



PSN

AIPS

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PAKISTANI VILLAGE TEACHERS' PERSPECTIVES ON EDUCATION

BY: ANITA HARRIS
KENT STATE UNIVERSITY

The following is the lecture presented by Anita Harris at the AIPS Center in Islamabad on July 28, 2005

The perspectives or beliefs teachers hold regarding education and their role as a teacher play a significant part in how they view the process of teaching, student learning, and their own ability to not only learn new strategies but the willingness or resistance to enact new strategies into their daily teaching (Calderhead, 1996; Korthagen & Kessels, 1999; Putnam & Borko, 1997). Beliefs have been described as one's understanding of the world and the way it works, whether conscious or unconscious, and how that understanding can guide one's actions (Richardson, 1994).

Although many studies on teacher beliefs have been conducted in various countries, after an extensive literature review search I found no study conducted regarding Pakistani teacher beliefs of either government, private, or non-governmental (NGO) teachers. Because of this lack of research in teacher beliefs in Pakistan, while working this past summer 2005 as a volunteer English language and Mathematics skills development workshop designer and instructor for the NGO Developments in Literacy (DIL), I conducted semi-focus group interviews with 16 teachers employed by three domestic NGOs that DIL monetarily supports regarding their beliefs about education, learning, their role as an educator, and any personal life transformations they may have experienced since they began working as a teacher. DIL's headquarters is based in Los Angeles and has their in-country office in Islamabad, Pakistan.

The majority of the teachers have the equivalent of a 10th grade after having passed their "matriculation" exam, while the others completed their "FA" or Faculty of Arts. This is equivalent to the 12th grade of high school in the U.S. Except for possibly one educator, none have attended any teacher training school. Training, both subject matter and pedagogical strategies, is received solely from the NGOs for whom they work. In many respects, these teachers can be viewed as engaging simultaneously in pre-service, in-service or professional development training.

Based upon their reflections and narratives shared during the interviews, I explored various

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MOVING ON

These newsletters are timed to hit the two main meetings of the year where Pakistanists in the U.S. tend to gather: the Madison South Asia Conference and the annual meeting of the Association of Asian Studies (AAS). We meet in Madison just after the academic year begins and again at AAS just before it ends. This year for the first time since 1999, the beginning of the year also signals the beginning of a new presidential term for AIPS. Dr. J. Mark Kenoyer was elected President this past summer and I am very happy to be able hand everything over to him on October 1, 2005. I will take this opportunity to offer him my best wishes for his coming three-year term and to congratulate the AIPS community on finding such an excellent candidate for the position. My own involvement with AIPS will not of course end—I will continue to represent the University of Pennsylvania on the AIPS board, and I look forward to working with Mark. But this will be the last of my regular PSN columns. Let me, therefore, review the record of the past six years.

Over the past four years AIPS programs have been overshadowed by the fallout from 9/11, and the need to respond to this fallout has determined our planning priorities. Over the previous decade the Institute had been steadily growing. The Pakistan Lecture Series brought several scholars to the U.S. each year to lecture at member campuses. A conference was held in Washington in 1996 as part of an effort to assess the state of Pakistan Studies in time for Pakistan's Jubilee year in 1997, and in 1997 a more elaborate conference was held at Wake Forest University to commemorate the Jubilee. The 90s also saw a number of AIPS publications (including *Pakistan, 1997*, edited by Craig Baxter and Charles H. Kennedy, and *Ancient cities of the Indus Valley civilization*, by J. Mark Kenoyer. And this newsletter, Pakistan Studies News (PSN) was launched in 1998. In the first two years of the current decade we had installed the AIPS Islamabad Center in a new location, and begun to expand our

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SECOND BIENNIAL INTERNATIONAL CONFERENCE OF PAKISTAN STUDIES: PAKISTAN IN WORLD-HISTORICAL CONTEXT

From April 29 to May 1 the American Institute of Pakistan Studies (AIPS) hosted the Second Biennial International Conference of Pakistan Studies at the University of Pennsylvania Museum of Archaeology and Anthropology. The focus of this conference, which was open to the general public, was the relationship of Pakistan to larger historical processes not only in the neighboring regions of South and Central Asia, but in Asia and the Indian Ocean, and in a globalizing world.

Pakistan Studies has evolved in significant ways since the field was first defined not much more than thirty years ago. It was formulated in the age of area studies with the goal of guaranteeing due attention to Pakistan in the allocation of resources to the study of the various countries of the South Asia region. Over the past generation the area-studies framework has lost focus, and Pakistan has gained interest for scholars in other fields. What was once for many scholars a marginal part of South Asia now draws special interest for the study of particular globalizing processes. Scholars from other areas now attend to events and processes in Pakistan's short history that give it unique significance in a global context and even bring otherwise neglected parts of the country into analytical view.

Some of these new academic focuses are positive; some are negative. Pakistan was the first new state to emerge in the postcolonial age. But its founder's vision of nationhood remains unfulfilled. Its experience with issues of language, ethnicity, border maintenance, Islamicizing thought, and the development of democratic institutions has been played out in the clear light of bureaucratic and literary documentation. But it has been plagued by civil violence, ethnic rebellion, and evidence of involvement in conflicts beyond its borders, including terrorist networks. Each of these areas of subject matter received attention in the conference.

The future of Pakistan will no doubt depend on the continuation of the precarious balance between provincial

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LITERACY IN PERSIANATE SOUTH AND CENTRAL ASIA

From September 2nd to 4th, 2005, a small seminar was held at the Salar Jang Museum in Hyderabad (p. 8) on historical issues relating to the use of Persian as an administrative language in the eastern part of the Islamic world over the past millennium. The seminar was the first effort to create a regional research forum in the area. The initiative to develop such a project was led by the American Institute of Pakistan Studies. The Salar Jang Museum generously offered to host it, and the American Institute of Indian Studies co-sponsored it and provided invaluable logistical assistance. The seminar was held under the auspices of the Council of American Overseas Research Centers (CAORC) in collaboration with all the members of CAORC whose affiliated scholars have an interest in the subject, from Istanbul to Dakka: The American Institutes of Afghanistan Studies (AIAS), Bangladesh Studies (AIBS), Indian Studies (AIIS), Iranian Studies (AIrS), Pakistan Studies (AIPS), and Sri Lankan Studies (AISLS), the American Research Institute in Turkey (ARIT), and the Center for South Asia Libraries (CSAL) with its local Hyderabad affiliate, the Urdu Documentation Center (UDC).

A position paper entitled "Literacy in the Eastern Caliphate" was prepared in advance by two members of AIPS (Brian Spooner and William L. Hanaway, who are also affiliated with several of the other Centers) and circulated to the participants. Starting from their earlier work in the development and spread of the formal, written, courtly form of "New Persian" (from c. 850 AD to modern times), and the training of the munshis who used it professionally in the preparation of court letters and other documents, the position paper set this question in its broader social and intellectual context and posed a number of questions that were designed to structure the discussions at the workshop.

The central theme of the position paper emerged from questions about the training and practice of the munshis,

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PLURALITY IN BALOCHISTAN: CONFERENCE REPORT

BY ELENA BASHIR

A Conference titled "Plurality in Balochistan", organized by Professor Carina Jahani of Uppsala University and Dr. Agnes Korn of Frankfurt University was held in Uppsala on August 18-21, 2005. Dr. Ghulam Mohammad Taj, Vice-Chancellor of the University of Balochistan and Professor Abdul Razzak Sabir, Professor of Brahui and Director, Institute of Balochistan Studies came from Pakistan to participate in this conference. In addition to reporting on the progress of Balochi studies and language teaching in Pakistan, they announced the good news that the University of Balochistan is planning to create a Department of Linguistics. Dr. Sabir Badalkhan of the Institute of Oriental Studies at the University of Naples, Italy, talked on the Zikris in Balochistan. Elena Bashir, University of Chicago, presented a paper entitled on "Contact-Induced and Transitional Features in Eastern Balochi". A former BULPIP participant, Paul Titus, now in Christchurch, New Zealand, spoke on "To join the caravan of history: external influences on the Baloch nationalist movement". A total of 64 people participated in various capacities in the conference, including many from Iranian Balochistan. ■

AFGHANISTAN AND PAKISTAN: CULTURAL HERITAGE AND CURRENT REALITY

On May 7-8, 2005, a two-day seminar under this title was held in Istanbul under the auspices of the new Hollings Center for East-West understanding and the Council of American Overseas Research Centers (CAORC). The seminar was the product of collaborative planning between the American Institutes of Afghanistan Studies (AIAS) and Pakistan Studies (AIPS). The primary objective was to bring together scholars from Afghanistan, Pakistan and the U.S. to look at the historical relationship between the populations either side of the Durand Line by which they were formally divided in 1893, to consider to what extent current relations between the two countries might be the product of the nature of this division, and how both the memory of it and its current effects might be turned to advantage. A preliminary report on the two days of discussion among three Afghan scholars, two Pakistanis and six Americans summarizes the achievement of the discussions in these terms:

“The border between Afghanistan and Pakistan is unique in the history of international relations. Known historically as the Durand Line, it was drawn in 1893 by Sir Mortimer Durand to mark the formal boundary between British India and Afghanistan (which was held in a subordinate colonial-style treaty relationship by the British Government). Although accepted in practice as part of the complex accommodation between the then ruler, Abdu'r-Rahman Khan, in Kabul and the British Government in Calcutta (later New Delhi), the Line was never ratified by the Government of Afghanistan.

“Following the establishment of Pakistan in 1947 the Durand Line became the de facto international border between the two countries, though not formally acknowledged by the populations along either side of it or by the Afghan Government. The relationship between Afghanistan and Pakistan has gone through a series of difficult stages since 1947, as the relationship between each and the outside world has evolved. Not surprisingly, although it has received little explicit attention since the 1960s the border has continued to be a source of difficulty in the relations between the two countries and underlies a number of outstanding issues...

“The discussions were intense and highly productive. Several participants took advantage of the opportunity to speak forcefully and articulately on behalf of each country about the perceived injustices of the other towards it. The need to respond to these statements elicited data and points of view that proved highly significant, especially in the final session, which was devoted to efforts to find practical strategies and to develop projects of resolution.

“As the discussions intensified they revolved around significant incompatibilities between each country's perception of its historical identity and integrity in relation to the other and to the region. This difference is rooted in the experience of the period from 1800 to 1950, when the area began to be drawn into a larger regional and global series of processes. It is exacerbated by the intrusion during that period of the interests of Imperial Russia and the British Government in India, and has been further complicated since 1947 (yet more since 1978) by the reappearance of other historical interests in the guise of (first) the Cold War, and later of modern nationalism on the part of India and Iran, and more recent American policy initiatives. It was argued that in order to assist in the improvement of regional security in this key strategic area between South Asia, Central Asia and Western Asia today, it is necessary to start from an understanding of Afghanistan's and Pakistan's own sense of their identities in the region. This requires a perspective that begins before 1747 when neither existed and neither Russia nor Great Britain, nor the U.S., had arrived on the scene.

“The seminar concluded with the formulation of strategies for the development of new initiatives that will build on historical orientations rather than (as many current initiatives do) conflict with them. One concrete project is already under way. Proposals for others are outlined in the text.”

The final draft of the report will be available later in the Fall. The participants included: Drs. Whitney Azoy, Thomas Barfield, Christine Fair, A. G. Ravan Farhadi, David Gilmartin, Shah Mahmud Hanifi, Senzil Nawid, Robert Nichols, Rasul Bukhsh Rais, Brian Spooner, and Aslam Syed. ■



Asia Society and Citigroup invite you to a lecture with:

Asma Jahangir
UN Special Rapporteur on Freedom of Religion or Belief,
and Chairperson, Human Rights Commission of Pakistan

Towards Democracy: Pakistan at the Crossroads

Thursday, October 27, 2005
6:30 pm – 8:00 pm (Reception Follows)
Asia Society and Museum,
725 Park Avenue at 70th Street, New York City

Leading human rights advocate in Pakistan, Asma Jahangir, will address issues related to the law and judiciary in Pakistan. Jahangir will focus her talk on the role of tribal councils in Pakistan and their relationship to the state. She will discuss the critical case of Mukhtaran Bibi whose gang rape on orders of a tribal council in 2002 inspired international outrage, putting the legal institutions in Pakistan under intense scrutiny. She will explore the status of human rights, in particular women's rights, in Pakistan and the prospects for a transition away from the conditions that lead to failed governance. These and other pertinent issues related to state, civil society and human rights in Pakistan will be the focus of the evening's discussion. Part of the Citigroup Series on Asian Women Leaders, which features women at the forefront of effecting social change in Asia.

