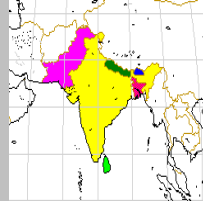


B.A.S.A.S.

British Association for South Asian Studies

BASAS Bulletin



VOLUME 2 No.3 MAY 1997

RECONSTRUCTING SOUTH ASIA

'South Asia' is a familiar category. One hears of it in university departments, research institutions, in diplomatic and political circles. It is, like most administrative/diplomatic categories, concrete and palpable. One can identify the number of countries which are a part of it, and give its present organisational shape, objectives and agendas. However, there is yet another dimension of this category which is not nation-state-centric and embodies an 'imaginary concreteness' containing several possibilities for the future. The meanings of 'South Asia', according to this point of view, should not reside in or only emanate from the member-states and their 'security perceptions'. It should rather emerge from the interaction among the people of region. FISAA (Fellowship in South Asian Alternatives, an initiative undertaken by five research organisation, one each from Nepal, Pakistan, Sri Lanka, Bangladesh, and India), seems to me, is a step in this direction.

It is true that with the onslaught of 'globalisation', and the revolutionary impact of communication technology, nation-states all over the world including those in South Asia, are facing new challenges. The new pressures on these states have led many scholars to talk of their decline. However, in some respects, the attitudes and behaviour of the nation-states of South Asia have not changed. For instance, scholars, within South Asia, still find it difficult to go from one country to the other for doing research. There are numerous cases of refusals of visas for scholars. The South Asian states view them with suspicion. The lack of serious exchange among researchers has delayed the emergence of a regional perspective. Now there is a growing feeling that this should change.

One way of changing the present situation is to highlight the links among the South Asian countries and to focus on their shared interests. The establishment of SAARC is based on the assumption that the countries in South Asia have several things to share such as a common topography, natural resources and if willing they can also create a common market for their benefit. Deliberations on markets and limited diplomatic and cultural exchanges, which inform SAARC process, alone can not create a viable South Asia. For many complex reasons including the embattled bilateral relations, the shared world among the South Asian countries has shrunk in recent times. This has meant that often these countries tend to look

at each other as their 'adversarial other'. These perceptions, although not fixed, certainly undermine the world that we share. For instance, we share a sub-continental eco-system which needs collective care and solutions that are better resolved by collective endeavour. All the countries of South Asia suffer from underdevelopment and poverty. Regional thinking might be of value in this area. This new thinking might prompt South Asian countries to reorient their policy priorities and focus more on developmental issues rather than on the military. In this context activities or initiatives that tend to sustain and promote concerns which are shared by all the inhabitants of this region are of great value and need to be supported. It is in fact necessary to create this form of 'social capital' in these countries.

Scholars, as well as those working on South Asia, have a crucial role to play as creators of trust and mutual understanding among themselves. What after all is a South Asian perspective? This surely is not what some of the edited volumes on this theme suggest by bringing in scholars from India, Pakistan, Bangladesh and Sri Lanka and simply put their articles on a theme together. Nor should it be a meeting of 'country experts' usually having very little patience for their counterparts. I am happy that FISSA is aware of this problem and sees a South Asian perspective as a new way of thinking rather than 'just the sum of the parts'.

Fraternity, whether among individuals or groups or even more so among nations-states, is never a given thing to be merely discovered. It has to be created and nurtured. There is no teleology to such relationships. What are the elements which can cement relationship among the countries of South Asia? History might appear as an obvious and important candidate. It is true that there is a shared history of colonialism and of struggle against indignities and so on. However, in the postcolonial phase, such shared histories have gradually withered and state-ideologies have contributed to this process. I remember a conversation between two friends an Indian and a Pakistani regarding the 'partition' in which the Indian friend was suggesting the futility of that historical event where as my Pakistani friend found his counterpart's moral righteousness as simply a misplaced arrogance.

