilize the region. His account testifies to his interest in the people and customs of the region, as he discusses a variety of cultural topics, including the presence of Buddhist art in the country (202), the question of ethnic classification for groups such as the Dards (198-199), and archaeological remains in the region (56-57).

For student of cultural studies, Durand's anecdotal accounts provide an interesting view on cultural relations between the residents of Gilgit, and those of Kashmir. He recounts local beliefs of "fairies" (unfortunately, the lack of reference to the original language obscures an understanding of the accuracy of this translation), and then relates the response to these stories by a "traveled and well-educated Kashmiri". This man "was always wanting to break in with some Kashmiri variation, civilized and thereby ruined" (99); variation between regions, and the tension between urban and rural, provide readers with an understanding of the heterogeneity of culture in the region often unarticulated in historical accounts by European travelers.

A significant subtext of this book is the relationships and roles of individual British agents in Central and Sub-continental Asia at the turn of the century. We can read Colonel Durand as the brother of Mortimer Durand, the creator of the Durand line between what is now Afghanistan and Pakistan. Durand notes that he received his information on Gilgit, and instructions, from this brother (4). Later, when returning from his first visit to Gilgit and Chitral, he reports to his brother in Lahore, who is staying with the Viceroy. Durand has drawn information from Colonel Biddulph's *The Tribes of the Hindu Kush*, a descriptive work from an author with his own political agenda in the area. He quotes extensively from this book in his text, using Biddulph's work to socially contextualize what he has observed. The flow of information through personal and social relationships which structured power during British colonization of the subcontinent is fascinating to observe and this book provides ample material for consideration.

One disappointing feature is the state of the index, which is not comprehensive enough to offer support to scholars reviewing the text to decide if it will supplement their own work. It is not clear if this index was compiled by the Oxford in Asia Historical Reprints editors, or is the original furnished by Durand and his editors, but there are several shortcomings. Unlike those of other authors of the same time period, such as Francis Younghusband, Durand's index does not include many subjects or objects, being mainly devoted to names of people and places. The objects listed are inconsistent- if you are searching for "ibex"

Reviews (cont.)

(295), you will find some of the pages where Durand has written of them, but not all. Furthermore, if you are interested in "archery", a quick perusal of the index will mislead you to believe that the subject is not discussed at all, missing fine accounts of the sport. More ideologically troublesome is the apparent indexical tendency to meticulously maintain references for European individuals, with complete references for people such as Biddulph (293) and Robertson (297). Non-European individuals are not as carefully indexed; for example Afzul-ul-Mulk, a key figure in Durand's account, has many important appearances omitted in his index listing (293).

Durand has a tendency to frame his political and social observations with generalized travelogue description, weakening the serious nature of the book. He mentions a diary he kept while in his travels (149), which makes readers wish they had access to what surely was a more specific account of his experiences. This weakness is highlighted when Durand refers readers to E. F. Knight's book *Where Three Empires Meet*, for an important event involving Captain Colin Mackenzie (263). Yet, in some ways this passage represents a strength of Durand's work rather than a weakness. The anecdotal nature of Durand's accounts, combined with his references to works by other British agents, ensure the reader's understanding of the book as an individual interpretation of the events. His audience is then given leave to contextualize this information by using other works of the same time period by British writers such as Knight's *Where Three Empires Meet*, and Younghusband's *Kashmir*. Reading *The Making of a Frontier* with other such texts becomes an exercise in understanding the personal dimensions of historical accounts.

Those interested in the subject Durand writes about would do well to consider reading this text with other framing works such as *Mapping an Empire: The Geographical Construction of British India 1765-1843* by Matthew H. Edney and *Roads and Rivals: The Political Uses of Access in the Borderlands of Asia* by Mahnaz Z. Isphani. Edney's book, situated earlier in the history of the British in the subcontinent, discusses how the ideologies and praxis of mapping were a part of the imperial project. While speaking more of the British projects in southern parts of the subcontinent, the book helps to contextualize the British Empire's approach to establishing boundaries. Thus we understand how a project which began in a literal sense had transformed by the late 19th century into the political work of men like Algernon Durand. In contrast, Isphani's book offers an understanding of the outcome of such projects. *Roads and Rivals* builds a regional biography of the province of Baluchistan, to show how international interests can transform local situations. Durand's account in Gilgit and Chitral is fraught with this theme, but limited by the specificity of his experience. Isphani provides a theoretical blueprint for using accounts by political players such as Durand to build a deeper understanding of how the politics of empires become those of a valley.