\$5 Students w/ ID \$7 Members/NGO-\$12 Nonmembers
Advance registration is strongly recommended.

For tickets, contact the Asia Society Box Office at 212-517-ASIA, or send complete information by fax at 212-517- 8315, or email BoxOffice@AsiaSociety.org. Credit card required for advance registration or reservation. Cancellation required at least 24 hours in advance to avoid charges. Reservations that are not cancelled/claimed will be charged.

The University of Pennsylvania Department of South Asia
Studies invites you to a concert in its Mehfil series:

Sarod and Tabla Concert
Pandit BRIJ NARAYAN, sarod,
with ABHIJIT BANERJEE, tabla

Harrison House Rooftop Lounge
3910 Irving (39th and Spruce Street)
Philadelphia, PA 19104
October 21, 2005 at 7:30 pm

Brij Narayan balances technical virtuosity with lyrical inventiveness. He studied with his father, the great sarangi player Ram Narayan and with Ustad Ali Akbar Khan. Brij Narayan is one of India's exciting contemporary sarod players. Abhijit Banerjee studied tabla with Sri Tushar Kanti Bose, later from Sri Manik Pal and finally Pandit Gyan Prakash. He is in constant demand on the performance circuit in India and abroad.

This event is free and open to the public. A photo ID will be requested at the front desk. For further information please call: (215) 898-7475 or visit www.southasia.upenn.edu/

The University of Pennsylvania
South Asia Center & Department of South Asia Studies
invite you to the

HINDI-URDU WORKSHOP: URDU METER

presented by

DR. NOMAN UL-HAQ,
UNIVERSITY OF PENNSYLVANIA

Friday, October 14
10:00am- 4:00pm
Venue: TBA

Morning Session
10:00am-12:30pm: Metrical System
12:45pm-2:00pm: Lunch (provided)

Afternoon Session
2:00pm-4:00pm: Scansion

Please send RSVPs to Haimanti Banerjee at haimanti@sas.upenn.edu to pre-register (required) for the event by Monday, October 10 to receive the packet of workshop materials. Further information is also available online: www.southasiacenter.upenn.edu.

AIPS WEB REPORT III

BY UZMA Z. RIZVI

In continuing efforts to create a comprehensive cyber-center of Pakistan studies, the offices of AIPS have maintained the aims and projects that the Institute is committed to in terms of representing Pakistan in its full world historical context. This cyber-center reflects a nexus of information and juncture at which interdisciplinary interests about Pakistan intersect.

Even in times of transition, the offices of AIPS have maintained the website with updated information about current events, talks, and exhibitions that are related to Pakistan Studies. The team has worked to increase the accessibility and continues to create an interface that is easier to use for those with various levels of technological expertise and software.

As mentioned in previous reports, the website serves two main functions. The first is specific to the maintenance of the infrastructure that deals with the services and programs provided by AIPS, such as official business, payment of dues and membership, and members' discussions, along with full-text access to both publications of AIPS (Annual of Urdu Studies and Pakistan Studies News). The second brings together audiences from both the membership and general public and provides data bases and basic information on the history and culture of Pakistan. The organization of the material continues to cater to research interests of professional and specialized scholars in various disciplines, as well as, teaching material and resources for teachers in the K-12 system.

As a key resource for undergraduate, graduate students, and professionals in various fields, the section on Fellowships is continually updated to reflect current information on scholarships, and grants available for research work conducted on Pakistan. In addition to resources for students and scholars, reports on current research work financially supported by AIPS are provided.

Systematically monitored and updated is information on events related to Pakistan

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Karkhana: A Contemporary Collaboration

August 21, 2005 – March 12, 2006

The Aldrich Contemporary Art Museum

Karkhana: A Contemporary Collaboration features a series of works by six contemporary Pakistani artists: Aisha Khalid, Hasnat Mehmood, Muhammad Imran Qureshi, Nusra Latif Qureshi, Talha Rathore, and Saira Wasim. The exhibition is open to the public through March 12, 2006. *Karkhana* has been organized by Jessica Hough, curator at The Aldrich Contemporary Art Museum; London-based independent curator and writer Hammad Nasar; and Anna Sloan, a writer, curator, and historian of Islamic and South Asian Art at Mount Holyoke College, South Hadley, Massachusetts. This exhibition will travel to The Asian Art Museum in San Francisco from August 4 through November 5, 2006 and Asia Society, New York in 2007. The New School, Yale University, and The Aldrich are hosting a series of panels discussing topics such as creativity, life, and politics in contemporary Pakistan. The first panel on October 11 will be hosted by The New School, Vera List Center and The Aldrich held at the New School Tishman auditorium. To RSVP and for more information, please call 203.438.4519.

At the core of the exhibition is a series of collaboratively-produced paintings initiated as a creative experiment by Muhammad Imran Qureshi in 2003. He contacted the five other Pakistani painters, all alumni of the miniature department at the National College of Arts in Lahore, but now living in different cities around the world, with the suggestion that each artist start two new paintings made on *wasli* (rag paper). Each work was then sent to another artist in the group, who applied another layer of imagery, marks, or other processes, and passed it along until all of the artists had added to each of the twelve paintings. *Karkhana* includes these twelve miniature paintings, and five additional paintings by each of the six artists. Although separate from the series of twelve collaborative paintings, these additional works resonate visually with them, allowing viewers to recognize the hand of each artist within the collaborations. Viewers may also be persuaded to consider how artists working collaboratively might influence each other, or react to visual information already on the paper. An animation showing the development of each of the collaborative works will play on a monitor in an adjoining gallery.

The original *Karkhana* collaboration was inspired by the cooperative nature of miniature painting practiced in South Asia's pre-modern courts. The Urdu term "karkhana" describes the kind of painting workshops patronized by Mughal emperors who ruled the territories of present-day India and Pakistan. In these workshops, multiple artists would have worked on a single painting under the direction of a master, each contributing visual components according to their particular skills. By email, Imran Qureshi addressed this very different twenty-first century karkhana, "Although we were physically distant, it felt like we were engaged in a dialogue. We would listen to each other through the work, and respond." The past two decades have witnessed a vibrant revival of miniature painting; artists have revitalized the pictorial tradition, negotiating a fine balance between historical practices and post-modern conceptual concerns. These paintings are an experiment in artistic collaboration revealing improvisation, acts of creative destruction, semiotic play, and dynamic adaptation.

A catalogue has been jointly published by The Aldrich Contemporary Art Museum and Green Cardamom, London. The book includes full-color reproductions of the works in the exhibition and essays by co-curators Jessica Hough, Hammad Nasar, and Anna Sloan, as well as by Qamar Adamjee, research assistant in the Islamic Arts Department, Metropolitan Museum of Art, New York; B. N. Goswamy (introduction), renowned art historian and author of numerous books on miniature painting; Salima Hashmi, former principal of NCA and head of visual arts at the Beaconhouse National University, Lahore; Sandhya Jain, conservation specialist and art historian; Dr. John Seyller, art historian and leading authority on Mughal painting; and Virginia Whiles, historian, critic, and curator of the recent landmark survey exhibition of contemporary miniature painting at the Fukuoka Asian Art Museum.

* This announcement is from The Aldrich Contemporary Art Museum website. *

local activities. Our first scholar-in-residence had arrived in Islamabad in 2000, the second in spring 2001.

The immediate consequence of 9/11 for AIPS was the embargo on the use of U.S. Government funds for travel to Pakistan. The AIPS flagship activity from the beginning had been the administration of a fellowship program to fund research by American scholars in Pakistan. Despite the recurrent vicissitudes of U.S.- Pakistan relations over the years this program had always continued and everyone in the field had benefited from it. Suddenly, it was suspended and the suspension has remained in force now for four full years. Besides campaigning against the decision (which was so obviously against the national interest in that it prevented continued training of specialists in a vital field)—so far without success—we had to find other ways not only to keep the field alive but to expand it in order to keep up with the increased interest in Pakistan-related research.

A succession of new programs has in fact been introduced. As a consequence AIPS has gained the reputation of being one of the most innovative members of the Council of American Overseas Research Centers (CAORC). When the travel embargo is finally lifted our fellowship program will be the center-piece of a suite of programs, and the field as a whole will in fact be richer for the experience of having had to respond to the challenge of the post 9/11 restrictions. Let me then enumerate the innovations for the record.

In July 2001 we agreed with the Vice Chancellor of Quaid-i-Azam University on a plan for a series of biennial conferences on Pakistan Studies, the first of which would be held in Islamabad in 2002. The plans for Islamabad were necessarily aborted and the first conference of the series was held the following year, in 2003, at Columbia University. A report appeared in the Fall newsletter of 2003. The response was such that planning was immediately launched for the next in the series. The Second International Conference of Pakistan Studies, which is reported in this issue, was held with similar success on April 29 - May 1, 2005, at the University of Pennsylvania. We are now engaged in active discussion of plans for the third in the series, which we hope finally to be able to hold in Islamabad in 2007.

In the intervening years between the biennial conferences, we began a series of workshops and seminars. The first of these brought together scholars engaged in research on the Salt Range, from a variety of disciplines, at the University of Pennsylvania, in February, 2004.

Thirdly, the Pakistan Lecture Series (PLS) was expanded to allow longer stays, up to a full semester, and fuller participation in the life of an AIPS member institution, as well as visiting other campuses.

Besides these extensions of existing programs, a number of new programs have been introduced. In developing new programs one of our major objectives has been to demonstrate what AIPS can do to increase Pakistani participation in larger academic arenas, and to bring the study of Pakistan in the U.S. out of its traditional isolation within academia. One of our major strategies for achieving this objective has been to build collaboration with other organizations in the region, especially those with a regional mandate. AIPS has therefore over the past four years initiated collaborative programs with the Center for South Asia Libraries (CSAL) and the South Asia Language Resource Center (SALRC), managed a joint program with the American Institute of Afghanistan Studies (AIAS), and run a regional seminar on a topic of interest to scholars affiliated with all the American Overseas Research Centers from Istanbul through Iran and Afghanistan to India and Bangladesh. Of these projects, reports on those that have been active in recent months may be found elsewhere in this issue: in particular, the Private Library and Archive Survey Project (PLASP), a seminar in Istanbul on "Afghanistan and Pakistan: Cultural Heritage and Current Reality," and a seminar at the Salar Jang Museum in Hyderabad entitled "Literacy in Persianate South and Central Asia" (otherwise known as the "Eastern Caliphate").

Our efforts to forge ahead regardless of the restriction on research in Pakistan were to some extent rewarded this summer, when we managed finally to make some progress towards the resumption of our fellowship program. Starting this fall, although we are still unable to send scholars to Pakistan, we will be allowed to fund research relating to Pakistan in third countries, and we expect to make the first announcement in this regard in October. We are also now seeking permission to use our funds to subsidize research expenses in Pakistan for collaborative projects between American and Pakistani scholars which do not require travel to Pakistan by the American partner.

Meanwhile, our institutional membership has also increased significantly and now stands at 30. Individual membership stands at 86, but that figure is less significant than may appear since the newsletter is distributed freely to ensure maximum visibility for the Institute. We do however encourage individual membership, for two important reasons: it provides a mechanism for recruiting younger scholars to our governing board, and increases our political leverage for negotiations with funding agencies. In other words it is not necessary to pay membership dues to receive this newsletter. However, those who do pay their \$25 per year, besides receiving Pakistan Studies News regularly, become eligible to review books for the newsletter and for election to the AIPS Board of Trustees.

In conclusion, I want to invite you to join me in congratulations and an expression of sincere gratitude. First, I am sure you will want to congratulate our Islamabad Center Director, Muhammad Nadeem Akbar, on being awarded a

two-year Fulbright Fellowship which will enable him to earn a Master's degree in Public Administration at the University of Pennsylvania's Fels Institute of Government. Apart from the opportunity for training, his stay in the U.S. will enable him to understand our field in America from the inside, in ways that were not possible from Pakistan. Secondly, my last act as President is to thank Ms. Sakina Rizvi, as she leaves the position of AIPS U.S. Director to return to academe, for her extraordinary help and support over the past two years. Without her unfailing initiative, social savvy, and absolute reliability my task would have been much more difficult, and AIPS would not have achieved its current standing in the research community. Finally, I am honored to acknowledge the unstinting collegial support and collaboration I have received from trustees and members over the past six years. ■

Brian Spooner

WEB REPORT CONTINUED FROM PAGE 4

Studies, which are listed and details provided where available. In addition, the menu on the side bar provides information about film screenings, past events, and other major conferences that take place within the United States and abroad.