Amidst such conflict and contestation how do we reconstruct a South Asia which is open and democratic? To ask South Asian scholars to shed their nation-centric thinking is asking for too much too soon. How much of this can or should manifest in our intellectual practices and in those of our research institutions is difficult to say now. But such objectives as creating a common space and keeping the channels of communication, among scholars, open are essential for forging a regional perspective for South Asia. In this project we cannot keep the states out because some of the concrete and initial conditions such as simple and quick procedures for obtaining visas, not harassing scholars in the country and giving access to more information are essential for creating a regional perspective on South Asia. South Asia might be simply an area of strategic interests for the big powers but for the people living within the region it is intimately linked with their survival and well-being. There should be more initiatives in this regard. Finally good luck to FISSA.

Bishnu N.Mohapatra

Jawaharlal Nehru University

UNDERGRADUATE DEGREE IN SOUTH ASIAN AREA STUDIES

The [department of Social and Economic Studies](#) at the University of Bradford is launching an undergraduate degree programme in South Asian Area Studies, from September 1997. This innovative programme offers students the opportunity to study up to two thirds of the

degree exclusively on South Asia and its peoples and a thorough grounding in the Social Sciences. The study of a South Asian language will be a compulsory and this feature makes the programme a first of its kind.

This initiative along others taken by the University is in recognition of the ethnic diversity of Bradford and the importance the University plays in producing teaching programmes that enhance the understanding of South Asians and South Asia. The university commitment to this development is demonstrated by its support for new appointments to teach on the programme.

Yunas Samad

University Bradford

INDIA OFFICE RECORDS' MANUSCRIPTS

BASAS's campaign has produced some development on this issue. There has been an exchange of letters between members and the British Library, which are enclosed below, and they do seem to indicate some ground for hope. The British Library's positioning does seem to be softening in response to the campaign however it would be premature to consider the matter closed. [Members need to continue writing to the British Library so that they can persuaded to adopt a better solution.](#)

Dear John

You will recall that when we last met briefly in the LSE SDR, I said I was going to write to you in my capacity as the President of the British Association of South Asian Studies (BASAS), concerning the treatment of India Office library, located in your library.

These are unique records which were housed in one location near Waterloo Station as you know. With the move to the British Library, it seems the records will be broken up and will not be available in one place. Many scholars come from abroad - South Asia as well as USA and all over Europe to consult these documents. Indeed, I know of one case when Prof Burton Stein (who died only recently), chose to retire from his US Professorship and live in London near the IO library, as he thought this was the best collection anywhere of Indian Papers.

I enclose some correspondence one of our many members has had and Brian Lang's reply. Can you clarify the matter any further or change the arrangements?

Yours sincerely

Meghnad Desai

London School of Economics

Dear Meghnad,

I am replying to your letter in which you underline the concerns of the British Association of South Asian Studies over the proposed outhousing of the pre-1860 India Proceedings, which form part of the India Office Records within our Oriental and India Office Collections.

The extent of the storage capacity of St Pancras really does mean that it will be necessary to

outhouse some part of ALL British Library collections, including the OIOC. The criterion for 'outhing' will be frequency of use. The letters which we have received, including yours, demonstrate how keen an interest our users take in the storage of and access to this collection. I can assure you that we have taken their concerns on board and are actively reviewing the situation. We will make more information available to you and other interested parties as soon as possible.

My colleagues at OIOC would, I know, be delighted to show you some of the treasures in their care and to discuss with you not just this immediate problem but all the possibilities they envisage for the future at St Pancras.

With best wishes (for May and after)

Yours

John Ashworth

Chairman

The British Library

Dear Dr Lang

I was dismayed to learn from the Bulletin of the British Association for South Asian Studies that it is planned to out-house all manuscript volumes of Indian Proceedings' Consultations (1702-1860) when these records are moved from the Blackfriars Road site.

These records are among the most frequently consulted by historians of British India and form the backbone of any substantial research into the colonial period. They cover every aspect of British administration and contain unique material on the native and princely states. By removing these from the main British Library building you are literally taking away the core holdings of the India Office collection.

There is no equivalent Archive holding these records in India. The National archives in Delhi is firstly not easily accessible for non-Indian students, and secondly it now holds no indices to these records in the public catalogue hall. Unless a researcher knows exactly what they want, they cannot access the Proceedings. This is why many scholars from the Indian sub-continent prefer to work at the India Office Library in London.