Durand's account of his work in *The Making of a Frontier* is enjoyable to read for its descriptive nature and anecdotal insights, and represents a key contribution to the study of the history of Pakistan. The book provides a regional case study from the point of view of an observant civil servant, adding to the range of British accounts in historical Pakistan which help readers to understand more abstract

trends in history. The Oxford in Asia Historical Reprints series thus contributes to an important body of literature, prompting scholars return to the specifics to ground historical studies of the subcontinent.

Jacqueline Fewkes
University of Pennsylvania

Other Works Cited:

Edney, Matthew H.

1997 *Mapping an Empire: The Geographical Construction of British India, 1765-1843*. Oxford University Press: New Delhi.

Knight, E. F.

1905 *Where Three Empires Meet*. Longmans, Green, and Co.: London and Bombay.

Isphani, Mahnaz Z.

1989 *Roads and Rivals: The Political Uses of Access in the Borderlands of Asia*. Cornell University Press: Ithaca.

Younghusband, Francis

1911 *Kashmir*. Drawings by Edward Molyneux. R. & R. Clark, Limited: Edinburgh.

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or to request more information
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catalogue
email OUP at:
ouppak@theoffice.net**

Reviews (cont.)

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

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

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

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

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

for historians of Sindh who make this mistake—as does Humida Khuhro in her introduction to this book—such an exception is hard to justify.

The History of General Sir Charles Napier's Conquest of Scinde is a welcomed addition to a growing list of historical reprints by Oxford University Press. This detailed portrayal of an expanding nineteenth century East India Company state will appeal to historians, social scientists, and those concerned with the issues of power and colonialism. It will also appeal to the general reader fascinated by the story of pre-Partition South Asia.

Matthew A. Cook
Anthropology Department
Columbia University

Leaving Home: Towards a New Millennium, A Collection of English Prose by Pakistani Writers, selected and edited by Muneza Shamsie (OUP, 2001)

This volume is a welcome companion to Muneza Shamsie's earlier anthology, *A DRAGONFLY IN THE SUN* (OUP, 1997). A collection of thirty-five essays, fiction and memoirs, varying in length from three to more than three dozen pages, *LEAVING HOME* explores some of the many ways one can leave and examines a number of those places or states we consider home. The moods of the selection range from the humorous to the horrific, and although not everyone will like every selection, surely many will admire each selection.

Following a brief passage from Sake Dean Mahomet's "travels," the volume opens with seven selections ("When Borders Shift") which are accounts of Partition or its consequences. The pieces in part II, "Go West!," are not so much exhortations as reflections on the problems and peculiarities of ex-patriot life in Europe and America. Part III, "Voting With Their Feet," portrays some of the joys, sadness and perplexities one experiences in having left home period.

The anthology includes selections from such established writers as Bapsi Sidhwa, Hanif Kureishi, and Sara Suleri. *LEAVING HOME* also includes pieces by Humair Yusuf, Humera Afridi, and Sorayya Y. Khan who, at present, are somewhat less well known. A brief but sufficient biographical and literary introduction to the author precedes the selection. Mrs. Shamsie has provided the reader with an exceptionally useful glossary, not tediously long yet complete enough to permit near freedom to the authors.

LEAVING HOME will open a wonderful new door for some readers; for those who already know *A DRAGONFLY IN THE SUN*, it will be a continuing journey with old friends.

Russell Blackwood
Hamilton College

Recent publications from Oxford University Press, Karachi

(all prices include packing and postage)

Human Development in South Asia 2001: Globalisation and Human Development. Karachi: OUP 2002. Price \$15.00

Beyond the Gorges of the Indus. Archaeology before Excavation. Karl Jettmar. Karachi: OUP 2002. Price \$20.00

Shari'a Law and Society. Tradition and Change in South Asia. Professor Alamgir Muhammad Serajuddin. Karachi: OUP 2001. Price \$20.00

The Nuclearization of South Asia. Kamal Matinuddin. Karachi: OUP 2001. Price \$20.00

Pakistan: History and Politics 1947-1971. M. Rafique Afzal. Karachi: OUP 2001. Price \$20.00

The Herbert Feldman Omnibus:

Revolution in Pakistan. A Study of the Martial Law Administration.

