

TEXT OF PRESENTATION BY DR. M.U.MEMON AT THE RECENT CONFERENCE ON URDU SCHOLARSHIP (SEE PAGE 3)

THE ANNUAL OF URDU STUDIES: A LEGACY

It is indeed a rare privilege and honor to be part of this memorable event and say a few words—or rather as many words as I can pack into the fifteen minutes allotted to me—about the *Annual of Urdu Studies*. The AUS needs no introduction, Professor Naim even less. For “Urdu” and “Naim” have become synonyms in Urdu scholarship in the US, and every scholar knows that the AUS is yet another expression of Prof. Naim’s multi-faceted engagement with his culture and especially with its humane and liberal values.

Since a lot has been said and will no doubt be said during other presentations about Prof. Naim’s contribution to Urdu language and literature, his humanity, his generosity, his caring, and, above all, liberal spirit, I shall not go over the record of my personal and professional relationship with him over the last 33 years. I shall just repeat the oft-repeated “*isb-e dāst dar dīl ast*” and move on to make a comment and address just a few problems.

Personally, I see the AUS as a legacy of Prof. Naim—a legacy that we are duty-bound to keep alive, in good times and bad. The AUS, if we can somehow insure its survival and longevity, will be our most enduring expression of gratitude to all those beautiful things Prof. Naim stands for. I do so hope that you agree with me. The first issue of the AUS was published in 1980, with Prof. Naim as its editor. He had felt the need for a venue for the Urdu scholarship that was coming out from this country and he started the AUS to provide it. Without any financial assistance from anybody he heroically produced seven issues over the next ten years, often taking losses. Finally he decided that he needed to free up his time to do some of the other things he wanted to do, just as today, after nine issues and nine years, I’m feeling the same.

Prof. Naim didn’t appoint me as the AUS’s next editor. And although earlier I had thought of taking it over when it would no longer be possible for him to continue, I hadn’t thought about it seriously. When I did think about it seriously, I felt myself less inclined. I had some idea of the kind of impositions such an editorship would entail. Finally, when nobody moved in, I felt it would be tragic if we let the AUS die, for it was not only a forum for Urdu-wallahs, it was the *only* forum. More importantly, it was the legacy of a selfless man, and our neglect of that legacy reflected poorly on our potential as humans.

So rather than starting a new journal, I decided to continue the AUS. Since issue #8 (1993), the AUS has come a long way, at least so I think, so I hope. Its circulation has more than doubled over the initial run of 100 copies in the decade of the 80s. Major university libraries in the US, Canada, Europe and Australia subscribe to it. Its articles are quoted in scholarly publications, and in two cases that I’m aware of, it has also been put on the reading list of certain courses.

As you will have noticed, the participation of European scholars of Urdu has increased steadily over the years. I’d like to acknowledge especially the contributions of two such scholars: Ralph Russell and Christina Oesterheld. Ralph has been contributing to it regularly and Christina Oesterheld has never disappointed me. I have often asked her for help at very short notice and she has always obliged most graciously. The AUS is indeed very grateful for the invaluable assistance of these two individuals.

Let me now turn to some of the problems, in the hope that you too will consider providing assistance. As editor the

PAKISTAN STUDIES AFTER SEPTEMBER 11.

In this issue we begin serialization of unpublished work on the history of Pakistan Studies in America by Maureen Patterson, who was formerly Bibliographer for Southern Asia at the University of Chicago. Even the initial section included here shows how close the relationship has been over the past fifty or so years between Pakistanist scholarship and Pakistan’s political history. This relationship is of course apparent throughout area studies. But for Pakistan it has had special significance.

As this issue goes to press Pakistan is in the spotlight again. The sudden spectacular attention this time is not a result of Pakistan’s own internal difficulties (though they may not be entirely irrelevant). It is not simply due to the American need for a supply route, as was the case in the 1980s. Pakistan is directly implicated in the current project in complex ways that involve various sectors of the population differently.

For the field of Pakistan Studies it is too early to tell what the longterm consequences will be. But the immediate, shortterm effects are clear and obvious.

On September 11 none of our American fellows for the current academic year had yet arrived in Pakistan. Their fellowships are now on hold. It is not the first time we have

single most formidable, at times really very disheartening, problem has been the collection of quality articles. Unlike any other professional journal, the AUS often has to solicit submissions, using any and all methods of persuasion to convince scholars to write and send them to me. This also goes for translations of fiction, although here the situation is slightly better. I don't have to look just at scholars; I can recruit anybody who commands Urdu and English well enough to translate. If such people are not scholars, so what? At least they enjoy Urdu literature. And in any case, I go over the translations myself to ensure their accuracy. Hence, in its second birth the AUS has had bankers, architects, graphic artists and computer professionals among its contributors. While I can also suggest to them pieces that they might consider translating, obviously, I cannot as easily suggest to a scholar the subject of her or his scholarship.

So fellow-Urdu-wallahs, you can help me enormously by submitting your work, and you don't have to wait for me to ask you. The AUS belongs to all of us. We all have a stake in its health and continued well-being. You can also help by suggesting to colleagues in other disciplines to consider the AUS as a possible venue for their research. The AUS, as some of its recent issues will have shown, is not strictly, rigidly or narrowly about Urdu literature. It is about Urdu humanities in the widest possible sense. It has accepted and will accept research across disciplinary lines, so long as such research has employed Urdu materials, whether in the original or in translation. Another way to help in the matter of articles would be to encourage your students to send their submissions, papers they have written for your courses and which you think are worthy of attention. As you will have noticed, the AUS, in its second incarnation, has added a section entitled "Student Papers." And as you will have also noticed, this section is also steadily growing. Don't let the thought that a student does not know Urdu give

you pause. As long as the material, even studied in English, deals with any aspect of Urdu language and/or literature in any of its genres, it has a place in the AUS. Likewise, you can also encourage your advanced students to translate Urdu poems, short stories, and critical essays for the AUS.

Professional journals are usually produced through cooperative effort, so, for example, you may have an editor especially assigned to manage the book review section. At the AUS, one person has to do everything—from editing to packing and mailing, along with everything in between. I shall be personally grateful if you would let me know of a book that you'd like to review, and not wait for me to ask you, and when I do ask you to review a book, please don't say no.

My aim has been all along to also make the AUS a place where information on recent and on-going Urdu scholarship can be found. But one person's time and resources are limited. I can make it only as comprehensive as my time and resources allow. What I'm able to collect may not be all. And you may know of publications, conferences, dissertations, events, etc., that I may have missed. Please consider forwarding all such information to me. Your mentor, colleague, and friend Prof. Naim does that all the time. Without his invaluable assistance, the AUS would be the poorer.

A few other things. Although I have made sure that a financial crisis will not cripple the AUS for a couple of years, until fresh assistance is found, its financial condition is by no means immune to a longer term threat. The need for increasing subscriptions continues. Please encourage anyone you know who is or might be interested in Urdu humanities to subscribe, especially your institutional libraries.

Perhaps this is a good opportunity to acknowledge the institutional financial assistance the AUS has received over the years. The Center for South Asia, UW, bore most of the expenses for the first three years, and the American-Pakistan

Research Organization and, later, the American Institute of Pakistan Studies have been generous contributors almost from the earliest days. For the past two years the Graduate School and the College of Letters and Science, UW, have provided the AUS with a 33%-time Project Assistant, Ms. Jane Shum, who has ably assisted me in sundry chores with infinite patience, dedication, and understanding. But this help from the university is not automatically renewable and must be negotiated freshly every year.

One of my original aims was also to start a monograph series of the AUS. This aim has never gotten off the ground, but not because of a lack of money (I've collected enough to pay for several volumes). The obstacle has been a lack of response from fresh Ph.D's and senior scholars. So if you or any of your students have despaired of finding a commercial publisher, do consider sending us your monograph. Or there may be teaching materials you have developed over the years, or materials long since out of print for which a need continues to exist. Please don't hesitate to discuss these with me.