Having understood that the function of the new British Library was to centralise its holdings, it would be a retrograde and prejudicial step not to keep the India Office holdings together and I would urge you on behalf of my Association, to reconsider this proposal. I cannot imagine that an equivalent number of key manuscripts relating to British medieval history (for example), would be out-housed, and can only suppose that the Indian records are somehow considered of lesser importance because they relate to a third world country.

I look forward to receiving your comments in due course.

Sincerely,

Rosie Llewellyn-Jones, Dr

Editor: *Chowkidar* (the Journal of the British Association for Cemeteries in South Asia, BACSA)

Dear Dr Llewellyn-Jones

I am replying to your letter of 28 January 1997 expressing concern about the planned outhousing of the pre-1860 Indian Proceedings when the Oriental & India Office Collections move from Blackfriars Road to St Pancras in 1998.

The extent of the storage capacity at St Pancras, means that it will be necessary to outhouse some part of all British Library collections, including the India Office Records.

The British Library fully recognises the importance of the Indian Proceedings and the extensive use made of them. Priority will be given to minimising the inconvenience which outhousing will cause, and the British Library will ensure that the standard of delivery service from the off-site store (which will be in the London area) to the OIOC reading room is as far as possible commensurate with readers' needs. Particular attention will be paid to improving facilities for advance ordering, either from the reading room or from readers' own institutions.

Plans are being made by OIOC for temporary transfers to St Pancras en bloc of particular runs of Proceedings to accommodate scholars needing to use them intensively, especially those with only a limited time in London. In order to reduce the risk of further physical deterioration from increased transit, all the volumes are being placed in close-fitting archival-quality boxes.

Outhousing, at least for the foreseeable future, is unavoidable. I can assure you, though, that the splendid new OIOC reading room at St Pancras will continue to offer a unified focus for public access to the whole of the India Office collections while to offset some inconvenience with the Proceedings, which will be as minimal as we can make it, OIOC readers will have same-site access for the first time to all the other humanities collections of the British Library.

Yours sincerely,

Brian Lang

Chief Executive

The British Library

CALCUTTA BOOKFAIR FIRE DISASTER APPEAL

As a native Calcuttan and an avid reader, I ask you to reply to the Calcutta Bookfair Fire Disaster Appeal. Its aims are best explained in the following letter, reproduced with permission from the *Times*, 15 February 1997.

Thank you.

Sincerely,

Dr Apurba Kundu

Bradford University

BOOKFAIR FIRE

Sir, At 3.25pm on February 3 the Calcutta Bookfair burnt down (News in brief, February 4). Behind this bald statement lies the fact that in just over 40 minutes fire, aided by a strong wind, burnt down more than 600 or so publishers' stands, killing one person and injuring 44.

The 22-strong delegation of British publishers, led by me, were well insured and their livelihoods were not threatened by what had happened. However, of the 600 or so stands destroyed about 400 were manned by small publishers, publishing in Bengali, whose stands were not insured. In many cases money had been borrowed to exhibit at the fair.

Book-purchasing in Calcutta is quite different from elsewhere. There are very few bookshops in the city and the fair is the focal point of the year for these small publishers, where they do about 50 per cent of their annual business. Many if not most of them have been ruined by the fire and imaginative ways must be devised to get them back on their feet.

In consultation with the British Council in Calcutta those British publishers who attended the fair have started a fund to help the smaller Indian publishers. We hope that enough money will be raised to alleviate in some small way the horrific burden on firms which lost everything.

Yours sincerely,

MATTHEW EVANS

c/o Publishers Association, 19 Bedford Square, London WC1B 3HJ United Kingdom

Please send your cheques made payable to:

Account name: 'The Publishers Association - Calcutta Disaster Fund'. Account number: 87321726. Bank Sort Code: 60-05-11. Bank Address: National Westminster Bank plc. PO Box 877, 32 Cheapside, London EC2V 6HT. United Kingdom

SCANNER ANNOUNCEMENT

Scanner is an electronic newsletter for economists and other specialists interested in Bangladesh. It lists publications, workshops, conferences, events and information of professional and academic interest. It is freely distributed via the Internet. If you wish to receive a copy, please send an email listing your name, professional or academic affiliation, areas of research, and so forth, to: tanweer@worldnet.att.net.

