

PAKISTAN STUDIES IN THE AGE OF GLOBALIZATION

AIPS News

[This text is adapted from a talk given at the inaugural reception of the new AIPS Islamabad Center on January 4, 2001. A longer version is being prepared for electronic publication. Please send comments to the author at spooner@sas.upenn.edu.]

On behalf of all our member institutions and others who support the American Institute of Pakistan Studies and its programs--welcome to the new AIPS Islamabad Center!

The opening of this Center is an important milestone in the history of the dialogue between American and Pakistani scholars in both the humanities and the social sciences. It is also a landmark in the history of the Institute, which was founded in order to promote that dialogue. The Institute was founded in 1973, very close to the date of the launching of Pakistan Studies in Pakistan in the founding of the National Institute of Pakistan Studies on the Quaid-i-Azam campus in Islamabad.

The dialogue has focused primarily on the political and social history of Pakistan and its role in regional and international affairs. Pakistan holds unique interest in this regard: it was the first new country to be formed in the modern world—the post-colonial and post World War II world. It is interesting to compare the experience of Pakistan with the other new countries that were established in the following thirty years or so. Like most of them, the new state was established by peaceful agreement between representative local and foreign interests, but caused upheaval in the local population. (In some cases, and

Pakistan's in particular, this upheaval was catastrophic.) It was established with a political system that was alien to its pre-colonial heritage. And it was founded to serve the needs of a community that was defined in terms of religious affiliation. Pakistan's history so far is the story of the working out of the tensions that were inherent in these conditions of its foundation.

We might have expected that Pakistan would therefore be a popular subject among specialists in the comparative study of new states, and from a wide range of disciplinary points of view. Paradoxically, however, Pakistan Studies has been a small and isolated academic field, slow to develop, and pursued in ways that have overlapped little with larger interests in modern history and social science. It is my fervent hope that the opening of this Center, itself overdue, will help to open up the academic dialogue, and by extension the public dialogue, on Pakistan to the greater participation and disciplinary range which it deserves. Now, especially, compared to 1973 (let alone 1947) the time is ripe for new academic initiatives. Pakistan has evolved as an academic subject. The formulation and organization of Pakistan Studies, as an academic field, have developed in new directions. The omens are good. Let me explain why.

Over the past decade it has gradually become apparent that we are living in an age that is characterized by globalization. There is no single accepted definition of this process, although the word has been in our vocabulary for forty years. Our initial

In the last issue I reported on the opening of the new AIPS Islamabad Center. The longest item in this issue is a write up of my address at the inaugural reception. It is designed as an optimistic contribution to the debate on the nature of our field and how it is changing. Please join in. We would be happy to print your letters on this or other topics in a future issue.

Since the reception in January the Director, Nadeem Akbar, and his staff have worked hard to complete the furnishing of the Center. Apart from necessities such as air conditioning, two computers with internet connections have been installed for the use of fellows and other academic visitors. The bookshelves are beginning to fill up. The space is already being well used. There has been a steady increase in the number of local and foreign visitors using the Center both for informal meetings and private study. Visitors so far have included Dr. Elena Bashir (AIPS Trustee for U. Chicago), Professor Carl Ernst (AIPS Executive Committee member), Dr. Wilma

efforts to make sense of it have understandably focused so far on economic and political consequences. These are the most conspicuous, but the long-term significance is deeper and more comprehensive. Globalization has been building for several decades, and may have been inevitable. It is already palpable in relatively conservative sectors of our lives, such as the academic curriculum, and our formulation of research problems. It affects the year-to-year planning of institutions like AIPS, because of changes in the priorities of funding agencies, as well as individual academic careers. Unlike other types of social and cultural change over the past generation, globalization (as the term itself implies) is essentially global, and is therefore as visible in the national culture of countries like Pakistan as much as any in OECD. Pakistan Studies is a form of cultural and intellectual dialogue between the West and Pakistan. This dialogue when it began was bilateral. In the age of globalization it has been subsumed into the larger global dialogue. What are the implications of this change?

Institutional Development

As a field of academic specializa-

tion Pakistan Studies has been hindered in its development by a number of difficulties. The focused interdisciplinary study of particular other parts of the modern world developed originally out of classical studies in the Western curriculum. It has been characterized as Orientalism—a term whose meaning was transformed overnight in 1978 (for better or for worse) by Edward Said’s publication of the same name. This type of academic endeavor had a philological or textual base and did not begin to grow out of that tradition until well into the 19th century. By then the excitement of geographical discovery and the race to bring the whole world into the purview of knowledge, tempered by the exigencies of the colonialism, led to systematic efforts to describe and document local conditions and render them intelligible.

Universities were slow to legitimize these new studies. Although positions in anthropology began to be established in the 1880s, the subject (unlike its sister social sciences) was still understood largely in terms of the study of origins and not applied to literate societies. It was not until shortly before World War II that explicitly modern studies of non-Western literate societies began to be established. It was to take another twenty years before these programs took off under the heading of “area studies.”

Funding agencies and academic programs (influenced by the already existing framework of foreign policy) easily classified and compartmentalized the world into regions that were each assumed to have a sufficient degree of internal cultural homogeneity to be treated as a unit for purposes of curriculum development and research. This plural field of area studies was built on the textual or classical study of the civilizations of the Middle East, South Asia, and the Far East. However, despite the shared cultural heritage (which could after all be found between almost any two neighboring countries) recent historical experience often made it very difficult to combine their modern study. **Scholars tend to identify with the people they study and commonly pick up local prejudices against neighboring countries.** So, in East Asia Chinese Studies and Japanese Studies have often proved difficult to manage within a single program, and the struggle between them for resources has left Korean Studies in the cold. For similar reasons it is not surprising that South Asian Studies programs have generally been focused on India to the disadvantage, if not the exclusion, of Pakistan. (The other large South Asian country, Bangladesh, receives even less attention, and Nepal and Sri Lanka, because of their much smaller size, are rarely planned into any program.)

This situation has been exacerbated since the 1960s by more bureaucratic considerations. Because of the obvious

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link between research visas, research permission and country-to-country diplomatic relations, as the numbers of overseas projects grew in the 1960s organizations began to be formed for the purpose of interacting with particular governments in relation to the needs of scholars in particular countries. While the U.S. and the U.K have been most active in the creation of these centers, France, Italy, Germany and Japan have pursued similar strategies. The American School of Classical Research was established in Athens in 1881, the American Academy in Rome in 1894, and the American School of Oriental Research in Jerusalem in 1900 – all, in accordance with the interests of the time, concerned primarily with archaeological excavation. A new series of such centers began to appear after WWII, starting with the American Research Center in Egypt in 1948. The speed picked up a decade or so later with the American Institute of Indian Studies in 1960, the American Research Institute in Turkey in 1964, the American Institute of Iranian Studies in 1967, and the American Institute of Pakistan Studies in 1973, followed by similar organizations for Yemen, Tunisia, Cyprus, Bangladesh, Sri Lanka and West Africa. To begin with each of these organizations focused on services for scholars from the home country in the host country, and although the services were generally available for all disciplines funding opportunities tended to favor the social sciences. A significant advantage was that people from different disciplines had opportunities to meet in the host country and were more likely to become familiar with the full range of current research that might be relevant to their own. As a result **inter-disciplinary country-oriented scholarly communities began to appear.** But there were

also disadvantages. Each of these country-oriented communities tended to be insulated from what was going on in neighboring countries. In the case of India this was intellectually unfortunate. In the case of Pakistan the problems were more serious: **the scholarly community that developed out of the study of Pakistan lacked critical mass.** The situation was of course even more serious for smaller countries like Sri Lanka or Yemen.