Friends, some happy news, the AUS is going on-line in two weeks. The address of the website will be: "urdustudies.com." In this connection I'd like to recognize three individuals. As Michelle Farooqi and Musharraf Farooqi have both expressly forbidden me to acknowledge their assistance in any formal fashion, only Faisal Saeed's name will appear as the Webmaster. I have neither the time nor the know-how to put the AUS on the Internet myself. Without the initiative and friendly insistence of these three individuals, the AUS would still be years away from making an entry into cyberspace.

Finally, I mentioned in the editorial of the current issue that it is time we thought about the next editor. I meant it seriously. Just like Prof. Naim, I too am beginning to feel the strain; the severe restrictions this sort of one-man show imposes cannot be borne indefinitely. The younger generation of Urdu scholars should now themselves seriously consider coming forward, singly or jointly, to continue the legacy of Prof. Naim.

M.U.Memon

had to do this. Each repetition has cumulative adverse consequences for the careers of the scholars involved, and for the applicant pool for future years, which in turn has an impact on our ability to attract both funding and members. The field as a whole suffers. I have initiated a discussion of these problems with our supporters in Washington, with special attention to the plight of this year's fellows who are suddenly left without the funding they had expected. Four Pakistanis who had accepted invitations for the Pakistan Lecture Series have also postponed their visits to the U.S.

A couple of months before this happened, while travel conditions were still normal, I was luckily able to spend a few weeks in Islamabad and Lahore, and catch up with work at the AIPS Islamabad Center: the staffing, furnishing, computing and library development. I was encouraged to find that the difference between summer there and in Philadelphia was not significant. The inhabitants in both places complained about the weather.

But I was able to consult widely about ways to take advantage of the Institute's new capabilities. The two most important ideas that emerged were that a) the Center should periodically host small relatively intensive workshops in specific fields in which research supported by AIPS is in progress; and b) it should help more generally to make Pakistan itself an academic venue. We shall be discussing possible ways of following up on these suggestions at the Institute's business meetings at the annual South Asia Conference in Madison in October.

My visit culminated in a reception following a seminar on July 21 in which we inaugurated the second floor of the Center. The seminar was on my article in the previous issue of PSN, and was chaired by Dr. Inayatullah, of the Council of Social Sciences. There were around 23 participants in the seminar and some 40 alto-

gether at the reception--not bad for July in Islamabad.

There is a good flow of people through the Center. Drs. Charles Kennedy, Elena Bashir, and Bob Nichols were there, as well as Ca-beiri Robinson, Julie Flowerday and Jeff Redding from among current and past fellows. We need to maintain the steady flow of visitors. If you are interested please check the announcements elsewhere in this issue not only for fellowships but for positions as Scholar-in-Residence and Evaluator of Programs.

Since September 11 many of us have been occupied in various ways contributing to the flow of information about Pakistan and its role and predicament in the current situation, and attempting to counter the effects of disrupted programs. The conference in honor of C.M.Naim at Columbia, September 28-30, was unfortunately deprived of live contributions from scholars invited from Pakistan. But AIPS was represented by Drs. Saeed Shafqat, Gail Minault, M.U.Memon, Frances Pritchett and myself. A brief report on the conference appears in this issue.

Let me conclude by welcoming Dr. Saeed Shafqat to the Quaid-i-Azam Chair at Columbia. We are happy that although travel back and forth to Pakistan may be discouraged for a while, we nevertheless have an excellent representative of the social sciences in Pakistan resident here for the next few years occupying a position in the university that has been the most steadfast supporter of our field since the 1950s.

Brian Spooner
President

QUESTIONS, COMMENTS, USEFUL INSIGHTS? EMAIL US.



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AN INTERNATIONAL CONFERENCE IN
HONOR OF PROFESSOR C. M. NAIM.
URDU SCHOLARSHIP IN
TRANSNATIONAL PERSPECTIVE
COLUMBIA UNIVERSITY
SEPTEMBER 28-30, 2001

This landmark conference on Urdu Studies began with a reception on the Friday evening, at which besides we coming speeches a number of Naim's friends and former students reminisced about his long career and its significance for the field. After Kathryn Hansen and Philip Oldenburg, the main organizers, Frances Pritchett discussed his many services to the field, including his teaching and the founding of two journals, *Mehfil* and *the Annual of Urdu Studies*. She also presented Professor Naim with a commemorative T-shirt featuring a *tughra* of his name, surmounted by a linguistic map of the subcontinent. David Lelyveld remembered his own study of Urdu with Naim at Chicago, and pointed out that in the 1960s, at the time of the Durrani (Minute Rice) b quest for the translation of the works of Mir and Ghalib, no one in this country seemed to know much about the Urdu language or its important authors. Santhi Tangri reminisced about his student days at Berkeley with Naim and their continuing friendship. Naim then responded graciously with some remembrances of his own and some reflections on the influence that his mother and grandmother had on his life that began in Bara Banki, and continued in Lucknow, Aligarh, Berkeley, and Chicago.

The following day began with a panel on "The Pillars of Urdu Poetry:

Revisiting the Greats." The first paper, contributed by Shamsur Rahman Faruqi (Editor and Publisher, *Shabkhun*), and read by Frances Pritchett, "The Poet in the Poem or, Veiling the Utterance," was a very appropriate and masterly addition to the general critical literature on classical Urdu poetry. It was followed by three studies of specific poets. The first was on Ghalib, by Frances Pritchett (Columbia), entitled "Paper Robes and Poetic Meaning: The First Verse of the *Divan-e Ghalib*." The second was on Iqbal, and not only his poetry, by Barbara Metcalf (U. C. Davis), entitled "Iqbal's Imagined Geographies: 'The Poet of the East,' the West, the Nation, and Islam." The third, by Andrew McCord, himself a poet and

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CHRONOLOGY OF NORTH AMERICAN CONTACTS WITH PAKISTAN SINCE 1947

The following list is the first 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. Further excerpts will appear in future issues. Her narrative, and this table, stop in 1989, and we have added some more recent developments at the end for completeness.

1947	Aug.	Partition and Independence of India and Pakistan
	Nov -Dec.	W. Norman Brown visits, inquiry re-resumption of Chanhu Daro Excavations
1948	26 Feb.	First U.S. Ambassador, Paul Ailing, presented credentials, stayed only until June 1948
	Jun-Aug.	2nd summer school, University of Pennsylvania, on "South Asia", including Pakistan.
1949	March	2nd Ambassador, H.M. Cochran appointed. Never proceeded to post.
	Jun-Aug.	3rd summer school, University of Pennsylvania, "Area and Languages of India and Pakistan".
1950	2 Feb	Avra Warren appointed Ambassador, in Pakistan February 1950-Nov. 1952.
	15 Dec.	US-Pak Mutual Defense Assistance Agreement, military procurement on reimbursable basis.
1951	Feb.	U.S. Point Four Technical Assistance Agreement
	Aug	Paul Hoffman visit for Ford Foundation to assess possible Ford assistance to new nation.
	Sept.	Center for Pakistan Studies at Columbia University, opened by Ambassador to UN Zafrullah Khan, with \$25,000 p.a. subvention from Government of Pakistan oriented to wards Muslim neighbors rather than South Asia; planned to fuse with Iranian, Turkish, and Israeli Centers into Middle East Institute.
	Oct.	Ford Foundation proposal to support training programs from supervisory staff and skilled workers in industry, and establishment of social welfare and domestic science training for women.
	Dec.	Douglas Ensminger et al. visited Pakistan; concluded that Point Four could not do what was needed, Ford could.
1952	Jan.	Ensminger became Ford representative to both India and Pakistan.
1953	Jan	Randall Klemme to Pakistan as Ford representative, leaving Ensminger in India. Fulbright Program began in Pakistan - USEFP U.S. Wheat Loan to Pakistan to alleviate famine.
1953	Fall	Edward Mason and David Bell, Harvard, (with Ford funding) go to advise on Pakistan Planning Board
1954	Feb	Agreement between Ford and Government of Pakistan, and between Harvard and Ford Foundation to assist Pakistan's Planning Board/Commission in preparing comprehensive national plan (seen as way to get feedback for research on economic development at Harvard).
	April	David Bell and Howard Tolley began Harvard Advisory Group (HAG). Work in Karachi; merged into Harvard Development Advisory Service in 1962 (Harvard work in Pakistan lasted 1954-1970).
	April	Norman Palmer, University of Pennsylvania representative went to help establish Institute of Public and Business administration at University of Karachi (supported jointly by Governments of US and Pakistan), 5-year contract between University of Pennsylvania and US Foreign operations administration.
	19 May	US-Pak Mutual Defense Assistance Agreement, established of Military Aid Assistance Group to provide equipment and training.
	Sept.	Pakistan joined SEATO at US urging.
	Nov.	University of Pennsylvania, Wharton School professors arrived in Karachi to set up Institute of Public and Business Administration seen as "sisterhood relationship" between Penn and Karachi; open as of Summer 1955; with Norman Brown as member of Advisory Committee.