From Crisis to Crisis. Pakistan 1962-1971.

The End and the Beginning. Pakistan 1969-1971.

With an Introduction by Hamza Alavi.

Karachi: OUP 2001. Price \$30.00

Taboo! The Hidden Culture of the Red Light Area. Fouzia Saeed. Karachi: OUP 2001. Price \$20.00

The Making of the Pakistan Resolution. Muhammad Aslam Malik. Karachi: OUP 2001. Price \$ 20.00

Reasserting International Islam. A Focus on the Organization of the Islamic Conference and Other Islamic Institutions. Saad S. Khan with a Forward by John L. Esposito. Karachi: OUP 2001. Price \$22.00

Annual of Urdu Studies

Spring 2002

Table of Contents

"The Ghat of the Only World": Agha Shahid Ali in Brooklyn .
Amitav Ghosh

In Memory of Agha Shahid Ali . Sara Suleri-Goodyear

Agha Shahid Ali, Teacher . Kamila Shamsie

A Gift of Ghazals . Louis Werner

Female Voices: Women Writers in Hyderabad at the Beginning of the Twentieth Century . Margrit Pernau

Islamic and Islamicizing Discourses: Ritual Performances, Didactic Texts, and the Reformist Challenge in the South

Asian Sufi Milieu . Kelley Pemberton

Children . Begam Anis Qidvai

Government Policies and the Politics of the Teaching of Urdu in Pakistan . Tariq Rahman

Problems of Teaching Urdu in Germany: A Foreigner's Reflections on the Status of Urdu Christina Oesterheld

Living With Urdu, Living Without Urdu: An Attempt at a Personal Memoir . J.S. Gandhi

Situating the Universe of Discourse in a Global Context: Issues Relating to the Status and Development of the Urdu Language in and for School Education in India Binod Khadria

Urdu in India . David Matthews

Strategies for the Survival of Formerly Dominant Languages . Theodore P. Wright, Jr.

Student Paper

The Tyabji Clan—Urdu as a Symbol of Group Identity Mren Karlitzky

Six Poems by Mustafa Zaidi with an Elegy By Salam Machhlishahri Laurel Steele

Poems Shahryar

A Selection from Landan ki Ek Raat Sajjad Zahir

Regret Ikramullah

Book Reviews

Bibliographic News

Comments

Events, Inquiries, News, Notices, Reports

Notes on Contributors

Shadam az Zindagi-e Kheesh Ralph Russell

Prembadaa Devi Hamida Akhtar Husain Raipuri

For more information about the Annual, please see pg. 22.

Talking about Pakistan:

Listing of Talks & Sessions Relating to Pakistan in Various Locations.

"IS PAKISTAN REALLY MOVING TOWARDS DEMOCRACY?"

A WORKSHOP AT THE SOUTHERN ASIAN INSTITUTE, COLUMBIA UNIVERSITY, INTERNATIONAL AFFAIRS BUILDING (420 WEST 118TH STREET [AT AMSTERDAM AVE.]), ROOM 1134 MARCH 9, 2002

This was a gathering of those interested in Pakistan, with a discussion to be started by short presentation of a panel of experts. The floor would then be opened to general discussion, with a view to exploring the analyses presented, proposing additional efforts to answer questions raised, or anything else the group might wish to do.

Topics and presenters:

"Economic Constraints" -- Omar Noman

"Role of the Religious Groups" -- Omar Qureshi

"An Entrenched Military?" -- Saeed Shafiqat

"Civil Society" -- Zia Mian

"The Press" -- Nauman Naqvi

"PAKISTAN: ISLAM AND CIVIL SOCIETY AT THE DAWN OF THE TWENTY-FIRST CENTURY" A Conference on the Interface of Religion, Culture, and Politics in Pakistan held on Monday, April 8, 2002—School of International Service—American University—Washington, D.C.