Although Pakistan studies as a field of study in the U.S. initially benefited greatly from the foundation of AIPS in 1973, for a while it suffered from the segregation built into the system that isolated it from what was going on in neighboring countries. There are many examples of work produced in Indian Studies that are often read by people with no special interest in India, with the result that India has become better known internationally. But work of comparable quality in Pakistan Studies has only in very rare cases made it to a larger readership (Barth's Political Leadership among the Swat Pathans, 1959, comes to mind). Pakistan has therefore become less well known and suffered more adverse stereotyping by the same mechanism. Although the literature on Pakistan and related topics (such as the same territory in earlier periods, or South Asian Muslims in general) that has accumulated over the past fifty years is rich and detailed, it is deficient in one major respect. It does not adequately relate Pakistan to a larger context, or to other fields.

Starting in the 1970s political horizons began to open up and academic relations became more interactive. The change was slow at first. But by the time of the formal demise of the Soviet Union in 1989 international relations were being reconfigured, and we were working with very different implicit understandings of what is involved in overseas research. These understandings have become explicit over the past

decade. Now it is taken for granted that the movement of scholars between, say, the U.S. and Pakistan should be two-way, and foreign scholars should where feasible work through local institutions and participate in local scholarly communities, if not actually conduct their research collaboratively. However, we have not yet arrived at the point where American Studies is so well established in Pakistan as Pakistan Studies in America, so that the results of each could be discussed and negotiated reciprocally and transculturally among specialists. However, with the advance of globalization such a dialogue begins to seem closer.

Individual Careers

So much for the institutional dimension of this process. Although institutions have their own momentum, they do not exist without the individuals that work them. Individuals are influenced by considerations of their own careers. It would be interesting to document the beginnings of the scholarly careers of Pakistanists over the past generation to see what brought them into the field. I would expect to find that most opted to specialize in Pakistan out of an initial larger focus on South Asia. There are a few who chose Pakistan out of a larger interest in Islam. **I would expect that entries into the field of Pakistan Studies will now become more diverse.**

Let me offer my own story as an example. I moved first from classical to modern studies, then from languages to social science, and from the Middle East to a specialization in one country, Iran. Later, now nearly twenty years ago, my linguistic background led me to define my area of interest in terms of the history of literacy in the Persian language, and the heritage of that history in modern vernacular cultures. Persian was the language of administration, belles lettres and elite communication – the koine – at various times over the past millennium as far east as the cities of the Takla Makan basin of Xinjiang, as far west as the Balkans, and

Cont' on page 4

PAKISTAN STUDIES IN

from the cities of Central Asia to the southern fringes of the Mughal Empire in peninsular India. The center of this vast area is Pakistan. It is for that reason that building on a peripheral acquaintance beginning as far back as 1963 I moved in the mid 1980s to Pakistan as a central research focus. Let me then now summarize what seem to me from this perspective to be the significant factors in Pakistan's current geo-historical situation.

Regional and Global History

Pakistan emerged in 1947 not as a homeland for South Asian Muslims. But undivided India before that date had been nested in a large complex of historical networks, and Pakistan like India inherited all of them. But for various reasons since 1947 some of them were emphasized at the expense of others, and as a consequence of international developments some were lost.

Pakistan represented the territorial center of the successor states of the Mughal Empire, which at its zenith reached from the Central Asian steppe to southern peninsular India. But more significant than this politico-historical context was the cultural context of Persian literacy. And the *demesne* of the Persian koine was of course nested in the larger universe of Islamic-Arabic cultural literacy, which extends to the Philippines and to Morocco, as well as south into Africa. Literacy constitutes a framework of cultural organization. It provides a medium for the flow of ideas. Although the literacy rate was historically much lower even than it is now, literacy created a professional and social class that was represented in all the cities of a vast culturally diverse region. Documents circulated within this region. The region owed its character to the use of Islamic law and to Muslim governments, although it was differentiated by political interests. It included both Shi'a and Sunni. This geo-historical context of Pakistan's location has received little attention, be-

cause in 1947 the colonial aspects of Pakistan's heritage were more influential than the pre-colonial factors.

This distinction between pre- and post-colonial is important. The more limited colonial context and the associated political interests led to the substitution of Urdu for Persian for official business as early as 1837. Persian as a result receded into the cultural background, with a role similar to that of Latin in the Christian West. Finally within two decades of independence (like Greek and Latin in the West at the same time) it finally lost any special status in the school curriculum. Nevertheless, its presence in the modern languages of the region (as is the case of course with Latin and Greek in modern Western languages) is still palpable. But since it is the national language of Iran, for political reasons its cultural importance in the other countries of the region is suppressed. Moreover, the international pretensions of the larger state, Iran, compromise its status even in the two other countries where it serves as national or official language, Afghanistan and Tajikistan, and even more so in other countries such as Uzbekistan where it is an important minority language.

The Problem of Nationhood

Nations are set on a course of development in their founding moments: the U.S. by the American Revolution, France by the French Revolution; since 1989 Russia has been groping for its pre-Soviet roots in the Orthodox Church. England has recently been through a comparable though less severe period of cultural uncertainty following the dissolution of the empire which had been so important in the formation of its modern identity. Pakistan's founding moment defined it in Islamic terms, but in relation to India rather than more general historical relationships. Although (like Israel a year later, in 1948) it was founded as a secular state for a particular religious

community, its political history has tested that founding definition. Like Israel its territorial definition led inevitably to one of the world's major population movements, and the immigrant population has constituted a major force in its political history. The comparison with Israel soon becomes dysfunctional because Israel's founding definition unlike Pakistan's was overtly ethnic. But Pakistan's political weakness arises from the founding assumption that South Asian Muslims were in some way comparable to a nation, and that Pakistan therefore would be for them the nation-state they were entitled to. This assumption arose from the colonial heritage—nation is a Western political idea (though since the end of colonialism largely assumed to be universally valid). In Pakistan's non-colonial heritage nation-state resembles an oxymoron: nation is not an Islamic concept. Whereas Israel cannot remove the ethnic factor from its founding definition without fundamentally changing its nature, Pakistan does not need to define itself as a nation. It was founded in an era when being a nation was the only justification for having a state. This subconscious Western-cultural political philosophy has led to the global emergence in the second half of the 20th century of "minority politics." As a result national identities now compete with the other types of identity.