Concurrently, the development of the "Directory" of AIPS members and affiliates continues to be restructured, updated and supplemented by directories of scholars and their publications, in full-text where possible, course syllabi, slide collections, and bibliographies. We hope that by providing easy and well organized access to the range of material we will succeed in bringing Pakistan and related fields of interest into the general curriculum and satisfy the newly emerging demand for organized data that seems already to characterize the twenty first century.

The Institute's website also provides links to affiliated and other related organizations, such as American National Resource Centers, Overseas Resource Centers dealing with the surrounding region, and other institutions of research, education and public information in South and Central Asia.

This report is the third in the series of reports about the online activities of AIPS. Work conducted in the last six months consisted of information building processes, and cross checking historical material before uploading the material on the web. With the election of Professor Jonathan Mark Kenoyer to the office of President, web development will now move to the University of Wisconsin-Madison. The website, as it stands, is a strong foundational cyber center that will only grow in the years to come.

The webteam responsible for work on the AIPS website include: James Caron, Suzanne Harris, Rubab Qureshi, F. Zehra Rizvi, and Sakina Rizvi. ■

HYDERABAD REPORT CONTINUED FROM PAGE 2

or secretaries, who used Persian professionally in the court chanceries of the eastern Islamic world. Hyderabad was chosen for the venue because it is the site of the last court to continue the training of munshis in the old tradition, as well as the last (outside Afghanistan, Iran and Tajikistan) to shift from Persian to a successor language, such as Urdu. Hyderabad continues to be the home of a significant proportion of modern scholars of Persian diplomatics, as well as treasures of documentary resources. Ten scholars from India, Pakistan, and the United States, were able to participate in the seminar (including Drs. Aditya Behl, William Hanaway, Nomanul Haq, David Lelyveld, Victor Mair, Anwar Muazzam, Senzil Nawid, Jim Nye, and John Perry), covering a wide range of perspectives, among them that of a Sinologist who was able to help us set the Persianate tradition in a larger historical and cross-cultural perspective. The presentations addressed linguistic, literary and historical topics relating to the issues raised in the position paper. They are now being revised for inclusion along with the position paper in a detailed report for circulation to other scholars who were unable to participate and for publication in a volume of proceedings which will include an agenda for further research.

We are particularly grateful to A.K.V.S. Reddy, Director of the Salar Jung Museum, Dr. A. Nagender Reddy, Joint Director, for their warm and gracious hospitality as well as their readiness to make the resources of the Salar Jung available for the workshop, and to M. Veerender, Deputy Keeper, for his friendly cooperation and his close attention to many important details. Finally, we wish to thank our close friend and collaborator in Hyderabad, without whom the meeting would not have been possible: Dr. Anwar Muazzam, Director of the Urdu Documentation Center. ■

Brian Spooner

AIPS CONFERENCE REPORT CONTINUED FROM PAGE 2

and national politics and international opinion and support. But the future of Pakistan Studies will play beyond the area-studies context, in which it was developed, in the globalization studies for which it provides so much fascinating material. This conference was designed to capture current thinking on these issues and to expose them to discussion from larger perspectives than they usually receive. Twenty eight papers were presented in eight separate disciplinary panels and three keynote addresses. Selected papers are being revised for publication in a volume of proceedings, and plans are underway for the third conference in the biennial series. Meanwhile, further details are available on the AIPS website. ■

Brian Spooner

FOR MORE INFORMATION ON PAKISTAN RELATED CONFERENCES AND EVENTS VISIT: [HTTP://WWW.PAKISTANSTUDIES-AIPS.ORG](http://www.pakistanstudies-aips.org)

**Urdu Poetry and Society
Center for Muslim-Christian Understanding
Georgetown University**

Beginning Fall 2005, open to selected students and professionals by permission of the convenor.

Instructor: Dr. Moazzam Siddiqi (PhD University of California at Berkeley)

Convenor: Maggie Ronkin, ronkinm@georgetown.edu

This is a non-credit seminar that takes socio-historical, literary, and linguistic perspectives on Urdu poetry in society. It will highlight the evolution of Urdu poetry from its beginnings in 16th century Deccan to its florescence in other important literary centers of north central India, Delhi (early 18th century), Lucknow (19th century), and Lahore (20th century). The course will culminate with the discussion of the advent of the modern era.

Prominent Themes

- * Sociocultural and literary environments in which this tradition grew, and patronage patterns
- * Indian and Indo-Persian elements influencing the poetry in its formative years
- * Vernacular Hindi influences
- * European, largely English, literary influences
- * Religious and political influences, especially in the wake of post-Industrial Revolution literary movements imported from Britain
- * Impacts of socialism, communism, and the Progressive Writers Movement

Study of Selected Writings of Representative Poets from Each Period, with Audio Performance Recordings

- * The Dakhani Period: Quli Qutub Shah and Wali Dakhani
- * The Delhi Period: Mir Taqi Mir, Khawaja Mir Dard, Mirza, Rafi Sauda, Mir Hasan and Nazar Akbarabadi Mirza Asadullah Khan Ghalib Dagh
- * The Lucknow Period: Jur'at, Insha, and Mushafi Nasikh and Atish Marsia poems and Mir Anis and Dabir

The Modern Age

- * Ghalib's response to the intellectual awakening ushered in by the Industrial Revolution
- * Ghalib's younger contemporaries, Hali and Azad, and the modern elements in their poetry
- * Muhammad Iqbal, poet-philosopher of the East and West
- * Poets of the Progressive Writers Movement and other modern poets: Mira Ji, Akhtarul Iman, Ali Sardar Jafri, Majaz Lucknawi, Faiz Ahmad Faiz, and N.M. Rashid

For more information, please contact:
ronkinm@georgetown.edu

emerging themes related to an increased sense of empowerment in terms of both earning capability and their effect on children's lives, and personal transformation in the form of increased self-worth.

METHOD

The 16 volunteer participants were from three different regional locales and three different NGOs, with a wide range in years of teaching, from one to 15. Three participants were from the Khwendo Kor (KK) NGO in Dir, Northwest Frontier Province (NWFP); ten from the Adult Basic Education Service (ABES) NGO in the Rawalpindi area, Punjab; and three from the Naz High School Old Boys Welfare Trust (NOWA) NGO in Khairpur, Sindh. A note must be made here. Except for one teacher from Dir, the rest of the participants from Dir and Khairpur were actually Field Coordinators or Teacher Monitors, i.e., those who observe and work with the village teachers. However, these monitors began as NGO teachers before moving into their current position.

Although all participants spoke the national language Urdu, they were linguistically diverse (Pushto, Sindhi, Punjabi); based on the interviews, the differing geographical regions held a somewhat but not too significant cultural influence regarding the overall roles of women. Meaning, societal and religious views regarding women were essentially the same between the three different provinces.

Because I did not speak any of the languages, I had three different translators, all native speakers of Urdu who were also fluent in English. One translator was also fluent in Pushto and translated the first interview with the first-year teacher from Dir (12 June 2005). The second translator assisted with the first group interview with the teachers from the Rawalpindi village sites (30 June 2005) and the second group interview with the monitors from both Dir and Khairpur (14 July 2005). The third translator assisted with a second interview (26 July 2005) with three teachers from the Rawalpindi region, who were part of the first group interview. Although all participants had given their permission for audiotaping, due to circumstances beyond my control only the final interview was audiotaped.

Qualitative data (participants' conversation) was collected through interviewing, and transcription of the handwritten notes for all interviews and one audiocassette served as the basis for data analysis. I approached the interview relationship from the constructivist paradigm, whereby all perspectives are viewed as constructions of reality by individuals centered within their experience and influenced by social contexts (Hatch, 2002). Embedded in this approach is the embracing of the hermeneutic process from Slattery's (2003) vision of one's life journey being continuously engaged in learning,

the awareness of interconnectedness, transformation, and openness to possibilities that can lead to empowerment.

To gain an understanding of these women's perspectives meant to hear their voices, listen to their stories, hopes, frustrations; that their words, although re-created through the filters of the translators, were in themselves metaphors or doorways into each woman's interpretation of her own reality. Although an outsider, I strove to understand from within the context of their culture as best I could.

THEMES

The themes that emerged from the interviews revolved around the struggle of many of the women to push against the boundaries of cultural norms and gender role expectations, empowerment in terms of both earning capability and their effect on children's lives, personal transformation in the form of increased self-worth, and the issue of respect shown the teachers by members of the community, including some members of their own family. "Teaching is a respectable profession." "I like being called 'Madam'." A number of women expressed that they were allowed to work as teachers "with no hindrance," meaning they were supported in their occupation by their family. However, some of the women disagreed with this statement, as they shared that being teachers upset the males in their household—husbands, fathers, and this made it difficult for these particular women to be "allowed to work." Yet, despite these negative influences, they have persisted in working as teachers.

The sense of increasing self-determination and heightened status due to being a wage-earner was repeatedly mentioned. "I can now pay for everything I need." "The man says, 'There's no need for you to be earning.' But (when money) falls short, tension. Fights. Money eases housewife." "I have a say in my household because of money." Several of the monitors explained that by becoming a teacher one earns more money and with more money one can "improve [one's] living standards, and also has more importance [prestige]."

On the flipside, a number of the teachers pointed out that teaching is often viewed as a last resort for survival's sake: "Usually when they [the women] don't find a job, they become a teacher." They also explained that many times a female is not allowed to work in any profession other than teaching, and that she must work in a school either in her home village or a nearby village.

Despite the view of teaching as a last resort, the sense of increased self-worth related to being a wage-earner, an influencer of children's lives, and experiencing teaching as a life direction rather than a last resort, weaves itself through the women's responses. The overall sense I gleaned from the interviews is that many of the teachers have decided to remain in the teaching profession because they have come to experience it as a profession, rather than just a job that

substitutes for working in the village fields or in an embroidery center. The first-year educator from Dir described the profession of teaching as filling a 'void' within her. She also expressed great pride that an all-girls' school recently opened in her village. A boys' school was already in existence.

As for what education means to the teachers, discussions arose regarding a range of views: citizenship, transmitting cultural norms and values within their students, and giving the children an option: "By going to school, children are not sitting around and going to the fields". "It is for job skills, so one is not just a laborer." "The purpose of education is to learn the difference between right and wrong." "It's knowing how things work and why." "To improve one's personality." "So one can work for [one's] country." Both the monitors and teachers expressed that "education nurtures what you are born with that is innate; it brings it out."

Learning, on the other hand, was a bit problematic in defining, as most teachers and monitors tended to conflate the two as they struggled with articulating their thoughts regarding the differences and similarities between the concepts and their interrelationships. "Education and learning are the same thing," versus "Learning is what you're born with...society teaches you." "Learning is first, then education. Without being able to learn, you wouldn't know anything about education." "One can learn without formal education." What I found quite telling in the teachers' responses is that not one person mentioned that education was specifically for learning the three R's: reading, writing, and arithmetic. All focused on what I would deem a broader perspective of the various roles education can play for both teacher and student: personal development, self-confidence, job skills, citizenship, instilling cultural norms and values, a sense of empowerment, and contribution to society.

During the final interview with the three teachers who elected to continue interviewing one month after the first interview, the topic of training was raised. They felt that the training methods they were receiving from ABES were superior to the experiences they had in the schools they had attended as students. Several of the other participants in earlier interviews expressed a similar response. When asked why, they shared that they were being shown some practical hands-on strategies for interactive teaching with their students, rather than the traditional methods of rote memorization. This made them feel more excited about teaching because their students were more excited about learning the various subjects presented in class. Whether or not the teachers use the co-constructivist methods learned in their workshops on a daily basis is a topic beyond the scope of this exploratory study.

With that being said, a few teachers from ABES and the field monitors from both NOWA and KK shared with great frustration that many of the village parents think that

education is just what is learned in school from the textbooks, and that alternate teaching techniques that these teachers are learning such as role play, dance movements, teaching games, are not considered genuine learning, and demand that the teachers stop using these methods.

However, what might suggest difficulties in the teachers implementing student-oriented strategies is what the monitors from NOWA and KK, and a few teachers from ABES discussed regarding some of the roadblocks they have encountered with parents. Many of the parents believe that education means their children are to learn strictly from the textbook and do not approve of any method utilized by the teacher other than what they, the parents, expect. "The parents pressurize teachers to do just book learning." When the parents see the teachers using music to teach, "they get upset. They say, "Teachers are wasting the time of our children. They are not learning. It's totally inappropriate for the girls to be jumping around and dancing. They should be quiet, eyes down, just focused on books and studying."