Panel I INTERROGATING RELIGION AND POLITICS

Chair: Dr. Mustapha Kamal Pasha, American University
Dr. Asma Barlas, Ithaca College Islam and (Mis) Representation
Dr. Tayyab Mahmud, Cleveland State University Postcolonial Anxieties and Designs of the State: Official Islam and Its Discontents
Dr. Paula Newberg, United Nations Foundation Ideology and Rights
Dr. Saeed Shafiqat, Quaid-i-Azam Chair, Columbia University Religious Groups and Politics in Pakistan

Panel II IDEOLOGY, CULTURAL POLITICS AND DEVELOPMENT

Dr. Syed Bashir Hussain, University of Wisconsin Ideology and Praxis of Islamic Economics: The Case of Pakistan
Dr. Manzur Ejaz, The News Islamization, the University and Political Distemper in Pakistan
Dr. Anita Weiss, University of Oregon Religion, Women and Empowerment
Dr. Agha Khalid Saeed, University of California-Berkeley Mari Bukl dehwich Choor nee'n: Morphology of Cultural Politics in Pakistan
Keynote Address: Dr. Riffat Hassan, University of Louisville

Panel III PAKISTAN AND ISLAM: THE WIDER SETTING

Dr. Akbar S. Ahmed, Ibn Khaldun Chair, American University Ethnicity and Islam in Regional and Global Perspective
Dr. Raju G. C. Thomas, Marquette University Religion, Nation, and the State
Dr. Aurangzeb Syed, Northern Michigan University The Vortex of Identities: Kashmir, Islam and Nationalism
Dr. Stephen P. Cohen, Senior Fellow, Brookings Institution The Military and Islam: Regional Implications

The American Council for the Study of Islamic Studies sponsored a special session—March 4th 2002.

Islam, 9/11, and U.S. National Security.

Papers include:

The Roots of Terrorism—Akbar Ahmed, American University

Assessment of U.S. Responses to Terrorism—Hafeez Malik, Villanova University

Muslim Responses to "America's New War" - Asma Afsaruddin, Notre Dame University & Theodore Wright, SUNY Albany.

Assessment of Muslim Responses to Terrorism—Farid Esack, The College of William and Mary.

U.S. Foreign Policy and National Security—Mumtaz Ahmed, Hampton University & Ali Mazrui, Binghamton University (Discussant)

Islam in South Asia" - Talks held at The University of California, Berkeley

Religious Rituals and Political Views Among Shia Muslim Communities of South Asia. David Pinault (Santa Clara University) February 13th, 2002.

Defining Place and People in Afghanistan. Nigel Allan (UC Davis) February 20, 2002.

Varieties of Islam in the Region. Barbara Metcalf (UC Davis) February 27th, 2002.

Mystical Ascent and Political Ascendancy: Sufism, Sainthood and the Mughal Bid for Power. Scott Kugle (Swarthmore College) Thursday, March 14th 2002.

Music in Indo-Persian Culture: The Mughal Court and the Bijapur Sultanate. Françoise 'Nalini' Delvoye (Ecole Pratique des Hautes Etudes, Paris) Thursday, May 2, 2002.

Conference Report:

The center for South Asia Studies—U.C. Berkeley (cont.)

(Purnima Mankekar, Stanford University)

Panel Chair: Akhil Gupta, Stanford University

Discussant: Raka Ray, UC Berkeley

XI. The Afterlife of the Mahabharata

The Monstrous Feminine: Raksisis and Other Others The Archaic Mother of Bhasa's Madhyamavyayoga (Sally J. Goldman, UC Berkeley)

Human Dignity in the Kali Yuga: Two Karna Narratives (Aditya Adarkar, Montclair State University)

"The Real, the Smouldering Question": Dharmavir Bharati's Conversations with Vyasa (Simona Sawhney, University of Illinois, Urbana-Champaign)

Panel Chair and Discussant: Alf Hildebeitel, George Washington University

Association for Asian Studies Annual Meeting
April 4th-7th - Marriott Wardman Park Hotel, Washington, DC
List of Pakistan Studies related panels.