Pakistan as a Model

If we can consider the Islamic context alone, suppressing for a moment the customary expectations of "national" development, Pakistan's political and other socio-cultural problems take on a different color. No longer a problematic nation, Pakistan comes into focus as an exemplar of the post-nation state, a political unit with boundaries based (like most others) on a variety of historical rationalizations, containing diverse culturally related ethno-linguistic communities—a model for

AGE OF GLOBALIZATION

the modern world. Baluch, Muhajirs, Punjabis, Pushtuns, Sindhis and others are even less likely to merge their identities than are English, Scots, Welsh and the various recent immigrants to the United Kingdom. But Pakistan is as important and useful a political idea for the former as British is for the latter. If the comparison with the U.K. smacks of post-colonialism, America with the diversity generated by its large recent immigrant communities provides a comparable example. It is not difficult to find other examples in different parts of the world. Although their particular political histories and current problems may be so different as to be barely comparable, they typify in different degrees the local political problems of the modern world. Further, just as Pakistan was the first new postcolonial state in the Eastern Hemisphere, it is further advanced in the experience of dealing with these problems than those that have followed it from foundation points in the 50s, 60s, and 70s. Pakistan is a model.

The Promise of Globalization

In the course of Pakistan's brief history the constellation of international relations has undergone a major transformation. At the same time the outlook for the individual scholar interested in the Pakistani situation has also changed, as has the field of Pakistan Studies and the way that this type of academic field is conceived. These changes have all become recognized over the past decade, which is the decade in which the discourse of globalization has emerged.

The Oxford English Dictionary cites word "globalization" as appearing first in 1961. If the phenomenon that we now recognize as such is in fact qualitatively different from the (almost) global spread of Buddhism, Christianity, and Islam at earlier periods, or the expansion of trade networks, empires, war arenas more recently, I do not think it can be said to have become tangible until late in the past century. It is not just the "global village" that constructs globalization, not

simply the spread of commodities and ideas and ways of doing things. Globalization is the effect of something that is newer than that, although it has been building gradually since the Industrial Revolution.

Globalization is the receding of the distance factor from human relations. This process is the result of technology. Telephone, wireless and air travel foreshadowed it. But only in the past decade, with the accelerated progress of digitization in wireless telephony and the internet, has it approached consummation.

The significance of globalization for Pakistan, and by extension Pakistan Studies—for individual states, the academic activities that relate to them and the scholarly careers they generate—is that the space or distance dimension no longer either defines or even hierarchizes their identities, their opportunities and their relationships in anything like the degree to which we are accustomed.

We always knew that American society was not spatially delimited by the geographical boundaries of the United States. But when we study Pakistan we assume that it is all inside the boundaries of Pakistani territory. The artificiality of this restricted definition is fast becoming too obvious for it to be tenable. It is no longer feasible to separate diasporas from communities of origin. Cultures and societies can no longer be conceived as bounded. Even totalitarian governments are obliged to negotiate with their citizenry. Political movements, like commercial projects, can no longer be spatially confined, whether positive like democracy or dotcoms, or negative like terrorism or drug dealing.

The nature of globalization is best illustrated by examples of change in relationships of power. The most significant point of the loss of the distance factor is that it equalizes. Globalization is not Americanization. Nor is it cultural homogenization. It simply negates as a factor of social differentiation, the distance factor.

Although it has not received very much attention in the literature on power that has developed over the past twenty years, distance is a primary factor in any situation of unequal power. This is as true in small tribal societies as it was in the colonial period and later during the Cold War. The ability to escape negates any power differential. Terrorism was one of the earliest indicators of globalization, because it strikes not only anonymously but in unpredictable locations. It will probably continue to be one of globalization's most important negative consequences. Resistance of some kind, like suffering, is a component of all processes of evolutionary change. The interconnectedness of situations in Bosnia, Chechnya, Kashmir, Tajikistan, Hezbollah, Hamas, and among the Taliban, and the Uyghurs, and so on illustrates the globalization of resistance. On the other hand, recently the rule of law has been extended beyond national boundaries and the limitation of national legal systems. First Pinochet, then the World Trade Building in New York, then Khobar, now Milosevic have all become examples of the incipient globalization of the rule of law.

In 2001 Pakistan Studies is not the same endeavor that it was when the American Institute of Pakistan Studies and the National Institute of Pakistan Studies were founded over a quarter of a century ago. The home curriculum has changed, the academic project has changed, Pakistanists have different objectives, Pakistan's image in the world and its significance in international relations has changed. Most importantly the nature of the trans-cultural dialogue between Pakistani and non-Pakistani scholars on Pakistan as a subject in world history is being recontextualized. I look forward to a period of close collaboration between our two institutes in association with the Council on Social Sciences in which I hope this Center will play an important role.

Brian Spooner

**ANNUAL MEETINGS OF TRUSTEES
AND EXECUTIVE COMMITTEE
OF THE AMERICAN INSTITUTE OF PAKISTAN STUDIES
Summary of Minutes**

On March 23, 2001, the American Institute of Pakistan Studies held separate Executive Committee and Board of Trustee meetings in Chicago in conjunction with the Annual Meeting of the Association for Asian Studies. As President, Dr. Brian Spooner, chaired both meetings. The agenda for both meetings was the same. A synopsis of both meetings follows.

Dr. Spooner briefed committee members on AIPS operations in Pakistan. The AIPS Center is up and running in its new location. The first AIPS Scholar-in-Residence is Professor Michael Meister (Department of the History of Art, University of Pennsylvania)) and in addition to attending a conference on Hindu Temples, will be working with Nadeem Akbar, the Center Director, on publicizing the Center. Both the Executive Committee and the Board discussed ways and means of identifying future Scholars-in-Residence.

The discussion of Fellowship awards was led by Dr. Hans Hock (Chair, Fellowship Selection Committee), with points being made by Drs. Rich Barnett and Steve Poulos (Members of the Fellowship Committee). Dr. Hock presented a rank-ordered list of applicants (based on customary criteria) which was approved by the board.

Dr. Wilma Heston, Treasurer, AIPS, gave the Treasurer's Report. She indicated that AIPS will have to provide some of its fellowship awards in Pakistani Rupees.

Dr. Spooner announced that in order to signal the increase in collaboration between AIPS and the Berkeley Urdu Language Program in Pakistan (BULPIP) they would hold a joint reception, following the Board of Trustees meeting. This reception is being held to encourage interaction with AIPS officers and Board Members and scholars of Urdu that do not have direct ties with either AIPS or BULPIP.