Scanner is edited by Tanweer Akram, a graduate student in the Department of Economics at Columbia University, New York, NY.

Review Article: KASHMIR AT THE CROSS-ROADS!

Victoria Schofield, *Kashmir in the Crossfire*, London, I.B. Tauris, 1996. Pp. xiii+354. Price £24.95 (HB), ISBN 1-86064-036-2. Mushtaqur Rahman, *Divided Kashmir. Old Problems, New Opportunities for India, Pakistan, and the Kashmiri People*, Boulder, Lynne Rienner Publishers, 1996. Pp. xviii+219. Price (HB), ISBN 1-55587-589-0. Vernon Hewitt, *Reclaiming the Past? The Search for Political and Cultural Unity in Contemporary Jammu and Kashmir*, London, Portland Books, 1995. Pp. ix+212. Price (HB), ISBN 0-9525486-0-7.

For the last 50 years an enduring issue has been the status of the former princely state

Jammu and Kashmir. The controversy over this region has appeared to dominate the fate of South Asia as a whole. The predicament of the Kashmiris, so long ruled by oppressive dynasties, has been that they have been denied their birthright to choose their own destiny. The triangular imbroglio, compounded by several other aspects, is a sad reflection on the ruling elites' of India and Pakistan inability to make a fresh start for the region. The outbreak of sustained defiance against India's control of the Kashmir valley in 1989 resulted in substantial loss of human life, numerous human rights violations and exacerbated Indo-Pakistani rivalry. The nuclear dimension, has reawakened academic, and geo-political interests in the scenic region located at a historical cross-road of empires and regional powers.

With the dissolution of British paramountcy over the princely states, three of them, Hyderabad, Junagadh and Kashmir posed serious problems of integration for the successor states. Hyderabad, located in the Indian heartland, had a Hindu majority and a Muslim Nizam who harboured ambitions of independence. Conversely Kashmir, closely linked through culture, communications and the economy with Pakistan Punjab, but with a Muslim majority and a Hindu ruler opted to join India. Junagadh had predominantly a Hindu population ruled by a Muslim prince, who wanted to join Pakistan. Hyderabad and Junagadh were incorporated into India through 'police action' followed by a plebiscite. Kashmir, however, has remained a 'bone of contention' between its two neighbours and after 1962 China became the third party to this dispute.

The outbreak of the Kashmiri *intifada*, according to US based geographer Rahman, has unnerved all the interested parties, who after the Simla Agreement appeared to be reconciled with the status quo. The defiance, exhaustively recorded by freelance British writer, Schofield, has alerted global public opinion and human rights groups to this long dispute. For the Bristol based academic, Hewitt, the Kashmir dispute is inextricably linked with the issue of cultural identity among the Kashmiri Muslims. All the three volumes devoted the majority of their pages to the historical nature of the conflict. Starting with the mid-nineteenth century when the region was sold to the Dogra prince by the East India Company for an insignificant amount. This historical background is quite pertinent to understand the contemporary developments in Kashmir but it leaves limited room to discuss alternative scenarios or potential solutions. Schofield is deeply concerned with the lack of international interest in the human rights of the Kashmiri people. Her historical narrative leaves a distinct impression that Jammu and Kashmir, except for brief interludes, never experienced periods of prolonged peace. Falling victim to outside invaders, the great Mughals built great gardens in the valley, while feuding Afghan and Sikh oligarchies ravaged the territory. Rahman has no hesitation in detecting communal ruptures under the Dogras while both Hewitt and Schofield inexplicably fail to raise this issue. As several Kashmiri writers, Balraj Puri and Riaz Punjabi, have argued that the Dogra rule was inimical to Muslim interests. It is interesting to observe that both Schofield and Hewitt imagine that 'Kashmiriat' to be inherently secular and rooted in the pre-Mogul past something which Rahman profoundly disagrees with. For him, Kashmir is not merely a territorial dispute it is an ideological conflict located in the history of the sub-continent.