- ?? Washington State University (Pullman) advisers went to West Pakistan for technical assistance to higher education for agriculture and economic development (assisted University of Punjab, supported by USAID (1954-1969).
- 1955 Nov Conference on Pakistan Studies at McGill University; W.C. Smith (chair); Stanley Maron (Berkeley); Keith Callard (McGill); Freeland Abbott (Tufts); C. Gilpatric (Rockefeller Foundation, which funded this meeting).
- 1956 Harvard advisers sent to regional centers, Lahore and Dacca, for the first time; attempts make clear distinction between Harvard/Ford foundation and US Government agencies (Harvard/Ford had international staff, so not likely covert arm of State Department).
- Oct.19-20 First meeting of Group on Pakistan Studies, at McGill: Keith Callard (Chair); Freeland Abbot (Tufts); W. Norman Brown (Univ. of PA); Jon Honigmann (N. Carolina); Shamsul Haq (Pakistan Embassy); S. Maron (HRAF); Richard L. Park (Berkeley); I.H. Qureshi (Columbia); Khalid bin Sayeed (McGill); W.C. Smith (McGill).
- 1957 3rd Ford Foundation grant for work in Pakistan; to establish Comilla and Peshawar Academies for Village Development.
- April Fourth Meeting of Group on Pakistan Studies in Boston: Keith Callard (Chair); W.N. Brown; R.L. Park; F. Abbot; S. Maron; Michael Brecher (McGill); Curtis Farrar (?); Shamsul Haq; A.H. Meyer (?).
- 1958 Feb 13th International Conference of Institute of Pacific Relations, held in Lahore.
Ford foundation grant for Pakistan education: advisers, training at University of Chicago.
Ford foundation grant to Michigan State University to run Village Development Academies (Comilla and Peshawar), Willaim Ross, representative in Karachi.
- Jun 18-20 Seminar on Political Forces in Pakistan, held at McGill; included: Callard, S.M. Ikram, R.D. Lambert, G. Papanek, H. Goodnow, N. Palmer, C.B.Marshall...
- Oct. Asia Society established Pakistan Committee to promote cultural exchange, etc.
- 1959 Ford grant to establish Pakistan Institute for Development Economics (PIDE) in Karachi.
- Jun Williams College establishes Economic Development Training Center (in Massachusetts) under Emile Despres who had been with HAG; founded with Ford support as formal US institutional backstop for PIDE in Karachi
- 1960 Nov Ford grant to support Administrative Staff College in Lahore, sponsored by/backstopped by University of Southern California under contract with US International Cooperation Agency; Ralph Braibanti (Duke University) as first Chief Advisor for 2-year term.
- 1961 26 Sept. Death of Keith Callard of McGill University (in Accra, Ghana, while on overseas research project on comparative politics of new African and Asian nations); at McGill since 1948, early promoter of Pakistan Studies in North America
- 1962 31 May Peace Corps agreement with Pakistan; 57 volunteers sent in first year (last batch sent in 1985 -- total 462 volunteers in Pakistan, 1962-1967).
Yale became PIDE backstop (under Mark Leiserson) when E. Despres left Williams for Stanford.
- 1964 15 Feb Conference at Duke University to explore establishment of Institute to further Pakistan Studies (model: American Institute of Indian Studies); funded by Department of State and AAS Committee on South Asia, with support from Duke University; 26 attendees from: 19 US Universities and colleges, 4 Canadian universities; US Dept. of State and US Office of Education.
Ralph Braibanti deputed to visit Pakistan to explore feasibility; reported political climat clearly not favorable so plans were shelved (for 10 years).
- 1967 US Peace Corps terminated (last group sent in 1965).
Charles Lenth writes (Regional Imperative... 1980):
...difficulties encountered by the short-lived and politically manipulated Peace Corps programs in Pakistan and Ceylon highlighted...problems...It attempted to establish projects under the constraints of volatile host country political conditions and unstable bilateral

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relations...Pakistan accepted (projects in 1961) no doubt pleased to be able to demonstrate its cooperation and close ties with the US during that period. The program in Pakistan expanded to nearly 200 Peace Corp Volunteers (PCVs) by the end of 1963, but then leveled off and began to decline in size as the military government recognized that a large contingent of volunteers was no assurance of American support in other areas and was detrimental to establishing a neutral international status. The program in East Pakistan proved to be troublesome as the PCVs made known their support of the Bengali region against the government in the West. The volunteers were finally withdrawn from the East on the insistence of the military government during the 1965 Indo-Pakistan war...the decision (to terminate) was also intended as a response to the withholding of weapons and supplies by the US to Pakistan during that period. The Peace Corps program in Pakistan was dominated by the existing conditions within US-Pakistani relations and the narrowly defined interests of the military government. (pp. 368-369).

- 1968 AAS Committee on South Asia set up Pakistan Studies Development subcommittee; evolved out of earlier Group on Pakistan Studies which began in 1955.
- 1970 Nov First National Seminar on Pakistan held at Columbia University, with Ford Funding (held for 4 years, until 1973/1974, at Columbia "to promote Pakistan studies", with the participation of scholars from many institutions).
- 1971 March Pak Army Crackdown in East Pakistan against Bengalis.
- Nov-Dec Indian Army into East Pakistan; Pakistan attacks India on western front; cease-fire on 5 Dec.; India recognizes Bangladesh on Dec. 6; Zulfiqar Ali Bhutto took power.
- 1972 March Z.A. Bhutto became President (to become Prime Minister in April 1973 when parliamentary government reinstated)
- Martial Law lifted.
- Land reforms, etc. instituted.
- July Simla Accord, Z.A. Bhutto and Indira Gandhi, led to normalization of relations with India.
- Fall Urdu Language Program in Pakistan began under joint auspices in first experimental year of Columbia and Duke.
- 1973 21 Sept. American Institute of Pakistan Studies inaugurated by Prime Minister Bhutto in New York with financial support from both US and Pakistan Governments (Ralph Braibanti, first President, and Hafeez Malik, from Villanova University, Executive Director).
- Fall Language Training taken over by Berkeley Urdu Language Program in Pakistan (BULPIP), directed by Bruce Pray.
- Committee on South Asia Subcommittee on Pakistan changed to Pakistan and Bangladesh Country Committees of the new South Asia Regional Council of the AAS.
- 1974 3 March Death of Pakistan specialist, Columbia Professor Wayne Wilcox (on leave as Cultural Attache, US. Embassy London).
- 1976 Publication of Pakistan and Bangladesh Bibliographic Essays in Social Science (ed. by W.E. Gustafson) -- Product of Columbia's National Seminars on Pakistan and Bangladesh.
- 1979 April Execution of Zulfiqar Ali Bhutto, under military dictatorship of Zia-ul Haq.
- *****
- 1988 Jan Formation of American Pakistan Research Organization (APRO), incorporated in District of Columbia, with Brian Spooner (University of Pennsylvania) as first President.
- Aug Death of President Zia-ul Haq
- Sept. Resumption of Peace Corps program, to teach English.
- Nov. Elections, Benazir Bhutto becomes Prime Minister
- 1989 17th year of Berkeley Urdu Language Program in Pakistan (BULPIP).