Under Old Business, the potential membership of the North Carolina Consortium for the Study of South Asia was discussed. The Board approved a motion by Dr. Hock that called for a new membership category for the Consortium with an accompanying increase in membership fee.

Under New Business, Dr. Spooner led a discussion of various ways to develop and expand the AIPS website. Following the discussion, he appointed Dr. Mark Kenoyer (as Chair), Dr. Fran Pritchett, Keith Snodgrass and himself (Dr. Spooner) as a committee to develop the design for the website.

Since the terms of the Secretary, and one At-Large member of the executive committee come to an end in September, a nominating committee was appointed to prepare for the election. Drs. Gail Minault (chair), Craig Baxter and Steve Poulos agreed to serve and were confirmed by the Board. The meeting began at 5pm and adjourned at 8pm.

AIPS NEWS

(Cont' from page 1)

Heston (AIPS Treasurer), Robert Rozehnal (pre-doctoral fellow), Drs. Randall Law, Carla Petievich, John Walbridge (post-doctoral fellows), Drs. Abdur Rehman, Rasul bakhsh Rais, Farzana Bari, Anwar Siddiqui, Tariq Rehman (former Pakistan Lecture Series fellows), Drs. Tahir Hijazi (Mhd Ali Jinnah Univ.), Dr A. H. Dani (QAU), Aslam Junjua. We have also been happy to welcome Fulbright fellows to our Center. The Center also offers services to beneficiaries of the Multi-country Fellowship Program of the Council of American Overseas Research Centers (CAORC). Altogether the Center has already become an attractive venue for academic meeting and inte action in Islamabad and more than justified the e forts that led to its establishment. This success has been recognized in meetings with local organizations directed at the possibility of developing formal relationships with the AIPS Center. These have included the Asia Foundation, the Center for the Study of Asian Civilizations, and the Council on Social Sciences, each of which has proposed co hosting academic seminars and conferences. Similar suggestions have come from other quarters, and the idea will be considered by the Institute's Trustees later this year.

Our first Scholar-in-Residence at the Center was Professor Michael Meister (History or Art, University of Pennsylvania), who spent the month of April in Islamabad. (The details of this new program are given on page 7 of this issue.) While he was there he presented a paper at a conference on the Indus Valley, gave a talk to the Asian Study Group, and hosted a reception at the center (April 20). His collaborator in the Salt Range Project, Dr. Abdur Rehman (Archaeology, Peshawar University), also spent a month in Islamabad and helped with the development of the Center library.

Our next Scholar-in-residence will be Professor Margaret Mills (Professor and Chair of the Department of Near Eastern Languages and Cultures, Ohio State University).

Readers may be interested in an indication of the variety of projects that the Institute supports. The following are examples of projects from the past year: "The Shape of Independence: States, Nations, and People in the Aftermath of the South Asian Partition" (Lucy Chester), "Islamic Legal Reasoning in Pakistani Family Law" (Jeff Redding), "Genealogies of Political and Cultural Islam: A Historical & Socio-Political Inquiry into Pakistan's Islamic Societies" (Najeeb Jan), "The Language of 'Women': Constructions of the Feminine in Indo-Muslim Poetry" (Dr. Carla Petievich), "The Formation of Cultural and Political Identities in a Disputed Territory: Refugees, Migrants, Violent Histories, and National Memory in

Azad Jammu and Kashmir" (Cabeiri Robinson), "Contextualizing Sufism: Chishti Sabiri Identity in Post-Colonial Pakistan" (Robert Rozehnal), "A Social and Intellectual History of Logic in Pakistan" (Dr. John Walbridge). A similarly diverse group is being processed for the coming year and will be reported in a future issue.

In the U.S. the main activity of the Institute since the last newsletter was the Annual Meeting of the Board of Trustees in conjunction with the annual meeting of the Association of Asian Studies in Chicago on March 23. It was preceded by a meeting of the Executive Committee of the Board. Twenty-three trustees attended, and heard reports from the President and the Treasurer dealing mainly with the new Islamabad Center, and from the Fellowship Committee on the results of this year's competition, all of which were approved by the Board. Subsequent discussion on the need to develop the Institute's website led to the appointment of a committee for this purpose composed of Dr. Mark Kenoyer (as Chair), Dr. Frances Pritchett, Keith Snodgrass and Dr. Brian Spooner. A nominating committee was formed to manage the election of a new Secretary and one Executive Committee Member later in the summer.

The Board meeting was followed by a reception that was hosted jointly by the Institute and the Berkeley Urdu Language Program in Pakistan (BULPIP) with the objective of encouraging interaction among AIPS trustees and members and scholars of Urdu and to bring these two overlapping communities into more direct relationship for the purpose of developing strategies to attract more students into this field which is the core of Pakistan Studies.