This conflict of perspectives between parents and teachers has, according to the teachers and monitors, served to create a great difficulty for the teachers as they try to practice new teaching strategies learned in their training workshops with their students.

POTENTIAL IMPORTANCE OF STUDY

Teacher beliefs regarding education, learning and teaching play an important role in their perception of self, their students, and, in this study, the broader context of woman as a change agent. Embedded in these village teachers' voices are the emergent themes of the willingness to explore personal development, the recognition of personal transformation regarding one's self as a professional capable of earning a wage and contributing to the family, and that they, as women, do play a vital part in the fabric of their society.

This study raises potential areas for continued research into exploring Pakistani village teachers' perceptions on education, especially from the aspect of women experiencing personal empowerment. One area that would be of great interest to pursue would be to observe the same teachers that were interviewed in this study in their daily classroom practice to see if much of the cited parental difficulties regarding enactment of learner-centered strategies was actually a reflection of the teachers' resistance to changing established perspectives about how to teach and how students best learn. Another line of inquiry would be to explore how the process of teaching from the aspect of personal transformation influences their perspectives regarding teaching strategies that move away from rote memorization to learner-centered, co-constructivist methods. This may shed potential light on whether or not the teachers are adopting the constructivist practices reportedly learned in their NGO-driven in-service workshops and how this might

influence and/or change their held-perspectives about education, teaching, their role as an educator, and as a professional woman. ■

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Chowrangi is a quarterly magazine envisioned by a group of Pakistani academics, professionals and artists. It's a vital platform for progressive Pakistani and Pakistani-American voices. Chowrangi showcases the cultural diversity and complexity of the Pakistan diaspora. The publication focuses attention on social, cultural, political, technological and business issues as they impact Pakistanis in North America and Pakistan. Insightful, provocative, and candid, Chowrangi is a unique resources for Pakistan-watchers and those who feel a kinship with the country and its people.

Pakistan Studies in North America: 1947-1989

The following is the ninth and final instalment of excerpts from Maureen Patterson's unpublished work on the history of Pakistan Studies in the US. As explained in earlier issues, Dr. Patterson's ms. was unfinished. Both she and the editor would be grateful for any relevant information that readers may be able to supply.

The American Pakistan Research Organization, 1988-

Establishment

By mid-1987, American scholars of Pakistan had become increasingly concerned, if not dissatisfied, with the perceived limitations, cronyism, and lack of responsiveness of the American Institute of Pakistan Studies to the developing needs of students of Pakistan. Its emphasis had long been heavily on social science projects, with little apparent effort to promote needed work in the humanities to achieve disciplinary balance. And AIPS administration under Director Hafeez Malik had proved to be erratic, if not autocratic and allegedly financially irresponsible. Protestations were to no avail, and attempts over several years at change and reform had come to naught.

Consequently at a public meeting on 8 November 1987 held in connection with the annual South Asia Conference at the University of Wisconsin, a group of Pakistan specialists met to consider formation of an organization to promote Pakistan studies that might bypass the AIPS since efforts had failed to open it up and make desired changes. At this meeting, the assembled group passed a resolution to form an alternative group to be called the American Pakistan Research Organization (APRO). It was widely hailed, and under the dynamic combined leadership of Brian Spooner (anthropology and Middle Eastern Studies at Penn) and Bruce Pray (South Asia language and literature at California-Berkeley), the APRO was formally established in January 1988, by-laws were carefully drawn, and APRO was incorporated with non-profit status in the District of Columbia on __ February 1988.

The legally incorporated Organization held its first public meeting during the Association for Asian Studies convention in March 1988 in San Francisco. At that meeting, officers for the first year of operation were elected by those present. They were:

Brian Spooner (Penn), President
Bruce Pray (California at Berkeley), Vice-President
Anita Weiss (Oregon), Secretary-Treasurer

In addition, M.U. Memon (Wisconsin-Madison), and Barbara Metcalf (California at Davis) were chosen Members-at-Large of the Executive Committee. Officers with full three-year terms awaited the formation of a Board of Trustees.

Further open meetings to publicize APRO's existence and goals were held at the Middle East Studies Association convention and at the South Asia Conference at Madison in November 1988, and then at the AAS conference in Washington in March 1989. Open meetings will continue to be held at these annual events.

Membership and Dues

Unlike the American Institute of Pakistan Studies, as well as the American Institute of Indian Studies and the Shastri Indo-Canadian Institute, all of which are consortia of institutions, the American Pakistan Research Organization seeks to be "a fully representative institution". By that is meant offering membership in three categories: institutional, with annual dues of \$1,000; individual, at \$25; and student, at \$10. APRO began an active membership drive in September 1988 and by the time its first newsletter came out in the winter of 1988-89, its institutional members comprised: California at Berkeley, Chicago, Pennsylvania, and Wisconsin-Madison. This solid group constituted an impressive beginning. By the end of 1989, APRO claimed 120 individual members, including many students.

In an effort to function as an umbrella for other more specialized organizations, APRO has designed a distinctive mechanism: invitation to other groups interested in Pakistan studies to affiliate with it. So far, the Society for Harappan Studies and the American Institute of Archaeology in Pakistan have joined as affiliates, as have long-term projects such as the Berkeley Urdu Language Program in Pakistan, the Multidisciplinary Study of Folk Culture, and the Pashto Dictionary Project. As Brian Spooner put it, "This type of affiliation through APRO will contribute to the development of a comprehensive network of organizations and individuals working in Pakistan Studies and should help further a sense of community among all scholars in the field". [APRO Newsletter #1, Winter 1989, p. 3]

Governance and Institutional Ties

According to its By-Laws, APRO is governed by a Board of Trustees, comprising a designee from each institutional member, plus an equal number of Trustees elected from among the total individual members. Affiliated organizations are also each represented on the Board. Trustees hold an annual meeting called by the President.

The Board of Trustees elects from among its members an Executive Committee, a Nominating Committee, and a Fellowship Committee. The Executive Committee consists of President, Vice-President, Secretary-Treasurer, and two at-large members elected from among the Trustees. The officers serve three-year terms.

Shortly after its formation in 1988, APRO was admitted to membership on the twelve-member Council of American

Overseas Research Centers (CAORC), a coordinating clearinghouse in Washington, and the Organization maintains close ties to the US-Pakistan Subcommittee on Education and Culture.

Funding and Programs

Funding of the American Pakistan Research Organization comes from institutional and individual dues, as well as from grants.

APRO has plans, dependent upon Government of Pakistan permission, to establish a multi-purpose Center in Islamabad with a resident director, [APRO Newsletter #1, p. 3] As a pied-a-terre for visiting American scholars, it would function as a contact point to facilitate communication between American and Pakistani scholars through receptions, lectures, and a specialized library. And APRO proposes to promote formal linkages between major US universities with Pakistan studies programs and selected Pakistani universities. The prototype for this is the Penn-Peshawar universities linkage which was established on a trial three-year basis in 1987-88. This institutional linkage focuses on language and area studies (in particular Pashto and other regional languages and their literatures) as well as economics and regional planning (both theoretical research and applied studies).

In addition, APRO expects to run a fellowship program beginning in 1990 to facilitate pre-doctoral and post-doctoral research in Pakistan by Americans. It is not yet clear how this will dovetail, complement, or conflict with the AIPS fellowship program.

Objectives

APRO's first *Newsletter* which was published in early 1989 states that the organization's overall goal of raising the profile of Pakistan studies in America. [p. 2] Other purposes are expressed by President Brian Spooner as follows:

In more formal terms, APRO's general objectives are: (a) to promote Pakistan Studies in the United States in all relevant academic disciplines, (b) to assist American scholars wishing to conduct research in Pakistan, and (c) to encourage dialogue and cooperation between American and Pakistani scholars. More specifically, APRO seeks to increase and deepen the disciplinary coverage of Pakistan Studies, with emphasis on the full range of the humanities and the social sciences, and to increase communication between the faculty at Pakistani universities and research institutes and US universities, as well as among individual scholars. Many of us are especially interested in developing projects in the various languages of Pakistan in order to make sources in those languages more accessible and to facilitate communication with their speakers.

Unlike the American Institute of Pakistan Studies which has done little in the way of publicizing its activities or

opening itself to new ideas in promoting the study of Pakistan, APRO plans a number of mechanisms to bring about a sense of community among what it sees as an increasing number of "Pakistanists". While acknowledging the fact that this number has not yet reached the critical mass necessary for launching a separate journal devoted to Pakistan studies, APRO has designed its *Newsletter* as a semi-annual publication that "will keep us informed of each other's activities and interests and which will enable us to share all types of information relevant to the field of Pakistan studies". [Newsletter, #1, p. 1]

APRO's emphasis on communication and the deliberate opening up of membership to individuals and affiliated academic groups stands in marked contrast to the more tightly controlled and less open modus operandi of the AIPS. This along with APRO's proposed broader canvas already appears to have appealed to a wider and much more varied constituency than the Institute.

[AIPS and APRO reached a rapprochement and merged their programs and memberships in 1993--ed.]

Other Organizations for Pakistan Studies

A number of other organizations have grown up which are involved in one way or another with the promotion or practice of Pakistan studies. This section describes some leading government, academic, and private organizations.

US-Pakistan Subcommittee on Education and Culture

On 6 December 1982, during the later President Zia-ul-Haq's visit to the United States, the Secretary of State and Pakistan's Foreign Minister signed an agreement which established a US-Pakistan Joint Commission to enhance bilateral relations in several areas. These are: economic and commercial relations; science and technology; and education and culture. Promotion of activities in each of these three areas was to be carried out by a Subcommittee.

Accordingly, a US-Pakistan Subcommittee on Education and Culture was set up and had its first meeting in Islamabad in April 1984. Thereafter, annual meetings have been held in Washington and Islamabad in alternating years. Delegates to the third meeting in November 1986 recommended the establishment of on-going lower level working groups in each capital. Thus the "Washington Coordinating Group" (WCG) was set up, with US Information Agency (USIA) funding for its secretariat to be based at the Middle East Institute (MEI). Christopher Van Hollen, a retired US Ambassador and now Vice-President of the MEI, assumed the Group's chairmanship. Members of the WCG come from the US Agency for International Development (AID), the Department of Education, the Peace Corps, the Smithsonian Institution, the US Information Agency (USIA), and the Embassy of Pakistan.

The WCG's counterpart in Pakistan is called the Islamabad Monitoring Group and it is chaired by Pakistan's Minister of Education. Pakistani members come from the Ministry of Education, the Ministry of Culture, the Department of Archaeology, the Institute of Folk Heritage, and the University Grants Commission. Americans serving on the Islamabad Group are headed by the US Information Service's public affairs officer, and include representatives from USAID, the US Educational Foundation in Pakistan, and the Asia Foundation's Pakistan office.

Regular meetings of the two groups in their respective capitals implement decisions made by the Subcommittee at its annual meetings. In addition, they plan for future meetings; help coordinate activities of institutions in both countries that are involved in exchange programs; identify new programs that will strengthen educational and cultural ties; develop inventories of US-Pakistan educational and cultural activities and maintain these inventories on an up-to-date basis. The Washington Coordinating Group produced an impressive preliminary roster of American organizations and scholars in November 1988, describing 22 government and private organizations and listing some 256 scholars along with their fields of specialization.

The free and frank interchanges possible in meetings of the Subcommittee, and more frequently of its two Groups, should help to prevent misunderstanding in often sensitive areas, and indeed enhance and facilitate opportunities for study and research in and on the two nations. This development in the fourth decade of Pakistan's existence should make up for the unfortunate difficulties of scholarly communication and the relative paucity of work on Pakistan that characterized the first thirty years.

Berkeley Urdu Language Program in Pakistan

In 1971-72, while Ainslie Embree (who had been at Columbia) was at Duke University for three years, these two universities both of which had developed interests in Pakistan, decided to establish a joint Summer Program in Urdu. This first language program in Pakistan was held in 1974 in Lahore. After one year's sponsorship by Columbia and Duke, the Program was taken over by the University of California and began operation in 1974 as the Berkeley Urdu Language Program in Pakistan, with headquarters in Lahore. BULPIP has been directed since its inception by Bruce Pray (California at Berkeley) and he was its field director during the first year of operation. As of 1989-90, it enters its seventeenth year as a highly successful national program.

The Program is funded by the Fulbright-Hays Group Projects Abroad Program of the US Department of Education, and is administered by the University of California through its Center for South and Southeast Asia Studies in Berkeley. The US Educational Foundation in Pakistan acts as liaison for BULPIP with the Government of Pakistan.