-Maureen Patterson

1993 AIPS undergoes restructuring and APRO merges with it in order once again to form a single organization for the promotion of Pakistan Studies in the U.S.

- 1996 AIPS moves out of USEF/P which had represented it in Islamabad since 1973, and opens an office in the Blue Area with a staff of two.
- 1998 AIPS Islamabad office closes due to budgetary considerations.
- 2000 AIPS opens the AIPS Islamabad Center at no. 8, Ataturk Avenue, F-6/4, with a director, administrative assistant, accountant, and supporting staff, and space for library, seminars, research support and receptions.

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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.

URDU SCHOLARSHIP IN TRANSNATIONAL PERSPECTIVE

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translator, was on Faiz: "Was Faiz compromised in the Seventies?" The session was chaired by Kathryn Hansen (Texas), and Naim's discussion at the end complemented his personal recollections of the night before with selected academic insights into the work of these authors. An excellent tone had been set for weekend.

This session was followed by a Round Table dealing with the institutions that have contributed to the field outside the few academic programs of South Asian studies that have fostered Urdu. We heard presentations on *Mehfil* and *the Annual of Urdu Studies*, and on BULPIP and AIPS, including the early historical development of Pakistan Studies in America.

Luncheon afforded an opportunity to hear a keynote address from Naim which emphasized the historical context of the 19th Century development of Urdu literature. It was followed by two more panels in the afternoon, and a third the following morning, with presentations, all of high quality, that amply demonstrated the diversity both of the field and of the current research interests within it.

The final session, Sunday afternoon, was another Round Table, this time addressing the future of the field in a changing world. The two main emphases were the changing academic curriculum in the West and the changing role of Urdu in South Asia, especially in India. Although possible grounds for pessimism were heard, optimism generally won the day.

The Conference was sponsored by The Southern Asian Institute, Columbia University; The Center for

Asian Studies, University of Texas at Austin; The Center for South Asian Studies, University of California, Berkeley and the Berkeley Urdu Language Program in Pakistan; The Committee on Southern Asian Studies, University of Chicago; South Asia Program, Cornell University; and the American Institute of Pakistan Studies. The full program may be seen in the last issue of this Newsletter, PSN/6. It was unfortunate that as a result of the upheavals following the events of September 11 none of the participants that had been invited from Pakistan, or India, were able to make the journey. They were Shamsur Rahman Faruqi, Intizar Hussain, Jamil Jalibi, and F. M. Malik. They were sorely missed. But the event provided an opportunity to refresh our memories of their contributions and of the importance of the relationships all of us have with the social and cultural origins of the field of Urdu Studies.

Brian Spooner & Gail Minault

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ANNUAL OF URDU STUDIES WEBSITE:
WWW.URDUSTUDIES.COM

What's on the Web?

Internet Resources for Pakistan Studies

ARCHNET

ArchNet is an online community of architects, planners, urban designers, landscape architects, and scholars with a special focus on the Islamic world. The site promotes communication and the sharing of resources among an international scholarly and professional community. It is an initiative of The Aga Khan Trust for Culture in Geneva, Switzerland, and is being developed at the Massachusetts Institute of Technology in close collaboration with the Aga Khan Program of Islamic Architecture at Harvard University and the Massachusetts Institute of Technology. The site is located at <http://archnet.org>.

A significant part of ArchNet is the Digital Library, which contains images of historical and contemporary architecture, publications, special collections, references, academic and resource directories, video files, and other material pertaining to the built environment in the Islamic world.

DIGITAL DICTIONARIES OF SOUTH ASIA

A dictionary of Urdu, Classical Hindi, and English includes Perso-Arabic, Devanagari and roman alphabets.

This site honors Professor C.M. Naim's contributions to Urdu Language and Literature.

To visit the site:
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Soon a link will be added for payments or contributions through credit cards. Please do send us your views and comments regarding the development of this site.

-Excerpt taken from eurdubazaar.com

URDULIST

The urdulist is a Majordomo list server hosted at Columbia University dedicated to the discussion of Urdu Language and Literature. Subscribers to the list can send posts to urdulist@columbia.edu and receive posts from other subscribers.

urdulist is intended to be a resource for students with questions about translations, grammar, literary history and other topics, as well as a forum for announcements of events in the Urdu world.

To subscribe email majordomo@columbia.edu with the words "subscribe urdulist" in the message body (not subject line).

If you have any questions, please contact the list coordinator A. Sean Pue (asp49@columbia.edu).

Recent publications from Oxford University Press, Karachi

(all prices include packing and postage)

Social Development in Pakistan. Annual Review 2000. Towards Poverty Reduction. Karachi: OUP 2001.
Price \$ 15.00.

Towards Good Governance. Tasneem Ahmad Siddiqui. Karachi: OUP 2001. Price \$18.00.

Leaving Home Towards a New Millennium: A Collection of English Prose by Pakistani Writers. Selected and Edited by Muneeza Shamsie. Karachi: OUP 2001. Price \$18.00.

Khaki Shadows. Pakistan 1947-1997. General K.M. Arif. Karachi: OUP 2001. Price \$22.00 .

For Freedom's Sake. Selected Stories and Sketches. Sa'adat Hasan Manto. Karachi: OUP 2001. Price \$10.00

Readings in Pakistan Foreign Policy 1971-1998. Edited by Mehrunissa Ali. Karachi: OUP 2001. Price \$15.00

Power and Civil Society in Pakistan. Edited by Anita M. Weiss and S. Zulfiqar Gilani. Karachi: OUP 2001. Price \$15.00

The History of General Sir Charles Napier's Conquest of Scinde—With an introduction by Hamida Khuhro. Sir Charles Napier. Karachi: OUP 2001. Price \$24.00

The trial of Bhagat Singh. Politics of Justice. A.G. Noorani. Karachi: OUP 2001. Price \$20.00.

Labour Legislation and Trade Unions in India and Paki-

stan. Ali Amjad. Karachi: OUP 2001. Price \$15.00.

Once a Happy Valley: Memoirs of an ICS Officer in Sindh: 1938-1948. Roger Pearce. Karachi: OUP 2001. Price \$20.00.

The Making of a Frontier. Algernon Durand. Karachi: OUP 2001. Price \$26.00.

Bitter Gourd and Other Stories. Talat Abbasi. Karachi: OUP 2000. Price \$12.00.



If you are interested in reviewing any of these books for the Pakistan Studies Newsletter, please email us at spooner@sas.upenn.edu with your postal address and the name of book you wish to review.

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Book Reviews

Crescents on the Cross: Islamic Visions of Christianity, by Lloyd V.J. Ridgeon, Oxford University Press, Karachi 2001 Price \$12.00

This unfortunate volume suffers from numerous defects in both form and content. The first ten pages of the book contain no fewer than eighteen spelling, grammatical, punctuation, syntactical and other stylistic errors. It quotes from 1 Corinthians 45 and 49, when Paul's first letter to Corinth contains only sixteen chapters, and it cites Matthew 5:49 when the fifth chapter of the Gospel has but 48 verses. Irenaeus is presented as replying to the "Marconians" when surely the disciples of Marcion must have been intended. The preceding is but a partial listing of the blunders in this slim volume, published by O.U.P. and ringingly endorsed by the Former Dean and Head of the Department of Theology and Religious Studies at the University of Glasgow. It is patronizing at best to note that the book was "Printed in Pakistan at Shaheen Packages, Karachi, and published by Ameena Saiyid, Oxford University Press." Whatever the history of its printing and publication, the volume's imprint is O.U.P. – and that is both puzzling and disappointing.