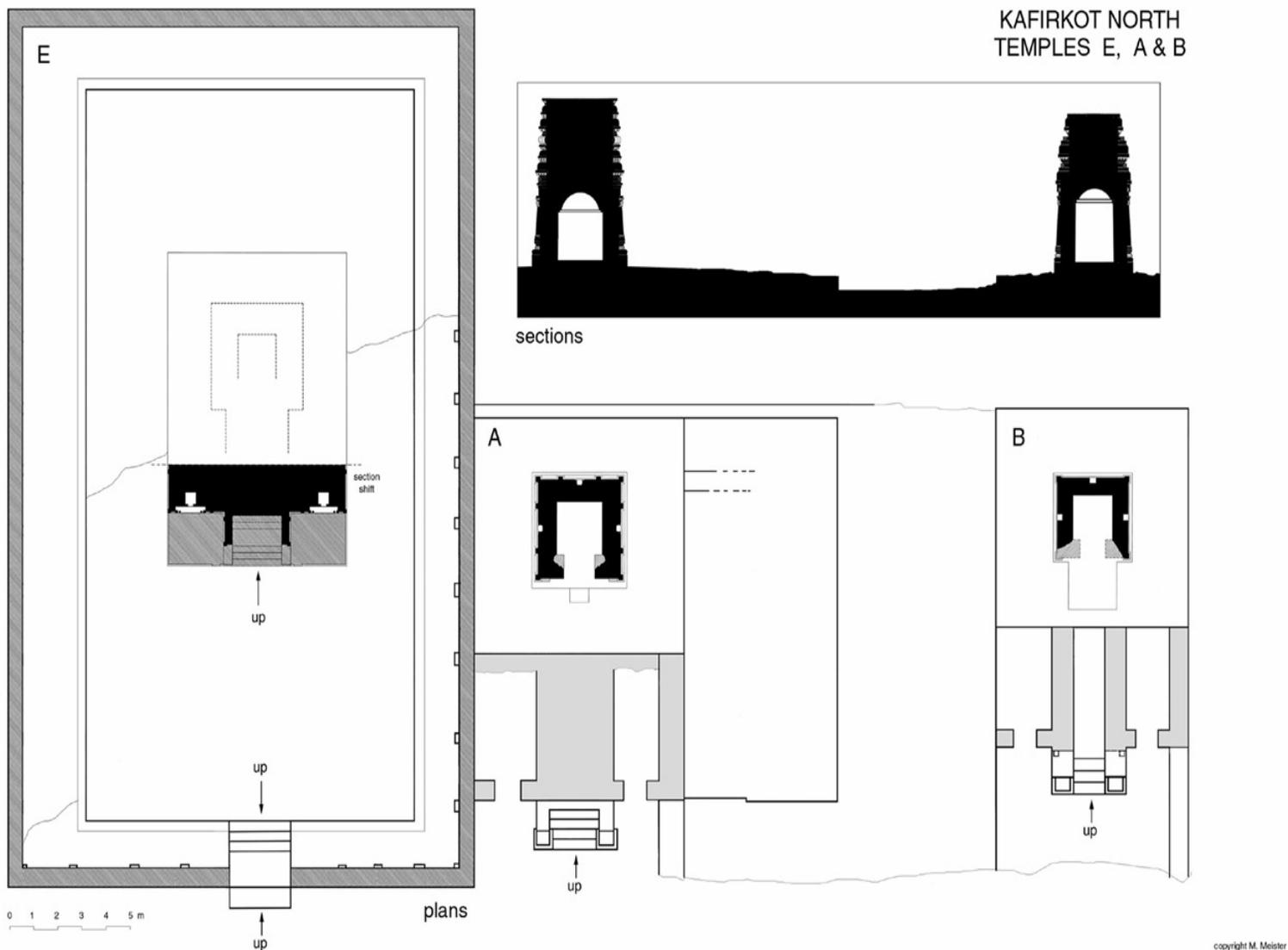
Finally, in the coming year we look forward to a number of visits in connection with the Columbia Conference in honor of C. M. Naim (September 28-30; see the announcement on page 12 in this issue) and the Madison South Asia Conference (October 18th- 21st; see page 17). So far Ahmed Rashid, author of the recent OUP book on the Taliban, and Dr. F. M. Malik, President of the National Language Authority, have accepted invitations. Both will offer lectures on other campuses also.

The next issue of PSN is planned for early October.

Brian Spooner
President.

Report from the first Scholar in Residence — Spring 2001

As inaugurating Scholar in Residence at the AIPS Islamabad Center in April 2001, **Professor Michael Meister** (Edmund J. and Louise W. Kahn Professor in the Department of the History of Art, University of Pennsylvania, Philadelphia) presented a paper at UNESCO's International Symposium on Indus Civilization: Dialogue Among Civilizations 2001. While in Islamabad, he also lectured for the Asia Studies Group and began the task of developing the Center's Research Library, with assistance from Dr. Abdur Rehman, who will continue working as a consultant. Both papers touched on new results of the on-going Salt Range Temple project and the excavations at north Kafirkot, plans of which are shown below.



RESEARCH REPORTS

Ralli Quilts: Current Tradition, Ancient Motifs

Ralli quilts, ever present in the culture of rural Sindh and surrounding areas, are known for their colorful designs. They are patterned with patchwork, appliqué and embroidery designs. I was immediately drawn to them when I first came to Pakistan in 1996. Curious, I asked many questions about the quilts and found they were well known. The few publications were good but only studied rallis as one of the many textile crafts of the area(1).

Rallis, I found, are made extensively in Sindh, Baluchistan, and Cholistan in southern Punjab and in the Indian states of Rajasthan and Gujarat bordering Sindh. Rallis are made by women of rural villages, nomadic tribes and settled towns. These areas are filled with hundreds of different groups and castes differentiated by religion and occupation. Most of the groups have a tradition of making rallis. The quilts are made by women usually for their own family. Special rallis are made for weddings, dowries, or as gifts to holy men. Occasionally, women will make rallis for sale. There are legends, folk songs and sayings about rallis.

The great variety of patterns in rallis is intriguing. What are the origins of these motifs? Starting from the historical culture of the area, one similarity is found in the geometric carvings of the desert tombs of Sindh and Baluchistan (covering about 400 years starting in the middle of the fifteenth century AD) and the patterns of the ralli quilts. Tomb carvings of mounted warriors show horse trappings decorated with common ralli motifs including checkerboards, triangles and chevrons(2). Going back farther are similarities between ralli designs and ancient painted pottery of the region. After examining the drawings of pottery fragments with several hundred modern rallis, I found dozens of similar designs. More than half of the designs first appeared in pottery from Mehrgarh, the oldest city, but similar designs appeared throughout the Indus Valley Civilization. Pottery from Pirak, a later city, with exceptionally detailed geometric designs is particularly close to some ralli motifs. The similar patterns can be categorized as being based on lines,

squares, triangles and concentric circles. The majority of the patterns are based on a geometric grid but there are also some patterns based on circles, stars and flowers.

These findings lead to more questions. Is there a possible connection between the ancient textiles and pottery of the region? Cotton fabric and dyes were available. It has been suggested that women painted the ancient pottery(3). Women in ancient cultures were also the producers of textiles(4). It would be understandable that they would use familiar cultural patterns in both mediums. One example of motifs used in different mediums is the famous trefoil (textile) design seen on the robe of the King-Priest of Mohenjo-daro. The trefoil is also used as a painted design on steatite beads of Harappa(5). Several cultural traditions have endured from ancient times to the present day. One example is the custom of women in Sindh and surrounding areas to wear white bangles up their arms. Could another surviving tradition be ralli making with the continued use of ancient motifs?

I am writing a book based on this research entitled Ralli: Traditional Quilts from the Indus Region. I would be very interested in your comments, email address: rilliquilt@aol.com

Thank you.

Tricia Stoddard

Footnote 1: Askari, Nasreen and Rosemary Crill, Colours of the Indus: Costume and Textiles of Pakistan, Merrell Holberton, London, 1997, 46-50 and Yacopino, Fellicia, Threadlines Pakistan, Ministry of Industries, Govt. of Pakistan, Karachi, 1977, 38-40.

Footnote 2: Bunting, Ethel-Jane, Sindhi Tombs and Textiles: The Persistence of Pattern, University of New Mexico Press, Albuquerque, 1980.

Footnote 3: Jarrige, Jean-Francois and Marielle Santoni, Fouilles De Pirak, Volume I: Texte, Publications de la Commission des Fouilles Archeologiques, Diffusion De Boccard, 1979, p. 393, and Marshall, Sir John, Mohenjo-Daro and the Indus Civilization, Probsthain, 1931, 334.