Session 8. Civil Society Unbridled? The Empowerment of Civil Society under the Military Regime in Pakistan Today

Civil Society and Development Discourse under the Musharraf Regime, *Robert Nichols*

Democracy and Non-Governmental Organizations: Lessons from Pakistan, *Christopher Candland*

Struggling for a Political Voice: Women Contesting the System in Pakistan, *Anita M. Weiss and Farzana Bari*

Session 29. Hindu Na, Nahin Musulman: Shared Idioms of Piety and Sanctity

Dissonant Memories: Recontextualising the Sikh Past in *Dhadi* Memory Delivery, *Michael Nijhawan*

Alternative Imaginings: Shared Piety in Panjabi Popular Narrative, c. 1850–1900, *Farina Mir*

A House of Miracles for One and All: Sufi Shrines, Islamic Identity, and the Synthesis of (Sub-)Cultures in India Today, *Kelly L. Pemberton*

Session 50. Shared Spiritualities of South Asia

Sufism in Tamil-Speaking South Asia: Evidence for Hindu-Muslim Shared Spirituality? *Susan Schomburg*

Defying Binary Categories: A Gujarati Religious Community, *Shafique N. Virani*

Light, Light-bearer, and the Enlightened Word: Shared Spiritual Symbolism of ‘Mahapanth’ and Nizari Ismaili Communities of Gujarat, *Neelima Shukla-Bhatt*

South Asian Shia Majalis: Articulating Alterity through Invoking Outside Authorities, *S. Akbar Hyder* Dis-
cussant: Gail Minault

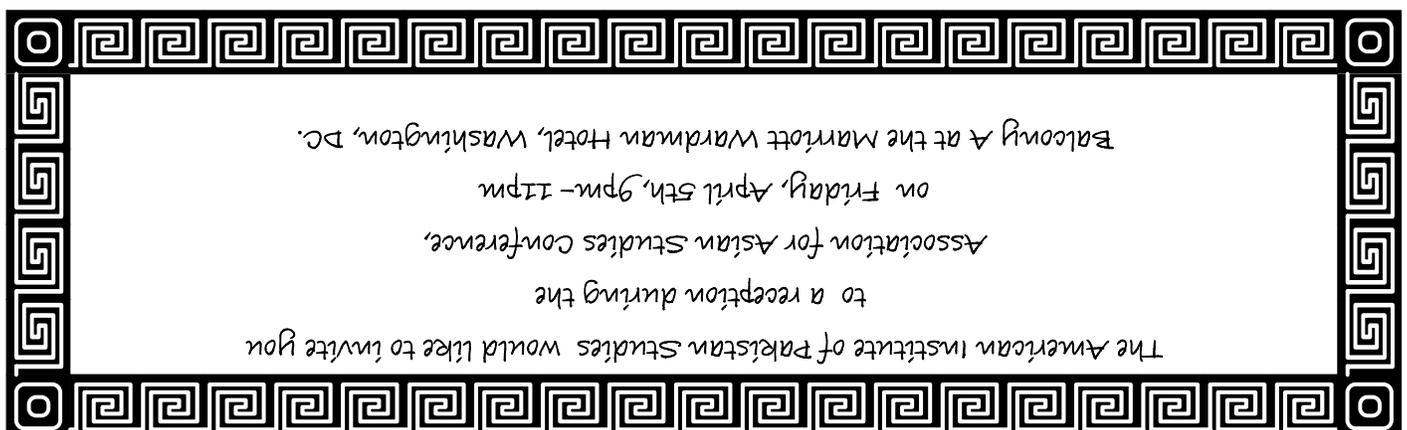
Session III. Transitions and Translations: Carrying Textuality and Meaning through Time, Language and Place in South Asian Fiction and Criticism

Quratullain Hyder’s *River of Fire*: The Urdu Novel, the English Novel, the Audience and the Critics, *Laurel Steele*

When a Critical Conversation Is Interrupted: Ghalib and His Commentators, *Frances W. Pritchett*

Translating Jibanananda Das’ Fiction: Reconstructions and Confusions, *Abhijeet Paul*

Were the Smells Strong; the Colors Intense? Exploring the Poetics of Place in English, Hindu and Urdu Fiction, *Daisy Rockwell*



2003-2004 Program

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

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

The Academic Program:

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

The experience and language skills gained by living with a Pakistani family complements the instruction in the classroom.

Furthermore, the program arranges interesting and enjoyable field trips within Pakistan to increase knowledge and understanding of Pakistani culture and society.

Eligibility:

All applicants must be citizens or permanent residents of the United States.

Most BULPIP students will have completed at least two years of Urdu and/or Hindi, or the equivalent, have a good knowledge of the Urdu script and be prepared to

enter an advanced course. In the 2002-2003 program, we intend as well to accept intermediate level students who have had one year of Urdu and/or Hindi and who intend to take an intensive summer course including Urdu script before arriving in Pakistan.