The thesis of *Crescents on the Cross* does not run deep. Sayyid Ahmad Khan is presented as believing that the Christian Gospels confirm the Qur'anic message; Sayyid Abdul a'la Mawdudi is described as offering nothing new to the Islamic understanding of Christianity but he is presented as expressing a new confidence and self-assertiveness missing in earlier commentators. Ridgeon claims to explain this new confidence as a consequence of the decline of the British Empire.

Another chapter in the volume surveys Christianity as described by Jalal Al-Din Rumi. The mystic's distinction between form and reality allows Rumi to portray Jesus as the Spirit of God but to deplore Christianity's censorship of Gospel texts mentioning Muhammad's name, its commitment to the triune nature of God, and its practice of monkery. Whatever the importance of the distinction between form and reality, Rumi claims that the Islamic form of religion is superior to others.

A chapter on "Islamic and Christian Traditions of Sin and Evil" pits 'Aziz Nasafi against Irenaeus (as mediated by John Hick). As described, the Christian-Irenaeian understanding of sin is that it is propaedeutic, which is claimed to be much more "optimistic" than the Augustinian alternative. In Nasafi's interpretation, the fall of man is a fall into love, a series of nine Falls leading to the Ninth Heaven. The origin of evil is a mystery for Irenaeus, answered only by trust in God; for Nasafi evil fits, somehow, into this best of all possible worlds. Ridgeon concedes that these two are not "watertight theodices."

The final chapter – "Jihad: Christianity under Threat or in Defense of Islam" – provides a brief and selective history of the theory and practice of jihad, culminating in a somewhat jumbled account of Egyptian notions set out over the past seventy years. Those of us who knew, however briefly, the Azhar's Sheikh Mahmud Shaltut will bristle at the claim that the Rector's views were conditioned by high office and links to a state establishment tied to Britain. It is this sort of ad hominem attacks which vitiates this book's admirable conclusion that all nations, Islamic and non-Islamic alike, should reconsider the ways in which they view their global partners.

Russell Blackwood
Hamilton College.

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Settling the Frontier: Land, Law, and Society in Peshawar Valley, 1500-1900. Robert Nichols. Karachi. Oxford University Press 2001. Price \$20.00.

Recreating the Frontier

The Frontier was always a fascinating land for the British. The romance of this harsh territory with its fierce inhabitants was part of the British lore about India. Apart from the romantic poems and tales, there were hard-headed reports and gazetteers which British officers regularly turned out to help administer the country they had conquered. Now, at last, we have a scholarly study of the history of the British interaction with the Frontier - specifically with the Peshawar valley. The author, Robert Nichols, spent time in the field research in Pakistan and knows Pashto as well as Persian, the two languages of some of the most ancient pre-modern documents of this part of the world.

The book begins with a chapter on sources and review of literature as a scholarly treatise (it began as a doctoral thesis) should. After this the author tells us about the settlement of the Yusufzai and Mandanr Afghans in the areas around Peshawar, Nowshera and Swat. The Afghans - who later came to be known as Pathans by outsiders but who called themselves Pakhtoons (or (Pashtuns) - were independent minded and found it difficult to submit to one ruler except in emergencies and on rare occasions. For instance, when the Mughal King Akbar arrived at the Indus to attack the Yusufzais in 1586 he was welcomed by Peshawar valley Khalil and even some Yusufzai chiefs.

The Pakhtoons had an ideology of equality and land which was a source of both livelihood and prestige. They gave great importance to custom (rawaj) which sometimes clashed with Islamic law (shari'at). Thus, while Islam blamed men and women equally for fornication and required evidence before a judge for punishment, the Pakhtoon custom demanded killing without the kind of evidence required in Islam and without taking the case to a judge. This, incidentally, goes on even now.

The Afghans west of the Indus maintained a heightened awareness of their cultural identity which they used as a boundary marker. This was based upon the concept of Pakhtoonwali. Despite several reformist movements, such as Shaikh Mali's and Akhund Darweza's movement for religious orthodoxy in the sixteenth century, the Pakhtoons kept following Pakhtoonwali even if it clashed with the Shari'at. Akhund Darweza's teaching were a reaction to Bayazid Ansari's Roshaniyya movement which was heterodox. However, the author has not given details of the Roshaniyya movement though he has referred to sources which do.

The Mughals used to patronize some Pakhtoon jagirdars who would exert some kind of authority over agricultural tracts. The rulers of Kabul too would follow divide and rule politics whenever and wherever they were ascendant. By 1799, when the Sikh power was being consolidated in Lahore, the Pakhtoons were engaged in a civil war. In Kabul Mahmud, the half-brother of Shuja, the ruler of Peshawar was fighting to capture power. As Shuja marched from Peshawar to Kabul to help him out, the Sikhs reached out towards the Frontier. In 1813 Ranjit Singh conquered the Attock fort and in 1818 both Multan and Peshawar. In 1823 a decisive battle was fought between the Sikhs and the local Pakhtoons north of the Kabul river at Nowshera. An Afghan army south of the river watched and returned to Kabul without fighting. However, those who did fight used the idiom of Islam (Jihad) against non-muslim opponents.

The Sikhs, however, did not rule single-handedly. They ruled the Peshawar valley through the Durrani governors. This reduced the challenge to their authority but militant resistance never entirely ended. Sayyid Ahmad of Bareilly used these notions of resistance from 1826 till he died fighting the Sikhs in May 1831. Sayyid Ahmad too was an Islamic reformer of the orthodox kind and several Pakhtoon chiefs rose against his attempts at changing customary practices. Gradually, with the death of Ranjit Singh, the Sikhs lost power and in 1849 when the Punjab was conquered, the Frontier also passed into the hands of the British.

Cont. on Page 12

Book Reviews

Cont. from page 11

The most important chapters in the book are about British rule and the transformation of the Frontier by virtue of its coming in contact with modernity. The British based their administration on knowledge. They learned the local languages; writing dictionaries, grammars, and books upon them. Above all, they created classifications and orderly, bureaucratic categories. This had an effect, argues the author, of re-creating the Frontier. The British imagery of a place which needed 'civilizing' was 'an imperial creation derived from power dynamism and political competition'. It justified conquest, the metaphor for which was 'settlement' or 'civilization'. Another British strategy for control was extending patronage to the landowning Khans. Indeed, very often this patronage created the local elite in a new image. It even came in clash with British notions of justice. Very often, when this happened, the principles for the application of justice were changed. Thus, the Frontier was administered by laws which were considered barbaric, and outmoded elsewhere.

We get important information concerning the recruitment of the Pakhtoons in the British army and the way religious movements rose to confront British authority. When the 'Hindustani' troops rose against the British in Nowshera and Mardan, the Khans of the Yusufzais provided levies (155 horses and 308 troops). Moreover, the famous Ajab Khan, who is often portrayed as an anti-British hero, was given Rupees 600 for service during the 'Mutiny'.

In 1897, however, the Frontier was up in arms against the British. Many of the Khans, however, remained neutral; at least in public. Charismatic leaders preached jihad and, in response, the British burned whole villages. At last, by 1898, the Malakand uprising was over. In short, the author concludes, the Frontier was never 'settled'. The most significant insight which emerges from this and other such resistance movements is that the idiom of religion has much potential to be used in all resistance movements - something which the Russians learned at their cost.

The book draws upon a vast range of original sources in Persian, Pashto, Urdu and English. It gives details which would otherwise not be available to an interested reader. Above all, it gives an excellent analysis of how

words like 'settlement' are used as metaphors to hide a power struggle which is the essence of any kind of control.