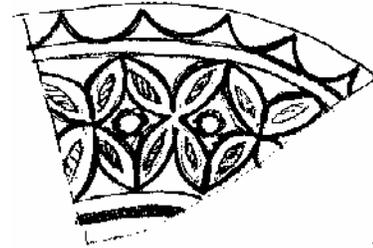
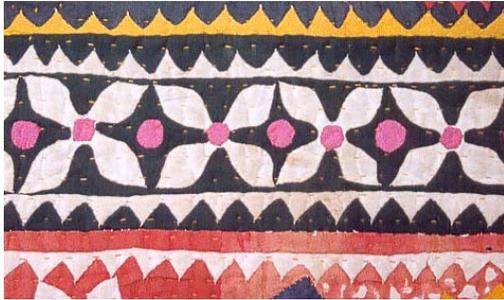
Footnote 4: Barber, Elizabeth W., Women's Work The First 20,000 years: Women, Cloth and Society in Early Times, W. W. Norton and Company, New York, 1994.

Footnote 5: Vats, Madho Sarup, Excavations at Harappa, Govt. of India Press, Delhi, 1940, Plate CXXXIII

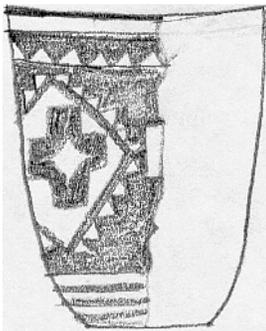
Footnote 6: Kenoyer, Jonathan M., Ancient Cities of the Indus Valley Civilization, Oxford University Press, Karachi, 1998, 144-146

Ralli Quilts: Current Tradition, Ancient Motifs –Illustrations

The concentric circles motif is common in Indus Valley Civilization pottery as an overall design and also as a border. The drawing below is a fragment of a bowl from Kot Diji (from *Pakistan Archaeology*, No. 5, 1968, Plate XV). Note the similarities with the ralli border in the fluted top edge, the concentric circle design and the placement of dots in the open space. The ralli, from Mirpurkhas, was described by the quilter as being “an old design.”



Another common border or outline in the ancient pottery and quilts is a row of triangles. This goblet from Mehrgarh, Third Period, has triangles as the outline for the lozenge block as well as the border around the top edge (from Jarrige, C., et al. (eds.), *Mehrgarh Field Reports 1974-1985 From Neolithic Times to the Indus Civilization*, Government of Sindh in Collaboration with the French Ministry of Foreign Affairs). The ralli also uses many rows of triangles for the borders and a single row as an outline for the center blocks.



Below are examples of ralli quilts with geometric patterns that are also found in the painted pottery of Pirak, an ancient city in what is now Baluchistan. (The corresponding pottery can be found in *Fouilles De Pirak, Volume II: Etude Architecturale et Figures* by Jean-Francois Enault, Paris, 1979, Figures 36, 49, 55 and 43.) The quilt in the upper left is from MirPurKhas, outside of Hyderabad and the others are from Matli, Badin in Sindh. The strong use of triangles and squares is seen in these examples.



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In the Margins of Independence. A Relief Worker in India and Pakistan 1942-1949. Richard Symonds. Karachi: OUP 2001. Price 15.00 USD.

The Origins and Early Development of Shi'a Islam. Syed Husain Mohammad Jafri. Karachi: OUP 2000. Price 20.00 USD.



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Book Reviews

Margast,

by Taj Muhammad Figar, published by the author. 2000. Price: \$10.00.

Khowar is the main language of Chitral District in the Northwest Frontier Province of Pakistan. In the Khowar-speaking community, poetry is a vital literary form, and many poets are actively composing and reciting their works. The author, Taj Muhammad Figar, has been writing poetry in Khowar, his native language, since 1979, but the idea of publishing them in book form developed gradually over the years. This book is a collection of some of his favorite poems, of several types; it is dedicated to the deceased Ghulam Umar, the founder of the Khowar cultural organization, the Anjuman-e-Taraqqi-e-Khowar, and a poet himself. The book includes sections of *hamd* 'praise of God', *naat* 'praise of the Prophet (PBUH)', *marsia* 'laments', *nazm* '(longer) poems on a continuous topic', *ghazal* 'lyrics', and a few songs. As are many creative literary works in smaller languages in Pakistan, especially poetry, this work has been self-published by the author. This is necessary because the small potential audiences for these works do not make publication through commercial houses practical. In spite of these problems, many creative writers persist and eventually do bring their work to publication. Taj Muhammad Figar is to be congratulated. An English translation of the beginning and of one poem are presented here to illustrate this vital literature. This poem was composed on the untimely death of Ghulam Umar, who was a close friend and relative of Taj Muhammad.

With you in it, this garden radiated beauty.

The oriole too sang here with its so sweet voice.

Where will I find you, even if I weep a thousand times.

My shirt front is soaked with tears when I remember you, o Umar.

My hope is finished - the world is faithless.

I was pain-free, you made me weep.

....

The nightingale has left us suddenly in the midst of its song.

I had no thought that the road of separation would be so long.

The world is faithless; I did not realize this.

I had no thought that your life would be so short.

The world will always cause you grief and deal your heart a hundred wounds.

Life is deception: neither it remains nor friend.

The book can be obtained by writing directly to the author, Mr. Taj Muhammad Figar, Village Zargarandeh, District and Tehsil Chitral, NWFP, Pakistan, or in the US to Elena Bashir, South Asian Languages and Civilizations, The University of Chicago.

Elena Bashir
University of Chicago

Muhammad Yunus, with Alan Jolis. *Banker to the Poor. The Autobiography of Muhammad Yunus, founder of the Grameen Bank.* Karachi: Oxford University Press, 2000. xviii, 313 pp. ISBN 0 19 579537 7. US \$20.00.

Despite much address from academics, economists, multilateral aid agencies, governments, and various other experts, why has the problem of extreme poverty failed to receive a truly acceptable solution, both conceptually and practically? Muhammad Yunus's autobiography begs this question, and does so by advocating an economic system that in fact elevates over 90% of its constituents above the poverty-line. The book very thoroughly explicates Yunus's system of micro-credit, in which the poor are loaned various monies at exceptionally low, albeit consistent, repayment increments with minimal interest. Through numerous case studies he demonstrates how micro-credit, and the "reconceptualization about humans" that must precede its practice, do in fact comprise a viable solution (xvii). While the majority of his data derive from the micro-credit Grameen Bank he founded in his native Bangladesh, Yunus also provides several examples of such institutions succeeding in numerous other areas, including Europe, Africa, Asia, and the Americas.