At the outset, BULPIP provided three months of intensive work on Urdu each summer, but it grew to a full academic year. An Urdu Language Committee of American faculty from various universities screens and selects applicants from all over the US. Between 8 and 10 students, representing a variety of disciplines, are chosen to participate each year. Since the beginning, more than 180 students from over a dozen US universities – including all the major South Asian centers – have completed the program. An American resident director in Lahore supervises Pakistani Urdu instructors and arranges for a wide array of Urdu-medium social and cultural activities for the students.

The Program has contributed to a greatly enhanced position for Urdu in South Asian studies as a whole in the US – it is after all an important language in India as well as in Pakistan. Students of Urdu language and literature are gradually increasing in number in American universities as is the use of Urdu sources in much historical, anthropological and other research. BULPIP has been central to the development of humanistic studies of Pakistan and has also served a crucial service function for social scientists.

Specialized Groups for Archaeological Research in Pakistan

That part of the South Asian subcontinent which is now the nation-state of Pakistan is defined by two main physical features: first, the western borderlands of mountains and plateaus (mainly the easternmost extension of the huge Iranian plateau), and second, the dominating valley of the Indus River. While mounds and ruins had been noticed in the nineteenth century, it remained for discoveries in the early twentieth century to reveal that the Indus Valley was the center of a widespread ancient civilization paralleling those of the Tigris-Euphrates and Nile valleys of the Middle East. Sites of even earlier human settlement are now being uncovered in the mountain and plateau borderlands as well as along the length of the Indus valley itself. Major research interest focuses on what was at first called the Indus Valley Civilization but what is now generally termed Harappan Civilization (from Harappa, a site in Pakistan's Punjab province) with proven extensions east and south into parts of India.

The vast range and complex character of identified prehistoric and protohistoric sites within the bounds of the erstwhile British provinces and agencies – Sind, Baluchistan, Punjab, and the North-West Frontier Province – which now comprise Pakistan, led to a flurry of archaeological activity in the first half of the twentieth century by such pioneering greats as Aurel Stein, John Marshall, and Mortimer Wheeler. Viewing these early cultures and ancient Harappan civilization as part of its national heritage, the Government of Pakistan has assiduously developed its Department of

Archaeology and encouraged continuing exploration and research of its share of the world's earliest human settlements.

Despite the vicissitudes of political and constitutional upheavals, Pakistan has welcomed visiting archaeologists from several countries, in particular researchers from the United States. American interest in carrying out field research in the Indus valley dates from 1935-36 when the American Institute of Indic and Iranian Studies (under its president W. Norman Brown of the University of Pennsylvania) in collaboration with the Boston Museum of Fine Arts finally, after many years of effort, received British Government approval to mount a season of excavation work in Chanhu Daro in Sind. Further American work at this site was prevented by shortage of funds and then by the outbreak of World War II in 1939. In 1947-48, on the eve of establishing the South Asian Studies Department at Penn, W. Norman Brown visited newly created Pakistan and discussed possibilities of resuming work at Chanhu Daro, but he was informed that such research would have to await more settled conditions than obtained in the immediate aftermath of Partition [WNB report to ACLS Committee on Indic and Iranian Studies, 1948, p.1]

By 1949, the situation had cleared sufficiently for the Government of Pakistan to permit Walter Fairservis (then Associate at the American Museum of Natural History) and Louis Dupree (at that time a graduate student in archaeology and Asian ethnology at Harvard) to begin excavations in the Quetta Valley of Baluchistan as well as in neighboring Afghanistan. Fairservis, now "...the acknowledged dean of American South Asianist archaeologists" [Jerome Jacobson, Editors Preface in *Studies in the Archaeology of India and Pakistan*, 1986, p.xi] made a second trip in 1950-51, and then in 1959 returned for extended research in Baluchistan. This was the real beginning of intensive and continuing archaeological work in Pakistan by American scholars in fruitful collaboration with Pakistanis. George Dales, trained at the University of Pennsylvania and now teaching at California (Berkeley), entered the field research picture in 1960 with his important survey (joint with Pakistani scholars) of the Makran Arabian Sea coast, and has since then participated in and directed many seasons of work on both pre-Harappan and Harappan sites in many parts of Pakistan. Jerome Jacobson characterizes the burgeoning American participation since 1960 in South Asian archaeology in the following passage [op cit, 1986, p.ix]:

Many of the American archaeologists working in South Asia... have been either students or field assistants under Walter Fairservis or George Dales. These two anthropological archaeologists have, through their own research and influence on younger scholars, established for the first time a major tradition of American involvement in the archaeology of South Asia. Their influence on the American approach to South Asian archaeology has been anthropological rather than classical/historical and has concentrated on ecology and

culture process and less on stylistic questions and culture history. The focus has been on prehistory or protohistory to the almost total exclusion of historic period archaeology, with an overriding but not exclusive interest in the Harappan Civilization and its progenitors and descendants. Accordingly, most American interest has centered on the western regions of South Asia, and their foreign scholarship has made significant contributions to archaeological knowledge.

The vast potential for archaeological work in Pakistan, the helpful stance of the Government, and the team rather than individual nature of this research has led to archaeology being one of the largest and most visible disciplines in American studies of Pakistan. Serious work by Americans has increased and flourished to such an extent in the past 20 or 25 years that two specialized organizations of scholars now exist in this field.

Society for Harappan Studies

The Society for Harappan Studies was established in 1983 to bring together all American scholars actively engaged in some aspect of the archaeology of the Indus valley and adjacent regions of Pakistan, as well as the extension of Harappan Civilization to parts of India. The Society includes in its purview aspects of pre-Harappan and non-Harappan early cultures of this area. As of 1988, some 20 scholars are members of this society, including archaeologists, physical anthropologists, palaeobotanists, and faunal experts. As field research programs increase in Pakistan and India, this number is expected to expand.

Walter Fairservis (Vassar College) is founder, chairman, and coordinator of the group which to date has no other officers or formal structure. In keeping with the informal character of the Society, there is a three-day annual meeting each August at Fairservis' farm home in Connecticut, usually attended by most members. Nearly a dozen leading US colleges and universities are represented. The annual meeting is the occasion for presentation of reports of recent archaeological research, publications in progress, and discussion of theoretical issues. The Society started a *Newsletter* in 1985 to enhance communication among all scholars interested in the Harappan period of subcontinental civilization. The Society for Harappan Studies has become an affiliate of the new American Pakistan Research Organization. [It later merged with AIPS--ed.]

The American Institute of Archaeology in Pakistan

The American Institute of Archaeology in Pakistan (AIAP) was founded in 1984 ?? [1985??] and incorporated in the State of Delaware. More structured and formal than the Society for Harappan Studies, the major function of the AIAP is to assist American archaeologists with the coordination and administration of their work in Pakistan. The Institute was

recognized by Pakistan's Ministry of Culture which acts on its behalf in whatever dealings the Institute needs with other Pakistan government agencies.

Membership of the AIAP includes nearly all the archaeologists, anthropologists, and related scholars in the US who carry on archaeological and historical research on Pakistan. To a large extent, the membership duplicates that of the less formal Society for Harappan Studies. The Institute's officers include George Dales (president) and Walter Fairservis (treasurer). The AIAP has requested affiliation with the American Pakistan Research Organization.

Pakistan American Foundation

The Pakistan American Foundation (PAF) was registered as a non-profit organization in the State of Delaware on 4 September 1973, within a month of the incorporation of the American Institute of Pakistan Studies (August 1973). Both organizations were created, led, and administered by Hafeez Malik of Villanova University which has provided space and logistical support for their activities. During the period Hafeez Malik was Director of the AIPS from 1973 to 1987, he was also founding President of the PAF and remains so in 1989. If the AIPS has been until recently the main non-governmental agency for providing fellowships to Americans to study and do research in Pakistan (with the lesser function of bringing a small number of Pakistani scholars to the US), the similarly binational Foundation has been the premier public education organization whose goal has been "to build the bridges of understanding between the United States and Pakistan at the highest intellectual and cultural levels" [PAF Progress Report, 1973-1987, p. v].

Both the PAF and the AIPS began functioning in the wake of Pakistan's defeat by India during East Pakistan's secession struggle and final liberation that resulted in the establishment of Bangladesh as a sovereign nation. These events had elicited such American sympathy for the Bengali cause that Pakistanis in the US felt it necessary to rebuild the image of Pakistan by a series of positive steps in several arenas. The Foundation and the Institute both were intended to assist in bringing that about, "i.e., to enhance understanding of Pakistan in the United States in cultural, artistic, religious, political, and economic matters". [PAF Progress Rpt, p. 3]

The Pakistan American Foundation provided small amounts of money between November 1973 and March 1979 to branches of the Asia Society for panel discussions and a lecture. While the PAF report lists 17 events between 1971 and 1979, implying that it supported all of them, it could not have done so since only four were held after the PAF was formed in September 1973. [PAF Prog. Rpt, pp. 4-5] Thus its support to the Pakistan Council of the Asia Society does not appear to have been as great as claimed.

Some efforts of the PAF have been in establishing or supporting organizations of mostly non-academic expatriate or immigrant Pakistanis such as the National Association of Pakistani Americans, and groups such as the Association for Pakistan and Indic-Islamic Studies (Pennsylvania) which began in 1972 under a different name, and the more general American Council for the Study of Islamic Societies (1983-) which have an academic orientation within a basically public education framework. Each of these groups has been either founded or directed by Hafeez Malik and run from Villanova University. They clearly come under the rubric of public education or outreach groups rather than organizations for serious, dispassionate, academic studies on Pakistan.

The second group of activities run by the Pakistan American Foundation and described with much fanfare in the PAF Progress Report consisted of seminars held in both Pakistan and the US. These seminars did not involve specialists on Pakistan (other than Hafeez Malik) but rather social scientists from a variety of small colleges and middle-ranked universities. All three seminars held in Pakistan (supported in part by the US Department of Education) were directed by the ubiquitous Hafeez Malik and involved audiences with top Pakistani officials (the President, Chief Justice et al.) and lectures on Pakistani issues. Seminars held in the US were aimed at diplomatic and military constituencies and concentrated on superpower relations with Pakistan, Iran, Afghanistan, and US security interests. The two major seminars in the US were held at Villanova University, with Hafeez Malik in leading roles. Many American Pakistan specialists were listed in the program given in the PAF report, but judging from that source, these seminars were more general contributions to the field of international relations and security studies than to Pakistan studies per se.

In 1977 the Foundation supported or helped to organize several events in celebration of the Iqbal Centennial. These included two symposia (one each at Villanova and Wisconsin-Madison) and organization of a panel at the AAS annual convention in which Hafeez Malik presented a paper.

Filling out its public education function, the PAF publishes a quarterly journal, the *Journal of South Asian and Middle Eastern Studies*, begun in 1977. Edited by Hafeez Malik and emanating from Villanova University under the Foundation's auspices – with substantial annual financial support from the Government of Pakistan – the *Journal* concentrates on social science issues and public affairs in Islamic and non-Islamic countries from Morocco to the Philippines. About one-quarter of the articles included, according to a tabulation given in the PAF Progress Report [p. 19], touch upon Pakistan itself, with three-quarters devoted to events and issues in 22 other countries. The *Journal* thus can be considered only marginally to contribute to in-depth, research-oriented Pakistan studies.

All in all, it seems clear that the Pakistan American Foundation is testament to Hafeez Malik's many-faceted

organizational skills and to maintaining some of the “bridges of understanding” between Pakistan and the United States that it set out to build. It does not, however, operate within mainstream academe and has had little effect on Pakistan studies at the major centers of South Asian studies. ■

RECENT OXFORD UNIVERSITY PRESS, PAKISTAN PUBLICATIONS:

Jihad, Hindutva and the Taliban: South Asia at the Crossroads. Iftikhar H. Malik, OUP Karachi, 2005. \$18.

Issues in Pakistan's Economy Second Edition, Revised and Expanded. S. Akbar Zaidi, OUP Karachi, 2005. \$25.

Language Planning in Higher Education: A Case Study of Pakistan. Sabiha Mansoor, OUP Karachi, 2005. \$20.

Partition of India: Legend and Reality. H. M. Seervai, OUP Karachi, 2005. \$18.

We've Learnt Nothing from History: Pakistan: Politics and Military Power. M. Asghar Khan, OUP Karachi, 2005. \$16.

A Georgian Saga: From the Caucasus to the Indus. Meherafroze Miraza Habib, OUP Karachi, 2005. \$18.