My only criticism is that, while the author gives perhaps too much detail about the spread of typhus in the area, he does not give adequate attention to the transforming influence of education, print, and employment of the Pakhtoons in the British bureaucracy. There is, however, a small sub-section about the military sub-culture in the valley after 1873 but not much on the civil servants. Similarly, while it is mentioned that after 1855 onwards the Edwardes Collegiate (Mission) School in Peshawar prepared students for the Calcutta and Punjab Universities, not much is written about the social and intellectual transformation creating by this school and other such institutions.

Despite these omissions, the book is perhaps the most detailed and authentic work on certain aspects of the social history of the Peshawar Valley between 1500 to 1900. It provides empirical details as well as theoretical insights into the process of colonization, specially in Pakhtoon society. As such, the book is recommended to students of South Asia, Pakhtoon society and specially those who want to understand the potential for change, and the direction it might take, among the Pashto-speaking areas of Pakistan.

Dr. Tariq Rahman

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from Dawn May 08, 2001)

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ACADEMIC DEVELOPMENTS IN PAKISTAN

Federal Government has taken the following steps to improve quality of research and teaching in the institutions of higher learning.

1. It conferred "Best Teacher Award for 2000," on 48 teachers, 24 in natural and 24 in social sciences, at the universities and institutions of higher learning. The award winners were also given a cash prize of Rs. 40,000 each and a certificate at a ceremony held under the auspices of the University Grants Commission.
2. It has launched Teachers and Researchers Overseas Scholarship Scheme at a cost of Rs. 826 million to train 100 outstanding teachers and researchers who will do their doctorate at the world's top universities in selected areas of science and technology. (*DAWN*, March 11, 2001) (For protest against exclusion of social sciences from this scheme see "Neglect of Social Sciences below.")
3. It has decided to place 10 Centres of Excellence, six Area Study Centres and six Pakistan Study Centres in the universities under rightsizing plan. At present, these centres are functioning under the Ministry of Education. (*DAWN*, May 29, 2001)
4. It is going to give five Women Study Centres the status of full-fledged departments in the concerned universities. These Centres are located in five public sector universities in Punjab, Peshawar, Quetta, Karachi and Islamabad. (*The News*, June 23, 2001)
5. It plans to establish an institute of environmental sciences that will offer three years degree course leading to BSc Honours.
6. It has approved the upgradation of Quaid-i-Azam University Islamabad at a cost of Rs. 626 million. Under the upgradation plan, 279 new jobs will be created from Lecturer to Professor and 63 Teaching/Research Assistant, who will be engaged in Ph.D and M.Phil programmes, will be hired. (*The News*, Sept. 1, 2001)
7. It has also approved establishment of Karakorum University at Gilgit at a cost of Rs. 400.827 million. Under the plan, 59 posts (BPS 17 to 22, teaching/non-teaching) will be created. (*The News*, Sept. 1, 2001)

The University of the Punjab, Lahore has taken following steps to improve quality of research:

1. It has sent abroad over 100 Ph.D theses for evaluation by foreign universities. Besides a successful interview of the scholar, at least two foreign external examiners cum supervisors must consider the thesis good enough to earn a degree. (*The News*, Jan. 24, 2001, p. 11)
2. It has announced a package of financial incentives for research scholars and their supervisors to promote research. Under this package, the University will give Rs. 100,000 to the supervisor and Rs. 50,000 to the research scholar after the candidate earns the degree. (*The News*, Jan. 10, 2001)

The NWFP government has decided to abolish Social Sciences and Humanities subjects from the college curriculum. Some newly established girls colleges will be without Humanities teachers. According to some government officials, economics, political science, philosophy, literature, sociology, history, Islamiyat and other several disciplines dealing with human thoughts are useless and government cannot support them due to financial crunch. At different colleges, where the teachers of philosophy and other subjects of Humanities have retired, the education department has abolished these posts. (Source *DAWN*, August 23, 2001, *The News*, September 2, 2001 Encore section).

By the time this Bulletin went to the press the NWFP Government had not officially denied the above news.

(Excerpt from Council of Social Sciences (COSS) Bulletin—Summer 2001—for complete bulletin go to <http://www.coss.sdnpk.org/currentnewsletter.htm>)

**THE AIPS OFFICE RECEIVED THE FOLLOWING LETTER FROM DR. HELENA KANE FINN,
THE ACTING ASSISTANT SECRETARY FOR EDUCATIONAL AND CULTURAL AFFAIRS—
U.S. DEPARTMENT OF STATE**

September 20, 2001

Dear Colleagues:

The tragic events of Tuesday, September 11, remain in our minds and hearts as we carry on with our work this week. Now more than ever, the work you do in the United States and abroad with State Department exchange participants is vital to the effectiveness of our country's foreign policy and security. Your continuing support, hard work, and dedication are among America's strongest weapons in the struggle against terrorism.

Many of us have devoted our professional lives to the proposition that exchanges between nations promote peace, prosperity, and mutual understanding. In keeping with that belief, the Bureau of Educational and Cultural Affairs remains firmly committed to its ongoing exchange programs. As far as security and policy constraints permit, we intend to carry on with our program activities on a case-by-case basis. I would like to update you on the current security climate and share with you some suggestions on how best to protect the safety of program participants at home and abroad.

Specific Security Concerns:

The Department of State has advised all Americans to depart Pakistan. At present, we are monitoring the security situation in Southwest Asia and Central Asia very closely. We are hopeful that programs in these regions can proceed, but will need to assess this with our Embassies and Consulates case-by-case and day-by-day.

General

- Update participant contact information and verify that participants have current contact information for their program offices/officers within your organization.
- Review your organization's emergency notification procedures with exchange participants.
- Consult regularly the State Department's Consular Affairs travel advisory website (<http://travel.state.gov>) for current travel warnings and public announcements.

Maintain regular contact with your ECA Program Offices/officers. Consult them before undertaking overseas travel connected with your program.

Overseas

- Encourage overseas American staff and exchange participants to register with the Citizen Services section of their nearest U.S. Embassy or Consulate.
- Advise your overseas staff to share updated contact information for staff and exchange participants with the Public Affairs Section of your local U.S. mission and confirm that they are included in the mission's Emergency Action Committee's warden system.

United States

- Encourage exchange participants to report any threats or hostility directed toward them to your organization, their host institutions, and (where appropriate) local law enforcement authorities.
- Provide exchange participants with contact information for their Embassies or Consulates within the United States.

We continue to monitor the security situation worldwide, and we will notify you if changes in our programs are required to assure participant safety. Please share this information with exchange participants and their host families, and do not hesitate to contact your ECA program officer for clarification or further guidance.

Finally, my ECA colleagues and I would like to thank you for your many heartfelt messages of support and condolence. Please accept our heartfelt thanks for your courage and commitment to the cause of promoting mutual understanding among nations through international exchanges.

Sincerely, Dr. Helena Kane Finn.

Acting Assistant Secretary
Educational and Cultural Affairs
U.S. Department of State

The Digital Dictionaries of South Asia (DDSA) Project

The Digital Dictionaries of South Asia (DDSA) Project is a collaborative effort to widen access to South Asian language dictionaries. Established dictionaries for each of the twenty-six modern literary languages of South Asia will be mounted on the web for free and open access. The project's website is located at <http://dsal.uchicago.edu/dictionaries>

DDSA is funded through a Department of Education grant awarded to the South Asia Language and Area Center at University of Chicago, Columbia University, and the Triangle South Asia Consortium in North Carolina. A panel of language experts is identifying key dictionaries which currently exist in print for each of the twenty-six modern literary languages of South Asia. DDSA has also approached other funding bodies to support work for classical languages and modern minor languages, thereby increasing the scope and depth of the project.