By appealing to ground-level, "worm's eye" perspectives of the poor, Yunus criticizes the institution of banking as only serving to maintain the status quo of a highly stratified economic society. He argues that the current institution of banking only frustrates the problem of poverty since it denies the destitute the capital which they require to improve their lives. According to Yunus, this is because the banking system requires collateral against which to guarantee its loans, and since the extremely poor have no such collateral, they are considered too risky. From his "worm's eye" perspective, though, Yunus explains that intangible and immaterial phenomena such as survivability, self-respect, entrepreneurship, desire for self-employment, and moral and ethical gratitude represent all the collateral which the poor need. The facts presented in the book support this explanation; the successes of the Grameen Bank are carefully detailed, and are due to the high accountability of the borrowers.

While the book is more of an explanation of the benefits of micro-credit, there is also an autobiographical component. In order to provide a background for the conception of his economic system, Yunus chronicles his life from his early childhood to his present status. During these narrative moments, Yunus provides rather thorough details of Bangladeshi life that might otherwise be found in more systematic ethnographic accounts. Religious ceremonies, various norms associated with *purdah* (the social practices related to the Koranic command to oversee women's modesty and purity), agricultural practices, and political movements are merely a few of the many Bangladeshi phenomena Yunus describes. Such description comes from many of his own perspectives: as a young boy growing up in Chittagong, as a graduate economics student in the United States, as a professor at Chittagong University, and as founder of the Grameen Bank.

Although the book has many strengths, one criticism relates to the acceptance of micro-credit by a Western-educated audience. While Yunus clearly anticipates and addresses counter-arguments to his theories, his attempts to debunk several "tired" theoretical solutions for global poverty seem a bit abbreviated. That is, if he wishes to convince an audience steeped in Western academic training that his methods are more effective than those of, for example, the World Bank, the book should have more detailed accounts of World Bank programs that have proven ineffective. Major developmental concepts such as skills training and wage-labor for the poor are attacked, however Yunus spends considerable time explaining why those concepts are inappropriate when he might more succinctly provide scenarios of when they have failed. Through a combination of these two methods, in my opinion, Yunus will more effectively sway a wider Western audience.

To conclude, Muhammad Yunus's book clearly demonstrates the effectiveness of micro-credit banking as a means of combating poverty, particularly extreme poverty. However Yunus explains that merely adopting such a system, without first reconceptualizing who the poor are and what they are capable of accomplishing, will only make matters worse. This is a book that geostrategists, global economists, social anthropologists, and anyone interested in the problem of extreme poverty would do well to read.

Matthew Johnson
University of Pennsylvania

The Origins and Early Development of Shi'a Islam

by Syed Husain Mohammad Jafri

Karachi: Oxford University Press, 2000. X, 332 pp., \$20.00.

Jafri, in his republished monograph, *The Origins and Early Development of Shi'a Islam*, presents a critical assessment of the earliest episodes in Islam's first and longest internal debate over succession. At each turn, Jafri seeks to "present the development of an Islamic ideal – that of a particular vision of religious leadership that first appeared after the Prophet's death – based on testimony of the historical sources" (x). Beginning with Muhammad's death and ending with the Imamate of Ja'far as-Sādiq (d. 148/765), early Islamic history poses as the backdrop for Jafri's analysis of the 'Alid Party's actions and attitudes towards the elections of the first Caliphs (the *Rāshidūn*) and the succeeding Umayyad and 'Abbāsīd rule. Historical rather than the often-utilized heresiographic texts constitute the primary sources for this study, reconstructing 'Alī's initial reaction towards Abū Bakr's election to the caliphate and his later move to Kūfa in Iraq, an important center in the development of Shi'a doctrine. Jafri spends a notable period of time on the abdication of Hasan, the martyrdom of Husayn, and the Imamate of Ja'far as-Sādiq, drawing on the historical sources for insight into each historical figure's motives and how they subsequently guided the behavior that played enormous roles in the development of Shi'a Islam.

Jafri's study is a self-declared departure from other studies covering the rise of Shi'a Islam. Jafri challenges the historical assumption that the Shi'a movement only arose during the conflict between 'Alī and Mu'āwiyā, the first of the Umayyad Dynasty, over the right to rule the growing Islamic Empire. Rather, 'Alī's efforts to secure the right of succession through the Hāshim line began immediately following the death of the Prophet. Jafri's close examination of the *Saqīfa*, (the initial split within the Muslim community) details the series of events that eventually refused 'Alī's claims to the caliphate, instead selecting from the 'Abd Shams' line. In another direction, the author understands Islam to be a religious as well as a social and political movement, and frames his historical sketch accordingly. Acknowledging the difficulty in separating the religious from the political, Jafri precedes to draw out the complexity of 'Alī's, Hasan's, Husayn's, and others' motivations to rule the Umma, presenting the religious and political aspirations of each whenever possible. This is a necessary move away from previous scholarship which understood Shi'a Islam as distinctly political.

Jafri's treatment of the martyrdom of Husayn at Karbalā exemplifies this self-declared shift away from earlier scholarship. Citing European scholarship that understood Husayn's death as a failed at-

tempt to wrestle political power away from the Damascus rulers, Jafri argues against the strict scientific historical approach that failed to understand Husayn's actions in religious terms. Rather, Jafri maintains that Husayn was fully aware of the dangers he would face at Karbalā; moreover, Husayn believed that his journey from the Hijaz to Iraq would initiate a transformation in the religious consciousness of the Muslim community, returning them to the proper leadership and spiritual guidance only possible through 'Alī's lineage. Jafri greatly expands the historical character of Hasan as well, arguing that his desire for peace and reconciliation between the Sunnī and Shī'ī branches led to his abdication.

The infancy of a growing religious movement like Shi'a Islam often slips through the lenses of its contemporary commentators, leaving facts, events, and opinions to be recorded only after their contextual meanings are long past. Historians of early Islam potentially overcome this problem, having at their disposal a corpus of historical commentaries dating from Islam's inceptive centuries. Yet, when writing an early history of Islam's earliest and longest disputation on succession, European scholars, while exercising their most cogent historical methods and engaging in a great degree of source criticism, have favored the political and ignored the religious aspirations of the early Shi'a movement. Jafri's examination, above all else, should remind us of the historian's necessary task of illuminating the not-so-obvious course of events reconstructed when reading between the lines.

A study such as Jafri's serves to dispel the popular Western notion that Islam is a monolithic faith lacking internal voices of opposition. With Iranian and American political and cultural ties once again improving, this book will be of interest to readers who desire a greater familiarity with the historical and philosophical distinctions between the Sunnī and Shī'ī branches of Islam. Additionally, Jafri's study is fit for graduate seminars, as it is an exemplary work in critical historical methods when writing Islamic history. Finally, the necessity of this book in any Islamic historian's library, both for reference and the unique perspective that Jafri brings to the discipline, should not go unnoticed.

Benjamin W. Porter
University of Pennsylvania



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At Berkeley

Center for South Asia Studies - University of California, Berkeley
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Call for Panel Proposals

Panel proposals are invited from scholars in any field related to South Asia. Interdisciplinary or multinational panels are particularly welcome. Scholars in the professional schools are especially encouraged to submit panels.