Sher Shah Suri: A Fresh Perspective. Basheer Ahmad Khan Matta, OUP Karachi: 2005. \$20.

Image and Identity: Painting and Sculpture in Pakistan, 1947-1997. Akbar Naqvi, OUP Karachi, 2004. \$75.

The Distance of a Shout. Expanded Edition. Kishwar Naheed. OUP Karachi, 2005. \$12.

REVIEWS:

The following are reviews of recent publications:

SARAH ANSARI. *Life After Partition: Migration, Community and Strife in Sindh: 1947-1962.* Karachi: Oxford University Press, 240pp. 395Rs.

There are several studies of ethnicity and the politics of immigration in Pakistan. Indeed, the rise of the MQM (Muttahida Qaumi Mahaz), an ethnic movement of the mainly Urdu-speaking immigrants from India (or Muhajirs) in Pakistan, has merited some useful research in issues of identity-formation and ethnicity. However, these studies are either historical synopses or from a political angle. There is no significant study which may be called a social history; and especially one which covers the period of the 1950s when the Muhajirs were settling down in Sindh and in the process changing the life of that province. The book under review, however, is the first study of this kind and it fills a serious gap in our knowledge of the experience of immigration for Pakistan, the province of Sindh, the communities concerned (Muhajirs and Sindhis) and for the individuals from all communities in Karachi.

The book has seven chapters including an introduction and a conclusion. After dealing with theoretical issues of community-

construction and the partition of India in 1947, Sarah Ansari sets out to describe the idea of community in Sindh before this event. She points out that Sindh was somewhat isolated before the developments of new irrigation projects and the railways which brought a number of new people in the province. Thus, the feeling of being dominated by outsiders was part of Sindhi perception even before the Partition. As the cities, and commerce in general, were dominated by Hindus, the Sindhi Muslims had been struggling to establish a province with their predominance in all fields for a long time.

This was the scenario in which the Muhajirs arrived from 1947 till 1954 and even later. At the same time the non-Muslim Sindhis left Sindh. The local Sindhi Muslims did not quite know how to react to these events. The immigrants were their co-religionists and they (the Sindhi Muslims) had voted for joining Pakistan, but the new demographic revolution meant that the Muhajirs would actually dominate the urban centres, especially Karachi, in both cultural and economic terms. Very soon the battle lines were drawn—the Sindhi feudal elite opposing the further settling down of Muhajirs and the separation of Karachi from the province while the central government and the Muhajirs themselves supported both in the name of Pakistani nationalism and the unity of the Muslim community (*ummah*). The press such as the English daily *Dawn*, which was in Muhajir hands, played a significant role in making middle class opinion support the Muhajir cause and making the Sindhis appear as ethnocentric ‘provincialists’.

Between 1949 and 1954, Sindh changed not only demographically but in every other way as Chapter 4 explains. Karachi became industrialized, more of an urban megacity, and much more cosmopolitan than it had ever been. However, it became a Muhajir city which considered Urdu its natural language and lived a life quite distinct and alienated from rural, Sindhi-speaking Sindh. Meanwhile a number of social, cultural and political organizations developed which gave the Muhajirs an articulate voice in the affairs of the city or of Muhajirs in general. There were, of course, many problems peculiar to the Muhajirs: many of them still lived in slums and temporary accommodation, they complained of evacuee property being disposed off wrongfully and of not being given their due share in the new state. Meanwhile the Sindhis, often lining up behind their local politicians who were feudal lords, combatted these claims while fighting among themselves for political reasons. But, while Sindhi politics appealed to factions within Sindh's own political elite or to the interests of Sindhis in general, Muhajir politics appealed to Islam and Pakistani state-sponsored nationalism.

These trends had an impact all over Sindh but more so in Karachi than anywhere else. A wide range of local identities emerged in this huge city and a new, complex, pluralistic urban pattern of life emerged. This is the subject of chapter 5 which concentrates on the concepts of ‘borders’ and ‘boundaries’. If people from a certain background, even a geographical location in India, concentrated in a certain area then it became a cultural ‘colony’. It then had its own perceptual cultural border and boundary outside which were the ‘others’. The creation of large suburban areas is described in

detail in this chapter and one finds out how Karachi became their own cultural space for the Muhajirs rather than a city of Sindh. It was this which the Sindhis, feeling that they had lost the city, resented very much. Yet, this consciousness of Karachi being their own city with Urdu as its lingua franca emerged during the years from the partition to 1955.

In 1958, however, Ayub Khan imposed martial law over Pakistan. This too had a direct impact over Karachi. First, the province of Sindh, like other provinces, which had merged into the one unit of West Pakistan earlier in 1954, now became more centrally controlled now that a firm believer in the unitary system of rule, Ayub Khan, was the ruler. The Sindhi politicians, some of whom expected positive rewards from unification, now grew increasingly disenchanted. The Muhajirs, who did welcome the military government's efforts to provide them accommodation and did initially benefit from the bureaucratization of governance being concentrated in the bureaucracy, were also disenchanted as Ayub Khan's policies brought in more and more Punjabis in the police and bureaucracy in the city and they felt they would lose power to both the emerging Sindhi middle class as well as the Punjabis. In their disillusionment the Muhajirs turned more and more to Ayub Khan's opponents which, above all, meant the Jamaat-I- Islami, a revivalist Islamist political party, in Sindh. Gradually, however, ethnicity replaced the religious identity and by the 1980s the Muhajirs started feeling they were a distinct identity. The author refers to this major change in passing in the very last chapter and concludes that the boundaries between communities in Sindh were as sharply delineated during the sixties as they were before the partition. She also points out that the state could not create the unity it desired and assimilation proved to remain problematic in Sindh.

The conclusion gives insights in the construction of boundaries and a sense of community. The author argues that communities 'tend to assert their boundaries symbolically, and in this way they are able to sustain distinctions between their members and others, which are based on cultural rather than structural differences' (p. 217). From this follows the conclusion that the unified 'community' of Indian Muslims was only an expedient construct to oppose an equally divided 'Hindu community'. With the pressure of competition with this "other" removed, Muslim communities reverted to their localized identities. These identities were always present but the salience they received depended on the political forces acting upon those who shared them and perceived them as being present. This conclusion refers back to historiographical debates about the nature of identity construction during the Pakistan movement. However, it also reinforces the insights of political scientists working upon identity construction and ethnicity in many parts of the world. Sarah Ansari's book will remain an important contribution to this branch of learning as well as social history because the empirical evidence of the settling down of Muhajirs in Sindh and its effect on Sindhi perception of identity is the most relevant part of her book for those interested in these matters.

The author has used much archival material collected from Karachi, London and Washington which makes the book authentic

and scholarly. One feels, however, that the author should not have stopped in 1962 because the most important events in the social history, politics and perception of the Muhajir and Sindhi community took place after that date. Maybe the author thinks that is material for another book. In that case, and I would agree that it is, let us wait for the sequel to this important work.

Tariq Rahman
Quaid-I-Azam University

JOHN R. PERRY. *A Tajik Persian Reference Grammar, Handbook of Oriental Studies*, Volume Eleven. Leiden and Boston: Brill, 2005. 521pp.

A review of a work with such a title in this newsletter must begin with an explanation. Few Pakistanists are aware of the importance of Persian as a spoken language in Pakistan. While quantitative data on the extent of its use are difficult to come by and perhaps unreliable, Persian continues to be the first language of significant communities in NWFP and Baluchistan. The largest of these are probably the successor communities of the Khan's bureaucracy around Kalat, and the Hazara immigrants in Quetta, but Persian may still be heard in many other parts and is commonly used as a second language, even in government offices in Baluchistan. The reason that it is seldom mentioned, and rarely if ever studied is that it is perhaps generally assumed to be an intruder. In fact, of course, one or another variety of Persian (as well as various other Iranian languages) has been spoken in what we know as Pakistan since pre-Islamic times.

It must next be stated that the current book does not directly address any variety of Persian spoken in Pakistan. But *A Tajik Persian Reference Grammar* is a unique contribution to the study of Persian as it is spoken natively outside modern Iran, and it is for that reason that it is worthy of the attention of Pakistanists. Scholars who know Persian as it is spoken in Iran, who are puzzled or confused by usages they come across in Pakistan, will find this to be a useful work of reference. It is focused on Persian as it is currently spoken and written in Tajikistan, 65 years after it was isolated from other Persian vernaculars by conversion to the Cyrillic script. Since that time (even longer, since for a decade before that it was written in Roman) it has been subject to influence from Russian and Uzbek without the tempering influences that would have come from participation in the larger Persophone community. However, its longterm heritage from the pre-Soviet period was shared to a large extent with all the Persian speaking communities east of the central deserts of Iran. The most obvious common features are in vocabulary, especially in the choice of Arabic loan words (such as *badal* instead of *'awaz* for change), but a number of syntactical features are also shared.

The book is a work of detailed and meticulous scholarship, one of the most important on Persian in the modern world to appear in recent times, perhaps the most important on Persian outside Iran.

Brian Spooner
University of Pennsylvania

TARIQ RAHMAN. *Language, Education and Culture*. Karachi: Oxford University Press, 1999. 318pp. \$15 USD.

This volume of essays, reprinted in 2000 and 2003, is one of four out of over a dozen books by Dr. Tariq Rahman, which deal with issues relating to language policy in Pakistan.¹ Unlike the others this volume is a collection of research papers, that were not originally written to form successive chapters of a single book. The topics range from general analyses, as in “Linguistics in Pakistan,” to case studies in education, such as “The Medium of instruction controversy,” and socio-political topics, such as “Language and Ethnic Politics in Pakistan.” Some chapter headings such as “Language Teaching in Pakistani Madrassas” and “Language and Feminist Issues in Pakistan” will immediately catch the eye and are well worth reading.

The twelve essays are divided into three sections and signposted as Introduction, Education, and Culture. In the General Introduction the author claims “language, culture, and education” as the three major themes. But lower down he cites “one basic concern, which connects the chapters, [which] is that of power.” Dr. Rahman’s training includes degrees in Linguistics, English, History & English Literature, and Political Science. It is the last, Political Science, which appears to dominate his formulation of research questions.

There is much of interest and of value in this collection. The author is at his best when he is adding data from his own personal experience to what he finds through survey methods and existing academic and scientific literature. It is unfortunate (as he has brought to our attention more than once) that Pakistan not only has no department of linguistics, but also not social science department to generate wider research and discussion of these issues of language and power. Perhaps even more unfortunate is the general isolation of Pakistan’s university faculty that leaves Dr. Rahman to work largely on his own. The travel restrictions imposed by the U.S. since 9/11 make it increasingly difficult for scholars like Dr. Rahman in Pakistan to participate in a larger academic discussion, to the detriment of both Pakistan and the rest of us.

Brian Spooner
University of Pennsylvania

¹ The other volumes are:
Pakistani English: The Linguistic Description of a Non-Native Variety of English, Islamabad: National Institute of Pakistan Studies, Quaid-i-Azam University, 1990.
Language and Politics in Pakistan, Karachi: Oxford University Press, 1996. Paperback reprinted, 1998, 2000 & 2003, and
Language, Ideology and Power: Language-Learning Among the Muslims of Pakistan and North India, Karachi: Oxford University Press, 2002.

BRIGADIER A.R.SIDDIQI, *East Pakistan, The Endgame: An Onlooker’s Journal 1969-1971*, Karachi: Oxford University Press, 2004, pp. 260. 395.00 Rs.

Brigadier Siddiqi was the Director of Public Relations – the office of the Pakistan Army which deals with public opinion in general – during the crucial period of 1969 to 1971 when Pakistan was divided into two countries after a bloody civil war and a major war with India. His book is an addition to the growing list of eyewitness accounts of this critical period in Pakistan’s short but eventful history. Some of the major actors of these years – generals Niazi, Mitha, Gul Hasan Khan, Joseph (from India) and other powerful figures including Indira Gandhi and Henry Kissinger – have written something or the other about them. In addition there is a plethora of journalistic accounts, biographical narratives and fiction from Bangladesh as well. In short, the sources on the events of 1971 are rich enough to provide a detailed understanding of this tragic period in the recent history of South Asia.

Brigadier Siddiqi begins with the assumption of power by General Yahya Khan. Among other things he claims that Yahya had decided to hold on to power after meeting the political leaders even before the elections of 1970. In support of this claim the author quotes Yahya’s address to officers at the Baluch Regiment Centre in May that year:

Gentlemen, we must be prepared to rule this unfortunate country for the next 14 years or so. For I simply can’t throw the country to the wolves. And if and when I am relieved of my command, I would hand over to the next senior, like one guard commander replacing the other (p. 25).