Schofield stops short of disagreeing with Lamb's hypothesis questioning the legitimacy of the Boundary Award while Hewitt criticises the latter's argument as based 'upon inference and rather unpleasant innuendo'. He also makes the amusing claim that Mountbatten was 'a man well connected with virtually all the senior Pakistani leaders of the day'. For Schofield, the Simla Agreement shelved the dispute whereas for Rahman it has not prevented the internationalisation of the issue. He also argues that the arrogance of the Indian leadership coupled with a dismissive attitude to Pakistan unnecessarily exacerbated bilateral relations. Pandit Nehru would not listen to Ayub Khan on Kashmir and instead would either start looking at the ceiling or simply doze off. Even after the signing of the Tashkent Agreement in 1966 the Indian Defence Minister Chavan refused publicly to shake hands with the

Pakistani President.

Hewitt finds many faults with the Pakistani leadership, from Jinnah to the present leadership, while Rahman sees a deep rooted conspiracy to humble Pakistan and refute the two-nation theory. Schofield, however, sees the Kashmir issue as widening Indo-Pakistani differences she does feel that better bilateral relations would provide 'a counterpoise to China'. The other writers feel that a solution is only possible if a fresh approach is made with international input. Rahman posits: 'Intifada in Kashmir is the indigenous uprising among Kashmiri Muslims to achieve their right of self-determination by force. Kashmiris turned to such action after realising that India would not hold the plebiscite that was promised, that Pakistan could not force or persuade India to meet its international commitments, and that the Kashmir dispute was no longer important or urgent to the United Nations'. Hewitt, despite his concern over human rights violations, is not enamoured by Kashmiri activists, who to him, are faction ridden and their accent on Islam only helps India in portraying them as fundamentalists. Rahman, despite his extensive historical and geographical details, devotes sufficient space to dilate on several possible solutions to an otherwise confounding issue. His choice is for a partition patterned on the Indus Basin Treaty through meaningful negotiations, international mediation and appropriate incentives for inter-state co-operation between the antagonists.

These three fresh and pertinent studies are based on intensive documentary evidence, and interviews. Despite the landmark studies by Alastair Lamb and Robert Wirsing, they do add to existing knowledge on the complex issue. However, one does feel that instead of romanticising the past a greater emphasis should have been allocated to the possible courses of action. Equally, one does not find enough information on the Siachin conflict - so capably analysed by Wirsing-which plays a pivotal and volatile role in inter-state relations. In addition, there is a greater need to focus on *national* and *sub-national* convergences and divergences on Kashmir within the two main contenders. The resurgence of Kashmir activism, its confinement to the Valley's predominantly Muslim population and the role of its vocal Diaspora, are worrisome phenomenon which require an entirely new perspective.

Dr. Iftikhar H. Malik

Bath College of Higher Education

BASAS ANNUAL CONFERENCE

Bath College of Higher Education (BCHE), hosted the 1997 BASAS Annual Conference. which coincided with the fiftieth anniversary of Indo-Pakistani independence The Conference, held on 11-13 April turned out to be an intellectually stimulating, joyful and inspiring event.

Scholars from New Zealand, Australia, India, Bangladesh, Pakistan, Nepal, Sri Lanka and Britain included a fair number of postgraduate students and visiting fellows attended. Representatives from the Foreign Office, the High Commissions for Bangladesh and Sri Lanka, and the British Academy were also present..

The first panel heard five papers on partition itself, and was followed by six presentations on leftist movements in South Asia. The third panel of the day had three papers devoted to historical issues in modern Indian history. Friday evening dinner was held at Green Park Brasserie where, Dr David Timms, the Assistant Director of BCHE, formally welcomed all the participants.

The Saturday sessions were divided into six panels beginning at nine in the morning.

Several papers on subjects including domestic politics, foreign policies, inter-state relations, security, arts and the Diaspora were presented. The inaugural lecture was delivered by Dr David Washbrook, Reader in South Asian History at St Antony's College, University of Oxford. A pre-eminent historian, Dr Washbrook, presented a stimulating critique of South Asian historiography. In the evening, the delegates were entertained to a special South Asian dinner at Rajpoot Tandoori Restaurant on the Pultney Bridge followed by informal get-togethers at various pubs.