A number of language dictionaries of particular interest to scholars of Pakistan are currently available or will be available over the next few months:

Dames, Mansel Longworth. A sketch of the northern Balochi language

Dames, Mansel Longworth. A text book of the Balochi language

Grierson, George Abraham, Sir. A dictionary of the Kashmiri language

Steingass, Francis Joseph. A Comprehensive Persian-English dictionary

Raverty, H. G. A dictionary of the Pukhto, Pushto, or language of the Afghans

Platts, John T. A dictionary of Urdu, classical Hindi, and English

Shakespeare, John. A dictionary, Hindustani and English
Nayyar Kakorvi, Nurulhasan, Nurullughat.

This summer, a pilot phase of work toward making dictionaries of smaller regional languages of Pakistan electronically available as part of the larger DDSA Project was carried out by Elena Bashir. The smaller Pakistani languages component of the project will include dictionary entries in Perso-Arabic script, Roman-based transcriptions, example sentences, plus audio links to the individual words and the example sentences. The audio links, an innovative feature of this part of the project, will allow users to click on a word or sentence and hear it pronounced by a native speaker. An additional feature of these entries will be the opportunity for users to add comments, suggestions, or annotations. The initial phase of the work on Pakistani languages will include Torwali, Khowar and Pashto. Grant funding from the Consortium for Language Teaching and Learning is being sought for continued work on this part of the project, which is co-sponsored by the Universities of Chicago and Pennsylvania and the American Institute of Pakistan Studies.

Dr. Elena Bashir
University of Chicago

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 30th Annual Conference on South Asia

List of Panels on Pakistan

Panel 1:

220 Pyle Center: **Roundtable Discussion: Archaeology and Cultural Heritage of Afghanistan and Pakistan**

Chair: Martha Carter, Ancient India and Iran Trust

Participants:

Raymond Allchin, Cambridge University
Martha Carter, Ancient India and Iran Trust
Bridget Allchin, Ancient India and Iran Trust
J. Mark Kenoyer, University of Wisconsin – Madison

Panel 3:

118 Lowell Center: **Pakistan and the Taliban**

Chair: Craig Baxter, Juniata College

Participants:

Ahmed Rashid, Far Eastern Economic Review (canceled)
Mumtaz Ahmad, Hampton University (canceled)
Kurt Behrendt, Temple University
Brian Spooner, University of Pennsylvania

Panel 3:

309 Pyle Center:

The Uses of History in Contemporary South Asia

Chair: Barbara Ramusack, University of Cincinnati
Contesting Historiographies: A Comparison of Social Studies Textbooks in India and Pakistan
Yvette Claire Rosser, University of Texas - Austin
Women's Studies and Women's History
Geraldine Forbes, State University of New York - Oswego
It Is Their Fear of History
Dolores Chew, Marianopolis College

Panel 4

112 Pyle Center: **Reordering Power: The Politics of Decentralization and Local Government in Pakistan (part 1 of 2)**

Chair: Charles Kennedy, Wake Forest University
Pakistan's Local Government Plan, 2000 and Ethnic Accommodation
Charles Kennedy, Wake Forest University
Decentralization and Federalism: New Challenges, Old Problems
Saeed Shafqat, Columbia University
Democracy and Authority in Pakistan

Robert Nichols, Stockton College

Analysis of District Government Elections in Pakistan, 2000-2001

Aurangzeb Syed, Northern Michigan University

Panel 5:

225 Pyle Center: **Reordering Power: Ideology and Praxis of Decentralization in Pakistan (Part 2 of 2)**

Chair: Riaz Ahmed

The Political Economy of Decentralization in Pakistan
Syed Bashir Hussain, University of Wisconsin - Oshkosh
Ideology and Practice of Centralization and Decentralization in Pakistan

Farhat Haq, Manmouth College

The Central Issue in the Decentralization Debate
Agha Saeed, California State University - Hayward

Discussant: Riaz Ahmed

Panel 6:

111 Pyle Center: **Marginal Peoples and Wandering Borders: The Integration of Autonomous Regions and Unruly Spaces into the Pakistani State.**

Chair: Julie Flowerday, University of North Carolina - Chapel Hill

Traversing the State: Travel and the Postcolonial State in Northern Pakistan

Chad Haines, University of NC, Chapel Hill

From the Camp to the Village: Territorializing Refuge in Azad Jammu and Kashmir

Cabeiri deBergh Robinson, Cornell University

Hunza Scales into Pakistan: The Waistline of a Marginal Region in the Belly of a State

Julie Flowerday, University of North Carolina - Chapel Hill

Discussant: Saeed Shafqat, Columbia University

Panel 6:

326 Pyle Center: **Sung in Streets, Shunned in Texts: The Progressive Writers' Association and the Canon of Urdu Literature**

Chair: Kamala Visweswaran, University of Texas, Austin
Ghalib in the Progressive Idiom

Syed Akbar Hyder, University of Texas, Austin

Aesthetic Experiment or Aesthetic Failure? The Plebian Poetry of Sahir Ludhianvi

October 18th—21st, 2001.

University of Wisconsin, Madison.

Raza Mir, Monmouth University

Seeking the "Progressive" in the Progressive Writers' Movement

Ali Mir, Monmouth University

Discussant: Biju Mathew, Rider University

Panel 7:

111 Pyle Center: Literature & Politics Ad Hoc Panel

*Chair: Patrick Colm Hogan, University of Connecticut
Jacobinism in India, Indianism in English Parliament: Political Concatenation and Enlightenment Critique in the thought of Edmund Burke*

Sunil M. Agnani, Columbia University

*Holborn, Central Finsbury, and Salisbury's "Black Man":
Dadabhai Naoroji in London (1886-1892)*

Sukanya Banerjee, University of Wisconsin - Milwaukee
*Resistance to Macaulayism and the Rise of Urdu as a
Weapon of Commitment Literature in English India (1857-
1947)*

Syed Hassan, Claflin University

*Ethical Issues and Subversive Humor in Modern Malvi Folk
Literature*

Richa Pauranik, Indiana University – Bloomington

Panel 7:

**117 Lowell Center: Women's Narratives, Men's Media-
tions: Questioning Gendered Voices in Colonial In-
dia and Postcolonial Pakistan**

*Chair: Barbara Metcalf, University of California - Davis
The Padmini Story in Tod's Annals: Rajput Patriarchy Rein-
terpreted*

Ramya Streenivasan, Jawaharlal Nehru University

*Gendered "Folk" Practices in Colonial Narratives: Perform-
ing the Punjabi *Pax Patriarchica**

Michelle Maskiell, Montana State University

*Qissas, Kafis, Sufis and Class Hero(in)es: Readings in the
Legend of Hir-Ranjha*

Carla Petievich, Montclair State University

*Representations of a Gendered Self in Pakistani Women's
Autobiographies/Memoirs*

Ruqayya Y. Khan, University of California - Santa Barbara

Panel 8:

**309 Pyle Center: Contentions of Illegality: Places and
Publics in Colonial and Post-Colonial Urban Punjab**

Chair: Matthew Hull, University of Chicago

*Anxious Spaces: Illegal Mosques in Contemporary La-
hore*

Naveeda Khan, Columbia University

*For a Public Purpose: Urban Space and Customary Prac-
tice in Colonial Lahore*

William J. Glover, University of Michigan

*Village Publics and Legal Individuals in Islamabad Land
Expropriations*

Matthew Hull, University of Chicago

Discussant: Saba Mahmood, University of Chicago

Panel 8:

**325 Pyle Center: Critical Worlds and Critical Con-
texts: Rethinking Theoretical Engagement with
Hindi-Urdu Literatur**

*Chair: Allison Busch, University of North Carolina -
Chapel Hill*

*A Taste for Urdu Poetry: Understanding Cultural Invest-
ment in the Ghazal*

Richard Somers Delacy, University of Chicago

*An Area of Critical Disjunction: Revisiting the Medieval
Hindi Literary Categories of Bhakti and Riti*

Allison Busch, University of North Carolina - Chapel Hill

*In Search of Literary Equivalence: the Function of Criti-
cism in the Parallel Universes of Hindi-Urdu-English*

Daisy Rockwell, Loyola University - Chicago

Discussant: Aditya Adarkar, Montclair State University

Panel 8:

**111 Pyle Center: Globalization and the Future of
Politics in South Asia**

Chair: Tayyab Mahmud, Cleveland State University

Participants:

Ratna Kapur, New York University Law School

Sangeeta Kamat, University of Massachusetts

Mustapha Kamal Pasha, American University Vasuki Ne-
siah, Columbia University

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

AIPS SPONSORED PANEL ABSTRACTS

MADISON SOUTH ASIAN CONFERENCE.