In short, Yahya had no respect for democratic practices nor for the professional politicians whom he referred to as ‘jokers’. It is an important piece of information because Yahya is often credited with having been respectful of elections simply because he held them.

The election of 1970 which precipitated the crisis, is said to be the fairest and the most impartial one in the country. However, according to Siddiqi, the military government was told that the vote would be fragmented. Even so, efforts were made to weaken Mujib ur Rahman’s electoral power. Thus, military officers backed right-wing parties and Bengali opponents of Mujib. Indeed, a certain Lt.Colonel S.D.Ahmad, a Dhaka-based Martial law officer, ‘openly bragged that he had some Rs. 5, 000, 000 to play with’ (p.49). Such revelations give insights into the way Yahya’s regime strengthened the right wing, bringing in religion into politics in a process which produced the extremists who are being eliminated today, into Pakistan’s troubled political climate.

After the elections and Mujib’s victory in East Pakistan, it should have been clear to those in power that Mujib would rule Pakistan or, if that was not to be conceded because of the opposition in West Pakistan, at least an autonomous Eastern wing. But the meeting of the national assembly was postponed leading to unrest and indignation in East Pakistan. In March the unrest had changed into revolt. Now there were two options: either to concede to

Mujib's demands and accept the virtual autonomy or independence of East Pakistan; or to suppress the Awami League in the hope that the rebels would be cowed down and the people would go on with their lives as usual. Yahya and his coterie of generals chose the second alternative. The author points out – and rightly since all other sources confirm this – that almost everybody in West Pakistan was supportive of the second alternative: the military action of midnight 24 March, 1971. Indeed, being candid, Siddiqi tells the reader how he personally threw out the foreign correspondents from Dhaka. He does not quite understand, or chooses not to dwell upon the subject, as to how this harmed Pakistan's credibility even more than the military action itself.

However, the point worth making is that people, otherwise decent human beings, support such kind of actions because they are uninformed or biased by state propaganda. For the West Pakistanis the Awami League leaders had led a revolt against the state and were playing in the hands of India. Thus, they had no sympathy with them as they would if they had seen it as a genuine movement for self determination. This becomes clear when Siddiqi describes the prevalent ideas of the period. Some West Pakistanis went so far as to suggest that all Sanskritic features of the Bengali identity, including the script, should be changed. They also mistrusted the intellectuals, lawyers and teachers accusing them of being either Hindus or under Hindu influence. It is useful to know such West Pakistani perceptions because they help us in understanding the exceptional hatred, fury and mistrust with which actions were carried out on both sides in this tragic civil war.

The military action is described in vivid detail. The author is driven through the deserted streets of Dhaka the next morning. His driver is a Bengali soldier and he keeps wondering what the poor man must be thinking when they encounter dead bodies. In a few days' time the army seemed to behave like conquerors. Says Siddiqi: 'A sort of "trigger-happiness" was setting in: young officers went about in full combat gear, the *jawans* twirled their moustaches and looked disdainfully upon the Bengalis' (p. 110). This attitude has been widely reported by a number of other writers but not by Pakistani military officers except in private. Siddiqi's candour is exceptional and enhances the value of his book as source material for a historian.

The author goes on to describe how the resistance to the military grew and young men went across the border to get trained as fighters (Mukti Bahini). The army responded by widespread arrests and burning villages suspected of harbouring insurgents. Brigadier Siddiqi reports that 'practically everyone I came across had a friend or a relative missing'. He then goes on to give a chilling account of having witnessed a village being burned. He asked the military officer accompanying him as to what was happening:

'The are burning a village , Sir', an officer innocently answered.

'Whatever for?'

'To flush out the miscreants, Sir!', the officer answered just as innocently". (p. 148).

The irony of the enormity of incidents of this kind was not only lost upon the officer but continued to be lost on his superiors also as the overall picture of events suggests.

The conditions deteriorated further and Siddiqi gives an insider's account of how the 1971 war was fought from the General Headquarters (GHQ) in Rawalpindi. As incharge of giving an approved account of the war to the media, Siddiqi reveals how censorship operates. Towards the end, when the military felt besieged, they discussed the idea of creating a civilian front for public consumption. He reports how, in a visit to General Gul Hasan's house, important figures around the GHQ were discussing these possibilities. The decision was ultimately in Bhutto's favour but it was described by Gul Hasan as follows:

'I am afraid that we are left with no choice but to try this joker, Bhutto. After all, he is now the leader of the majority party...'

The others, including the author, pointed out that Bhutto was vindictive and so on. In short, the military was still the 'king-maker' and the idea that if the people had given their verdict there was no room for discussion of who would rule the country, had not sunk in even after the war was lost.

The author describes the decisive meeting in the GHQ auditorium which finally forced Yahya's hand to step down. He repeats the well known story that the hecklers on the back benches had made General Hamid realize that he and, of course, Yahya were no longer acceptable to the army itself. It was this which made the generals bring Bhutto to power.

The book is candid and courageous and is, therefore, valuable as a primary source of information about the 1971 war. It is written in a conversational style with plenty of actual conversations which enhance its readability. In short, it is an invaluable addition to the growing archive of eyewitness accounts of the events of 1971. It is necessary reading for specialists of South Asia as well as the informed reader.

Tariq Rahman
Quaid-I-Azam University

Questions and comments?

You can reach AIPS in one of the following ways:

✉ info@pakistanstudies-aip.org

🌐 <http://www.pakistanstudies-aips.org>

THREE PANELS FOCUS ON ART & POLITICS IN CONTEMPORARY PAKISTAN

October 11, 8 pm: The New School, New York

October 16, 2 pm: Aldrich Contemporary Art Museum, Ridgefield, CT

October 19, 4 pm: Yale University, New Haven, CT

The Aldrich Contemporary Art Museum is pleased to announce three public panels that will consider recent art production, writing, and film in contemporary Pakistani culture and its political context. Informed and inspired by the current Aldrich exhibition, *Karkhana: A Contemporary Collaboration* (see p. 5), which features a series of works by six contemporary Pakistani artists, the panels will encourage dialogue about current Pakistani culture and politics. The panels are free and open to the public. *Art AsiaPacific* is the media sponsor for all three panels.

EMERGING CREATIVE VOICES FROM PAKISTAN AT THE NEW SCHOOL

The first panel entitled "Emerging Creative Voices from Pakistan: A Political Context" will be in Tishman Auditorium at The New School, 66 West 12th Street, New York, on October 11 at 8 pm. The event is co-sponsored by The Vera List Center for Art and Politics at The New School and The Aldrich Contemporary Art Museum, with *Art AsiaPacific* as the media sponsor. Well-known Pakistani historian Ayesha Jalal will be the moderator. Confirmed panelists include; Nusra Latif Qureshi, a Pakistani painter based in Melbourne, Australia, and Mohsin Hamid, author of the acclaimed novel *Moth Smoke*. For more information, please call (212)229-5353. Event information is also available at www.nsu.newschool.edu/specialsprograms.

KARKHANA: A CONTEMPORARY COLLABORATION AT THE ALDRICH MUSEUM

The panel on October 16 at 2 pm at the Aldrich Museum in Ridgefield will focus on the Aldrich's current exhibit, *Karkhana: A Contemporary Collaboration*. The moderators will be the three curators of the exhibition—the London-based independent curator and writer Hammad Nasar; Anna Sloan, a writer, curator, and historian of Islamic and South Asian Art at Mount Holyoke College, South Hadley, Massachusetts; and Jessica Hough, Curatorial Director at the Aldrich Museum. Artists, Saira Wasim and Nusra Latif Qureshi will discuss their collaborative work. For more information, call (203)438-4519 or visit www.aldrichart.org.

AESTHETICS AND POLITICS IN MODERN PAKISTAN AT YALE UNIVERSITY

The South Asian Studies Council and Yale South Asian Society at Yale University will co-host the final panel on Wednesday, October 19 from 4 to 6. Entitled "Aesthetics & Politics—Reflections on image, power and modern Pakistan," this panel will be a lively, interdisciplinary approach to the subject. Chaired by Sara Suleri Goodyear, panelists from Yale University include Veronique Benei, Sharmeem Back, Courtney Martin, Farzin Vahdat, and Laura Wexler. Other panelists include; Faisal Devji, The New School; Mahaz Anwar Fancy, Director of Arts of the Islamic World; and Naveeda Khan, Johns Hopkins University. For more information, please contact Dhooleka Raj at dhooleka.raj@yale.edu

the annual of urdu studies

The aim of the Annual of Urdu Studies (AUS) is to provide a forum for scholars working on Urdu humanities in the broadest sense in which to publish scholarly articles, translations and views. The AUS also publishes reviews of books, an annual inventory of significant Western publications in the field, reports, research-in-progress, notices, and information on forthcoming events of interest to its readers (conferences, workshops, competitions, awards, etc.). Each issue of AUS will also include a section in the Urdu script featuring old and new writing. Annual subscriptions are \$18 for individuals and \$30 for institutions (postage and handling extra). To subscribe or for more information visit the AUS site at <http://www.urdustudies.com> or write to: The Annual of Urdu Studies, University of Wisconsin, Department of Languages and Cultures of Asia, 1220 Linden Drive, Madison, WI 53706, USA. Or email: subscriptions@urdustudies.com. *EDITED BY M.U. MEMON AND PUBLISHED IN ASSOCIATION WITH AIPS*

NEW: JOURNAL OF SOUTH ASIAN DEVELOPMENT: 2006

The Journal of South Asian Development, a refereed publication, will publish articles, reviews and scholarly comment relating to all facets of development in South Asia. The journal will be multi-disciplinary, innovative and international in its approach. It will include theoretical and conceptual articles as well as more empirical studies covering both historical and contemporary issues/events. While the journal would be primarily a social science journal (covering politics, international relations, sociology, anthropology, economics), it will consider papers from the natural and environmental sciences, geography, history and other disciplines that deal with development issues in order to provide comprehensive and balanced scholarship.

Geographically, the coverage would include the seven states of South Asia (India, Pakistan, Sri Lanka, Bangladesh, Nepal, Bhutan and the Maldives) plus Afghanistan and Myanmar. Articles could focus on one particular state, a group of states or the entire region. Articles comparing South Asian states/region with other regions/states are also welcome.

For further information and submissions please contact the editor, Rajat Ganguly: r.ganguly@uea.ac.uk

CONFERENCES AND MEETINGS

34th Conference on South Asia University of Wisconsin - Madison October 6-9, 2005

The 34th Annual Conference on South Asia will be held on October 6 - 9, 2005 at the Madison Concourse Hotel, 1 West Dayton St., Madison, WI 53703. The Conference is organized by the Center for South Asia at the University of Wisconsin-Madison. Highlighted below are the Pakistan related panels.