Calendar:

Deadline for panel proposals	Friday, September 7th, 2001
Notice of acceptance or decline of proposal	Friday, September 28th, 2001
Deadline for registration of participants	Monday, October 22, 2001

Proposal Guidelines:

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

It is the responsibility of the panel organizer to ensure that all of these requirements are met. Panels failing to adhere to these guidelines will not be considered.

Panel participants whose papers are on Pakistani subjects may be eligible for conference grants from the American Institute for Pakistan Studies. For further information please contact AIPS, c/o University Museum, University of Pennsylvania, Philadelphia, PA 19104-6398

Conference Fees:

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For Conference information click on: <http://www.wisc.edu/southasia/conf/index.html>

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In Honor of Professor C.M. Naim

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Columbia University September 28-30, 2001

The occasion will publicly recognize Professor Naim's contributions to Urdu and South Asian studies as a teacher, scholar, translator, and man of gracious ways and liberal views. It will also provide an opportunity to reflect retrospectively on the expansion of transnational, interdisciplinary scholarship based in Urdu-language sources in the United States, Europe, India, and Pakistan over the last forty years. The array of scholarly presentations will reassert the centrality of Urdu, defined inclusively and through its plural contexts, as a tool of knowledge in the production of a wide-ranging and influential body of research.

The conference seeks to bring together social scientists and humanists who have examined the cultural histories, social and political debates, and literary developments in north India, Pakistan, and the global community of Urdu speakers. Prof. Naim's engagement with historians, anthropologists, and political scientists as well as scholars of literature, language, religion and other subjects will be reflected in the selection of papers included in the program. The best of the collected papers will be published as a scholarly volume by a major university press.

Professor Naim will address the gathering, which will include special guests from India and Pakistan.

The list of papers to be presented -- arranged in the alphabetical order of their authors' surnames, pending the final organization of panels -- is as follows:

- Anita Anantharam, "The Poems of Fehmida Riaz and Kishwar Naheed"
- Tahir Andrabi, "Urdu *Sesame Street*"
- Aditya Behl, "Poet of the Bazaars: Nazir Akbarabadi and the Formation of the Urdu Literary Canon"
- Karni Pal Bhati, "From *Watan* and *Qaum* to the Cosmopolis: The South Asian Intellectual as Voyager"
- Griffith Chaussee, "What is Urdu Literary Modernity? Shibli Numani and the *Sh'ir ul-'Ajam*"
- Michael H. Fisher, "England in the Urdu Tongue: Accounts by Early 19th-Century Visitors"
- Akbar Hyder, "Premchand's *Karbala*"
- Andrew McCord, "Was Faiz Compromised in the Seventies?"
- Barbara Metcalf, "Contesting Concepts of Space and Time in Iqbal"
- Gail Minault, "From *Akhbar* to News: The Development of the Urdu Press in Early 19th-Century Delhi"
- Carla Petievich, "Feminine Literacy and the Urdu Tradition: *Baharistan-i Naz* vs. *Tazkirah-i Rekhti*"
- Frances W. Pritchett, "The Poet, the Paper Robes, and the Commentators: Ghalib's Ghazal Number One"
- Asma Rasheed, "At Second-Hand: Najma Nikhat and a Critique of Colonial Modernity"
- Ramya Sreenivasan, "Urdu Narratives of the Padmini Legend"
- Laurel Steele, "Literary Allusions in Qurratulain Hyder's *River of Fire*"

In collaboration with the organizing committee, the American Institute of Pakistan Studies has invited *Wazir Agha*, *Intizar Hussain*, *Jamil Jalibe*, and *Dr. F.M. Malik* from Pakistan to participate at the conference.

Do you have any favorite anecdotes about Naim? Photos? If so, please send them to Fran Pritchett (fp7@columbia.edu) for inclusion in a small "Naimiana" collection we are compiling.

On the web at: <http://www.columbia.edu/cu/lweb/data/indiv/southasia/cuvl/conf/Naim.html>

2002-2003 Program

The purpose of the 30th 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.

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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.

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

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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	\$ 7,200
Academic year 2001-2002	\$12,000

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- Health insurance.
- Maintenance allowance sufficient for housing, meals, books, incidental expenses.
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- Field trips within Pakistan.

Fees do NOT include international travel to and from Lahore.

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Mehrgarh Neolithic: the Updated Sequence.

- Andrea Cucuina, Pier-Paolo Petrone & Luciano Fattore

The 1996-2000 Field Seasons at the Prehistoric Site of Mehrgarh: Preliminary Anthropological Evidence from the Neolithic Graveyard.

- Luca Bondioli, Alfredo Coppa, Andrea Cucina, Roberto Macchiarelli & Massimo Vidale

Dental Care at Neolithic Mehrgarh

- Jerome-F. Haquet

The Beginnings of Metallurgy in Balochistan: Metals and Metal working Processes from the 6th to the 4th millennium B.C.

Balochistan 4th- 3rd Millennium BC.

- Ute Franke-Vogt & Asma Ibrahim

A New Perspective of an Old Site: Reopening Excavations at Sohr Damb/Nal.

- Ute Franke-Vogt

Balakat Period I: A Review of its Stratigraphy, Cultural Sequence and Date.

- Roland Besenval

Chronology of Kech-Makran.

- Sophie Mery & James Blackman

Production and Diffusion of Indus Ceramics

- Brad Chase

Indus Butchery Technology at Nausharo: An Experimental Approach.

- Jean Desse and Nathalie Desse-Berset

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Sir Aurel Stein's Papers on the Survey of Ghaggar-Hakra River, 1940-42.

Harappa

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Settlement Surveys along the Beas River—Harappa and its Rural Network

- Paul Christy Jenkins

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Bead Technologies at Harappa, 3300 to 1900 BC: A Comparison of Tools, Techniques and Finished Beads from the Ravi to the Late Harappan Period.

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- Heather Miller‡

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- Michael Meister‡ (& Abdul Rehman)

Archaeology at Kafirkot

- Oskar von Hinuber

Bronzes from Gilgit

Cont' on page 18)

- Farid Khan, J. Robert Knox, & K. Thomas

Settlements and Settlement Systems in the Southwest Gomal Plain in the Proto-Historic Period.

- Farid Khan, Robert Knox, Peter Magee & K. Thomas

The Iron Age in the Bannu Basin: Recent Excavations by the Bannu Archaeological Project at Akra and the Emergence of Complexity in the First Millennium BC.

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and Gandhara*

- Christian Luczanits

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- Mohamad Ashraf Khan

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Narrative Sequences in the Buddhist Reliefs from Gandhara.

*Member of Board of Trustees AIPS

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‡AIPS Fellow

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.



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The American Institute of Pakistan Studies

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

Funding

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

Pakistan Studies News

This newsletter is the sixth 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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