Sunday's sessions included papers on electoral politics, literature and gender followed by an open-air picnic and photography session by the lake. Earlier, the Executive Committee of BASAS, at its AGM meeting, passed a resolution commending and thanking Iftikhar Malik for his efforts in organising a memorable Conference.



SEMINARS AND LECTURES ON SOUTH ASIAN TOPICS

School of Oriental and African Studies

Centre of South Asian Studies Seminar,

Wednesdays, 5pm, Room L65. Enquiries: 0171 323 6353

May 21 *Economics and the partition of India: towards a preliminary view*, Dr G. Balachandran (Delhi School of Economics)

South Asia History Seminar

Tuesdays, 5pm, G58 (This term's meetings are designed primarily for department members and involve presentations by first-year research students). **Enquiries: History Department Office, 0171 323 614**

May 20 *Scientific knowledge and cultural encounters in nineteenth-century western India*, Vaswati Chosh (SOAS)

University of Cambridge

South Asian Seminar

Wednesdays, 5.15pm

Venue: Director's Room, Centre of South Asian Studies, Laundress Lane, Cambridge

Details from the secretary, Dr Lionel Carter telephone 01223 338 094

University of Oxford

Seminar in Contemporary South Asia

Thursdays 2.00pm Blackhall Seminar Room, Queen Elizabeth House, 21 St Giles Oxford.
Convenors: Dr Barbara Harriss-White and Dr Nandini Gooptu. Enquiries: Telephone:
01865 273600

May 1 *Globalization and structural change: some lessons of East Asia for South Asia*,
Sumit Roy (Senior Visiting Fellow, City Univ. London)

May 8 *Slum dwellers in Indian Cities: the case of Surat in western India*, Biswaroop Das
(Visiting Fellow, QEH)

May 15 *Politics of sectarianism in the human rights discourse in Punjab 1947-1997*, Pritam
Singh (Oxford Brookes University)

May 22 *On the commercialisation of Ayurvedic medicines in modern India*, Madhulika
Banerjee (Visiting Fellow, GEH)

May 29 *Identity, resettlement and perceptions of change: the Vasava Bhils of Gujarat*,
Roxanne Hakim (Goldsmith College, London)

June 5 *Future of democracy in India pointers from a National Election Study 1996*,
Yogendra Yadav (Centre for the Study of Developing Societies, Delhi)

June 12 *Understanding pre-transitional fertility regimes: the case of colonial Malabar*,
Ravindran Gopinath (Visiting Fellow, QEH)

The programme of the Contemporary South Asia Seminar is now advertised at the internet
website: <<http://www.qeh.ox.ac/>>

South Asian History Seminar

Tuesdays at 2.15 pm in the **Small Dining Room**, Queen Elizabeth House, 21 St Giles,
Oxford OX1 3LA. Convenor: Dr David Washbrook, Centre for Indian Studies, St Anthony's
College, Oxford, OX2 6JF Tel and Fax (01865) 274559

April 29 *Caste Histories, Memory and the Problem of Historical knowledge in Colonial
India*, Bhaskar Mukhopadhyay, (Birkbeck College, University of London)

May 6 *FW Ellis and the Invention of South India*, Thomas Trautmann (University of
Michigan and SOAS)

May 13 *From Company to Empire: the changing discourse of Indian imperialism in the*

British press, 1772-1786, Jeremy Osborn, (Lincoln College, Oxford)

May 20 *Chieftains, Status, and Forest Wealth; interpreting records from Kollengode*, Michael Tharakan, (CDS, Thiruvananthapuram and Visiting Fellow at St Anthony's College, Oxford)

May 27 *Changing Contours of Workers' Resistance in the Tea Gardens of Jalpaiguri, 1900-1947*, Subhajyoti Ray (SOAS)

June 3 *The Social Decline and Cultural Esteem of the Brahmins in Modern Tamilnadu*, C J Fuller (LSE)

June 10 *Triumph for Disaster: Medieval Accounts of North East India*, F A Quadri (Centre for Islamic Studies, Oxford)

June 17 To be announced.