Friday, October 7, 2005

Session 1: 8:30 am - 10:15 am

- Preserving the Cultural Heritage in South Asia: Reflections on Sustainable Conservation Policy, Philosophy and Management System
- Manto: Realism, Humanity, and Violence
- Archaeological Perspectives on Trade in South Asia Part I: Prehistoric Period
- Other Reasons, Other Histories: South Asian Intellectuals and the Negotiation of Colonial Modernity
- Drugs: Marketing and Legislating in Colonial South Asia
- Variations with the Diaspora

Session 2 - 10:30 am - 12:15 pm

- Archaeological Perspectives on Trade in South Asia Part II: Early Historic and Medieval Period
- Body Supplement: Of Other Grammars, Idioms and Logics
- Shaping Emotion and Desire in the Transaction of Relationships in South Asia
- Poetics and Politics
- Border Scenarios: Issues of Globalization and Economy
- Religion and Political Culture in Modern South Asia

Session 3 - 1:45 pm - 3:30 pm

- South Asian Power Relations: Religious and Political Perspectives
- The Indus Signs - True Writing or Not?
- South Asian Nuclearization in Global Perspective

- Interrupting Discourses Within South Asian Modernities
- Literature and Cosmopolitanism
- The Cultures of Governance and the Social World
- Tourists and Pilgrims: "Traveling" in South Asia - Part I

Session 4 - 3:45 pm - 5:30 pm

- Courty Literary Cultures in Seventeenth-Century India: Context, Audience, and Circulation
- Militant Movements and Dialogues Between Violence and Reconciliation
- Tourists and Pilgrims: "Traveling" in South Asia - Part II
- South Asian Religions Abroad: Performance, Race, Ritual and Narrative

Saturday, October 8, 2005

Session 5 - 8:30 am - 10:15 am

- Women's Empowerment: Blurring Boundaries, NGO's, and Islamic Revivalism
- Gender and Medicine in the South Asian Context I: Substance, Practice, and the Politics of Knowledge
- The Politics of Youth in South Asia
- Public Health, Colonial Medicine and Healing
- Cultural Identities in a Multi-Cultural Environment: Complementary Insights from Settlements, Artifacts, and Texts - Part I

Session 6- 10:30 am - 12:15 pm

- Institutions and Identities: Tracing Traditions and Countertraditions of Healing and Health Education
- Gender and Medicine in the South Asian Context II: Maternity, Morbidity and Somatic Histories
- (Re) Representing Women in National and Local Cultures
- Cultural Identities in a Multi-Cultural Environment: Complementary Insights from Settlements, Artifacts and Texts - Part II

Session 7- 1:45 pm - 3:30 pm

- Competing Perspectives on Unity vs. Diversity of South Asian Muslims
- Model and Method in the Study of Deity and Spirit Possession in South Asia
- Engendered Violence, Mapping Suffering and Women's Agency in South Asia
- Disjointed Journeys: Writing Across Place and Time
- Changing Conceptions of Self and Identity in South Asia
- Drawing from the Visual Culture Reservoir

Sunday, October 9, 2005

Session 8 - 8:30 am - 10:15 am

- Re-Framing the Political: New Approaches to/in South Asian Writing
- Heritage, History, Colonial Courts, and Outsourcing English
- Remembering the Partition, Assassinated Leaders and Forgotten Artists: Landscapes, Museums and Albums
- Sustainable Water Practices in South Asia: A Historical and Contemporary Context
- Pedagogical Practices and the Creation of Discursive Communities
- Global Media and New Media in South Asia

Session 9 - 10:30 am - 12:15 pm

- Textbooks as Weapons: Politics and Education in India and Pakistan
- Different Voices: Unexplored Prose Genres in Urdu-Hindi
- De-centering Diaspora: Interrogating the State of South Asian American Studies
- Art and Archaeology
- Emerging Perspectives on Sindhi Socio-Cultural Practice and Religion
- Rough Waters Where Oceans Meet: Reassessing Dara Shukoh's Political and Intellectual Legacy

**ANNUAL MEETING OF THE ASSOCIATION OF ASIAN STUDIES
MARRIOTT, SAN FRANCISCO**

The Pakistan related papers and panels are highlighted below and include the AAS designated panel numbers:

Thursday, April 6th, 2006

7:00 p.m.–9:00 p.m.

8. Individual Papers: Gender, Culture and Memory in Indian Politics
Raka Ray, University of California, Berkeley

Friday, April 7th, 2006

8:30 a.m.–10:30 a.m.

26. Roundtable: Pop Culture and Teaching - Sponsored by the Committee on Teaching about Asia

Keith Snodgrass, University of Washington

10:45 a.m. – 12:45 p.m.

50. Siddhas and Sadhus: Ascetics in Later South Asian Culture and Art

Rob Linrothe, Skidmore College

52. Roundtable: Reform Movements across Religious Boundaries in South Asia

Paula Richman, Oberlin College

1:00 p.m.–3:00 p.m.

75. The Methodology of Gender in South Asia - Sponsored by the South Asia Council

Ann Grodzins Gold, Syracuse University

76. Roundtable: Textures of Time: Writing History in South India 1600–1800

Rama Mantena, Library of Congress

3:15 p.m.–5:15 p.m.

97. Ideology of Transformation and Transformation of Ideology: The Many Faces of Jamaat-e-Islami in South Asia

Irfan Ahmad, University of Amsterdam

98. Repackaging South Asia's Visual Culture

Sandria B. Freitag, Duke University

Saturday, April 8th, 2006

8:30 a.m.–10:30 a.m.

111. Roundtable: Whatever Happened to Class? Reflections from the Subcontinent

Ronald J. Herring, Cornell University

10:45 a.m.–12:45 p.m.

141. Photographs and Pageantry in Colonial India: Indian Identities and Subversions in the Late 19th and Early 20th Centuries

Julie F. Codell, Arizona State University

142. Minority Cultures and the Meaning of Citizenship in the Himalaya - Sponsored by the South Asia Council

Arjun Guneratne, Macalester College

143. The Other Partition of 1947: Exploring the Narratives of Violence, Sovereignty and History in Bengal

Abhijeet Paul, University of Michigan

2:45 p.m.–4:45 p.m.

163. Print and Pleasure in 19th-Century India

Farina Mir, University of Michigan

5:00 p.m.–7:00 p.m.

186. Because Languages Don't Speak for Themselves: Modern State Practices in South Asia

Kavita Datla, University of California, Berkeley

8:30 a.m.–10:30 a.m.

210. South Asian Madaris in Comparative Perspective

Christopher Candland, Wellesley College

10:45 a.m.–12:45 p.m.

220. "Educate a Woman, Educate a Nation": Muslim Communities Educating their Daughters

Jacqueline Armijo-Hussein, Zayed University

227. Engagements with Peace: Comparative Perspectives on Peace and Peacebuilding in South and Southeast Asia

Haley Duschinski, Ohio University

THE AMERICAN INSTITUTE OF PAKISTAN STUDIES MAY PROVIDE FINANCIAL SUPPORT FOR PARTICIPATION AND PRESENTATIONS AT RELEVANT CONFERENCES. TOPICS OF RESEARCH MUST BE RELATED TO PAKISTAN/PAKISTAN STUDIES. PLEASE CONTACT US AT INFO@PAKISTANSTUDIES-AIPS.ORG WITH REQUESTS FOR CONFERENCE SUPPORT AND FOR ADDITIONAL INFORMATION.

IN THE PAST PARTICIPANTS HAVE BEEN SUPPORTED AT THE FOLLOWING CONFERENCES:: THE ANNUAL SOUTH ASIA CONFERENCE AT MADISON, THE ANNUAL MEETING OF THE MIDDLE EAST STUDIES ASSOCIATION, THE ASSOCIATION OF ASIAN STUDIES, AND THE ANNUAL CONFERENCE ON SOUTH ASIA AT UNIVERSITY OF CALIFORNIA, BERKELEY.

Middle East Studies Association Annual Meeting

November 19-22, 2005

Wardham Park Marriott Hotel

2660 Woodley Road, NW

Washington, DC 20008

Sunday, November 20

2:00 p.m.

(P047) Middle Eastern Refugees: Global and Local Perspectives (double session from 2:00pm-6:30pm)
Organized by **Kimberly Katz** and **Rochelle Davis**

Chair: **Kimberly Katz**, Towson University

Discussant: **Rochelle Davis**, Stanford University

The 1991 Persian Gulf War and the Global Integration of Arab Migration

Traci L. Lombré, *University of Chicago*

Settling with History: Considering a Commission of Historical Inquiry for Israel/Palestine

Zinaida Miller, *Harvard Law School*

Non-State Parties in International Criminal Tribunals: A Case Study of Palestinian Refugees from Jenin Refugee Camp

Noura Erakat, *Boalt Hall Law School, UC Berkeley*

Strained Forms of Life: Political Practice among Palestinian Youth in Shateela Camp

Diana Allan, *Harvard University*

Representing Palestinian Refugees: Mass-Mediated Negotiations versus the Discomforts and Pleasures of Embodied Experience

Amahl Bishara, *New York University*

The Role of Institutions in Political Representation of the Palestinian Diaspora

David M. DeBartolo, *Georgetown University*

Neither Here Nor There: Palestinian Internal Refugees Seek a Space in the Narrative

Isabelle Humphries, *St. Mary's College, University of Surrey, UK*

Artistic Representation among Afghan Refugees in Northern California

Brendan Furey, *UC Berkeley*

Multi-Network Survey Research on the Organization of Transnational "Homes" among Afghans of Diverse Family Tribes in Canada, Germany, Pakistan, the United States, and Afghanistan: A New Method for Researching Transnational Refugee Diasporas

Jonathan Dale, *George Mason University*

(P098) Religious Minorities in Afghanistan

Organized by **Senzil Nawid**

Chair: **Senzil Nawid**, University of Arizona

The Shi'a and Minority Group Politics in Afghanistan

Carol J. Riphenburg, *College of DuPage*

Afghan Hazara: A Change in Status?

Grant Farr, *Portland State University*

South Asian Merchants and the Colonial Construction of Minorities and Majorities in Nineteenth-Century Afghanistan

Shah Mahmood Hanifi, *James Madison University*

The Demise of the Jewish Community in Afghanistan

Sara Kopolik, *Albuquerque, NM*



EASTERN PASSIONS

A MUSICAL PERFORMANCE

BY

GUL & TROUPE

OCTOBER 9, 2005

9:30PM - 11:00PM

34TH ANNUAL SOUTH ASIA CONFERENCE

UNIVERSITY OF WISCONSIN- MADISON

MADISON BALLROOM

(NP34) Islam Outside the Middle East

Chair: **Weston F. Cook Jr.**, University of North Carolina, Pembroke

Managing Religion in Central Asia: The Continuity of the Soviet Conceptual Framework **Sebastien Peyrouse**, *French Institute of Central Asian Studies*

Islamic Law and Military Emergency in Aceh, Indonesia before the Tsunami 2004

Lahmuddin Lahmuddin, *University of Arkansas*

The Hudood Ordinance and Its Effect on Women in Pakistan

Saba Ghorri, *University of Texas at Austin*

The U.S. 2004 Elections: A Victory for American Muslim Identity

Mohamed A. Nimer, *Council on American-Islamic Relations*

Eastern Passions will present songs and music from Pakistan and India. The collection is selected from many distinct styles of songs from the two countries. The vocal forms heard will be: Prathana, Geet, Ghazal, Folk music, Kafi (sufi kalam) and Tarana; and sung in four different regional languages, Urdu, Punjabi, Hindi and Siraiki. **Eastern Passions** hopes to cultivate an appreciation of passionate music and melodious songs from the culturally rich South Asian countries, Pakistan and India. The songs are sung in four different regional languages and the tunes played on sitar portray immense emotions of South Asian life. The troupe brings you the message of peace, humanity and love.

Gul Afshan was born and raised in Lahore, Pakistan. She started learning to sing at the age of 7 from Khalil Ahmad, a respected music director and teacher. She continued her singing education along with regular school for 12 years in Lahore and afterwards at the art council in Islamabad. Gul came to the USA in 1990 for higher education. Currently she teaches chemistry and biochemistry at a 4-year college in Milwaukee. She writes songs, practices music and is working on her first album. Gul will perform with Patric Marks, Janmejy Mahant, Dhananjay Kunte, Sonia, and Roy Mahant.

**21ST ANNUAL SOUTH ASIA CONFERENCE
AT THE UNIVERSITY OF CALIFORNIA, BERKELEY**

February 17 & 18, 2006

Deadline for registration: Friday, November 4, 2005

For more information please contact:

21st Annual South Asia Conference

Center for South Asia Studies

10 Stephens Hall MC2310

University of California

Berkeley, CA 94720-2310

Telephone: 510-642-3608

Fax: 510-643-5793

Email: csasevnt@berkeley.edu

<http://ias.berkeley.edu/southasia/conference/conference.html>



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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 J. Mark Kenoyer (President), Daisy Rockwell (Treasurer), and David Gilmartin (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 Asia Conferences at the University of Wisconsin, Madison, in October, Middle East Studies Association in November, Berkeley in February 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, the Council of American Overseas Research Centers and the Ministry of Education (Government of Pakistan).

Pakistan Studies News

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

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

AIPS On-line: www.PakistanStudies-AIPS.org

The AIPS website contains further information on membership and our current programs. Also maintained on-line is a directory of scholars and research that have been associated with AIPS over the past thirty years. We intend to build it further into a directory of all related to Pakistan in the social sciences and the humanities. Our goal is to develop this site as a major resource not only for Pakistan Studies but for related fields in which Pakistan, its component communities and geographical territories have been significant players. We would like it ultimately to function as a cyber-center for the study of Pakistan in the context of the eastern Islamic world. To help us with this endeavor, we would request you to visit the site and offer your comments and suggestions.

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Please send check for \$25 annual dues payable to American Institute of Pakistan Studies to:

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OMISSIONS AND CORRECTIONS:

In PSN 14, the report "Research Visit to Lahore" on page 7 was incorrectly labled a "Student Report". At the time of publication, Dr. Lyons was Assistant Professor at Zayed University.

Our apologies for the oversight.

Pakistan Studies News

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