Cost:

All participants must pay a \$50 non-refundable application fee due with the application. Participants must pay all fees and expenses in the U.S. prior to departure for Pakistan.

One semester	\$ 9,000
Academic year 2003-2004	\$15,000

Fees include:

- Tuition and all educational fees and expenses in Pakistan.
- Health insurance.
- Maintenance allowance sufficient for housing, meals, books, incidental expenses.
- Temporary lodging upon arrival and before departure.
- Field trips within Pakistan.

Fees do NOT include international travel to and from Lahore.

Fellowships:

There may be a possibility of partial fellowship support. Please indicate your application for these funds as indicated on the BULPIP application form. The American Institute for Pakistan Studies (AIPS), Fulbright, the Social Science Research Council (SSRC) and other fellowship holders are welcome to participate in BULPIP. Please ask your funding organization directly about potential support. FLAS granting National Resource Centers may also use their awards to support graduate students on BULPIP.

Berkeley

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Program

In

Pakistan

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

AIPS Sponsored Funding and Opportunities in Pakistan for Scholars.

The American Institute of Pakistan Studies offers two types of Fellowships:

AIPS Post-Doctoral Fellowships: Two or more two- to nine- month fellowships awarded to post doctoral scholars. Awards include travel expenses (up to \$2,500) and a \$3,550 per month stipend. Topics should contribute to scholarship in Pakistan Studies. *Subject to Funding.* US citizenship required. Application Deadline: February 1, 2003.

AIPS Pre-Doctoral Fellowships: Four or more four- to nine- month fellowships awarded to pre-doctoral students (ABD). Awards include travel expenses (up to \$2,500) and a \$2,750 per month stipend. Topics should contribute to the completion of a dissertation on a topic related to Pakistan Studies. *Subject to funding.* US citizenship required. Application Deadline: February 1, 2003.

Scholar-in-Residence Program

Senior scholars with a specialization in one or another aspect of Pakistan Studies are invited to apply to this new program, which the Institute has recently been able to establish with the assistance of the U.S. Department of Education's Title VI Overseas Research Centers Program. Awards under this program may be from one to three months and are designed to enable senior faculty members to spend time in Islamabad without the need to develop a specific research project. While in residence they are expected to contribute to the life of the Center by hosting an occasional reception, giving a lecture or seminar, and assisting in the development of the library and information on research resources in Pakistan. The award carries a monthly stipend and an allowance for international travel. There are also funds for a research assistant.

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

Editorial Office: Department of Languages and Cultures of Asia, University of Wisconsin, 1220 Linden Drive, Madison, WI 53706, USA. FAX: 608/265-4918 or 608/265-3538.

Email: mumemon@facstaff.wisc.edu

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 LaPorte (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 eight 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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- ◆ Indiana University
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Table of Contents

Context for Development of Pakistan Studies —M. Patterson	page 1-3
Pakistan Studies post- 9/11 —Brian Spooner –President of AIPS	page 1 and 4
In Memoriam: Agha Shahid Ali 1949-2001 - Ellen B. Voigt	page 5
Heartbreak as Craft—Rehan H. Ansari.....	page 6
The Floating Post-Office - Poem by Agha Shahid Ali	page 7
Research Reports: Writing Deoband—by. Najeeb Jan.....	page 8-9
Events: Indo-Center of Art & Culture.....	pages 10-11
Events: Westwood Gallery—Pakistan: Women of Sindh: Photography.....	page 12
Conference Report from The Center for South Asia Studies—U.C. Berkeley & Conference Listings.....	page 13 and 18
Book Reviews	page 14-16
Recent Publications by Oxford University Press, Karachi.....	page 17
Annual of Urdu Studies—Spring 2002 table of contents.....	page 17
Talking about Pakistan: Listings of Talks & Sessions held on Pakistan Related Topics	page 18
Selected Titles of Papers on Pakistan: Association for Asian Studies Annual Meeting.....	page 19
Information about BULPIP.....	page 20
Conference Dates & Deadlines.....	page 21
AIPS Information; Fellowships, Scholar-in-Residence & List of Member Institutions.....	page 22- 23

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