PANEL SESSION VI: 1:15 PM - 3:00 PM. SATURDAY, OCTOBER 20, 2001

Marginal Peoples and Wandering Borders: The Integration of Autonomous Regions and Unruly Spaces into the Pakistani State.

Chair: Julie Flowerday, University of NC,
Chapel Hill

Traversing the State: Travel and the Postcolonial State in Northern Pakistan
Chad Haines, University of NC, Chapel Hill

From the Camp to the Village: Territorializing Refuge in Azad Jammu and Kashmir
Cabeiri deBergh Robinson, Cornell University

Hunza Scales into Pakistan: The Waistline of a Marginal Region in the Belly of a State
Julie Flowerday, University of NC, Chapel Hill
Discussant
Saeed Shafqat, Columbia University

Abstracts:

Marginal Peoples and Wandering Borders: The Integration of Autonomous Regions and Unruly Spaces into the Pakistani State.
Studies of state formation often assume the integrity of borders and the coherence, even if retrospective, of regional populations. Bureaucracy, a civilizing device that levels and neutralizes regions within and across states, is barely capable of ordering and ruling the international activities of daily life through which people experience themselves as political subjects and which are often unruly precisely because they are unruly. The processes of state formation are not always overt, or predicated on modes of coercion, real or imagined. The postcolonial consolidation of Pakistani state power over previously independent and autonomous regions has involved the re-orientation of localized practices of power towards a new symbolic center. The rationalization of boundaries and the creation of new interactive domains remake the postcolonial boundaries of South Asia as borders of the imagination and practice of community and sociality.

This panel examines transformations in the experiential, interactional, and symbolic prac-

tices of daily life in three regions of the former Princely State of Jammu and Kashmir by looking at changes in modes of travel, trade, migration, and food production and consumption.

Chair: Julie Flowerday

Paper I

Chad Haines, University of North Carolina at Chapel Hill

"Traversing the State: Travel and the Postcolonial State in Northern Pakistan"

State formation is a cultural revolution that enables particular behaviors while simultaneously attempting to curb others. The processes of state formation are not always overt, predicated on modes of coercion, real or imagined. In enabling certain behaviors, perspectives, and practices, the state works through subjects, naturalizing its presence as an everyday reality. The postcolonial Pakistani state, as an institution, has been a failure in the region of Gilgit. Yet, its presence there is pervasive, particularly as structured by the Karakoram Highway, built in the 1970s. In this paper, I discuss how state formation is being enacted, encoded, and inscribed through changing patterns of geographical mobility. The paper is exploratory, opening new realms of understanding state formation through tourism, trade, out migration, shifting of government agents, and internal migration.

Keywords: state, trade, Gilgit, Pakistan

Paper II

Cabeiri deBergh Robinson, Cornell University

"From the Camp to the Village: Territorializing Refuge in Azad Jammu and Kashmir"

Since 1947, the Line of Control which divides the former Princely State of Jammu and Kashmir into territories administered and claimed by Pakistan and India has come increasingly to function as a border. During the wars of 1947-1949, 1965, 1971 and the current armed conflict in the Valley of Kashmir, refugees have crossed this dividing line and settled in camps and villages in Azad Jammu and Kashmir and Pakistan. In some cases their migrations were planned and intentional, the refugees acutely aware of the presence and location of borders and the competing claims of local, regional and national centers of authority and power; in some cases their migrations were less reflective and more determined by the construction of new borders

and the impossibility of return, as people became refugees only miles from what had always been their homes. By examining the organization of ritual labor in a refugee camp and a refugee village, this paper examines the ways in which refugees, migrants, and internally displaced persons in Azad Jammu and Kashmir manage and memorialize experiences of loss and separation and negotiate claims made upon them as political subjects in the struggle between states to secure legitimacy for claims on the polity and territory of Jammu and Kashmir. Keywords: refugees, Pakistan, Kashmir

Paper III

Julie Flowerday, University of North Carolina at Chapel Hill

"Hunza Scales into Pakistan: The Waistline of a Marginal Region in the Belly of a State"

In this paper, the corporate process of interchange between symbolic center and periphery is examined through food, a source that nourishes a body polity from sacred to profane. In little more than fifty years, Hunza in the Northern Areas of Pakistan was moved from an insular Mirship (rulership) under British colonial control to a subdivision of the Gilgit District in the state of Pakistan.

Formerly, the Mir's Fort was filled and emptied, like a great underbelly of the society, recreated and cultivated through the life pursuits of its agricultural inhabitants. By the 1990s the Fort was a museum and "national state treasure". In its symbolic transformation from royal residence to international showpiece, the Fort larder had been cleaned of its produce, its prison cavern flooded by light, and its residential quarters stripped of their shadowy warmth and secrecy. The Fort, like the Mirship, was barren. Hunza was now in the belly of the State.

The corporate process of nation building lends itself to metamorphic inscriptions of scales, waistline, and belly.

Keywords: Hunza, state formation, food, Pakistan.

Discussant

Dr. Sayeed Shafqat, Columbia University

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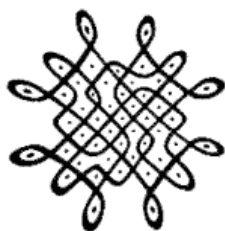
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2002-2003 Program

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.

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.

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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

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.

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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

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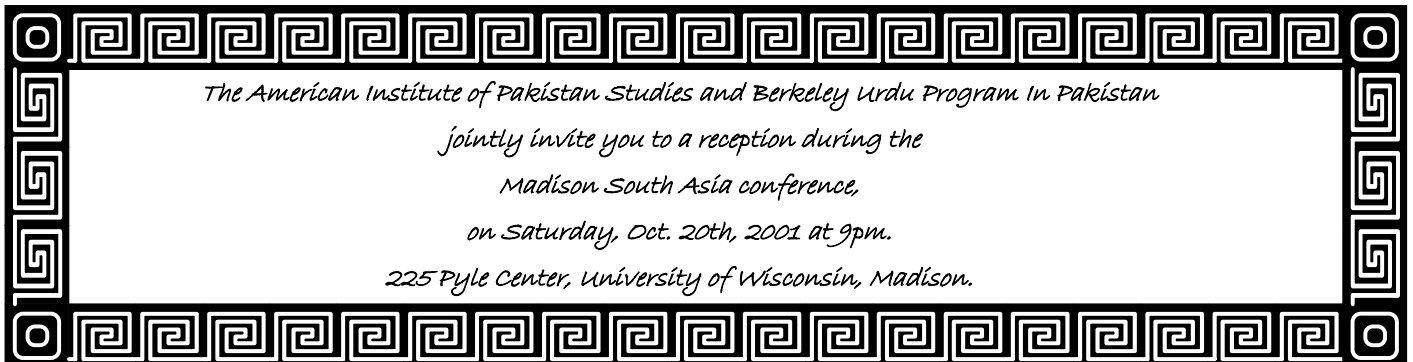
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The American Institute of Pakistan Studies is managed by elected officers, an executive committee, and a board of trustees. The incumbent officers are Brian Spooner (President), Wilma Heston (Treasurer), and Robert La-Porte (Secretary). The Board of 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 seventh 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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