INDIA 50: IDENTITIES, NATION STATE AND GLOBAL CULTURE

School of African & Asian Studies and Graduate Research Centre for the Comparative Study of Culture, Development and the Environment

International Conference at the University of Sussex, 24-27 September 1997

To commemorate 50 years of Indian independence, the School of African and Asian Studies and the Centre for Culture, Development and the Environment (both based at the University of Sussex) are organising a conference on 'Identities, Nation-State and Global Culture' from 24-27 September 1997. The conference aims to bring together over fifty scholars and distinguished commentators on India to deliberate on the ways in which the processes of change initiated by the formation of the Indian nation state impinge on the lives and experience of Indians today and in the future. The central concerns of the conference are to promote interdisciplinarity and develop collaboration with established researchers within and across countries.

The fiftieth anniversary of Indian independence seems an appropriate moment to consider the processes, experiences and perceptions of modern India. The pattern of de-colonisation, especially the painful partition of the country, proved an inauspicious start for the nascent democracy. Modernisation and rapid industrial development followed; the impact of these processes on subaltern rural and urban communities, women minorities and the environment demands continuous research. The structures of modernity and the discourses of the nation state created new identities and generated new tensions. These processes have also helped to establish new conditions for cultural production. At the same time the relationship between metropolitan centre and the periphery as well as between nation state is also changing. Recent work has for instance focused on the connections between India and the new global culture. An important objective of the conference will be to consider and bring prominence to the role of Indians in the Diaspora. The organisers believe it is an appropriate moment to celebrate the contribution of Indians to life in other countries. The conference thus aims to bring together broad areas of research and experience to further an understanding of the economic, political and cultural transformations in India and of the making of the 'post-colonial' world.

Sessions will include:

- **The emergence of the nation state and cultural identities:** partition and its aftermath, implications for the family, law and society, nation and boundaries

- **The state, democracy and civil society:** democracy and power, state and violence, construction of difference, ethnicities, policing
- **Development and Modernisation:** poverty and the economy, culture and poverty, segregation and urban space, the state, NGOs and development, health and empowerment, migration
- **Women, feminism and nationhood:** feminist ideologies, gender and religious nationalism, women and economic processes, women and the state
- **Environmental and Health Issues, Non-Governmental Organisations and Grass roots Movements:** cultural perceptions of the environment; the state and the environment; environmentalism and poverty
- **Images of India and cultural production:** expressive traditions and national identity, film, media and popular culture, modern Indian art
- **Challenges to the nation state** emerging identities, religious nationalism and regional politics, subaltern protest
- **Globalisation and the Diaspora** the culture of globalisation, globalisation and the economy; globalisation and the media

Provision list of select participants include:

Bipan Chandra, Mushir ul Hasan, Romila Thapar, Geeta Kapoor, Anthony Low, James Manor, Hans Singer, Michael Lipton, Neerja Gopal, David Hardiman, Jan Breman, NS Jodha, Chris Fuller, Hilary Standing, Barbara Harriss, Manmohan Singh, Scarlett Epstein, Kaushik Basu, Giles Tillotson, BR Tomlinson, Urvashi Butalia, Ursula Sharman, Jock Stirrat, TV Satyamurthy, Crispin Bates.

Steering Committee: Maya Unnithan, Vinita Damodran, Arjan de Haan, Ian Duncan, Partha Mitter.

For further information and registration form please contact:

Conference Secretary, India 50, School of African and Asian Studies, University of Sussex, Arts C, Falmer, Brighton, BJ1 9QN, Tel +44 (0) 1273 606755; Fax: +44 (0) 1273 623572, Email: K.C.Grassie@sussex.ac.uk (All correspondence)

PERSIANATE SUFISM IN THE SAFAVID MUGHAL PERIOD

A THREE DAY INTERNATIONAL CONFERENCE ON LATE CLASSICAL SUFISM

19-20 MAY 1997

SPEAKERS WILL INCLUDE:

Prof. SH Nasr (George Washington University), Prof. Annemarie Schimmel (Prof Emeritus, Harvard University), Prof William C Chittick (SUNY), Prof Carl Ernst (University of N Carolina), Prof Christopher Shackle (SOAS), Prof Dewin Deweese (Indiana University), Dr Farhad Daftary (Ismaili Institute, London), Prof M Hermansen (Rutgers), Prof Ian R Netton (Leeds), Dr Kathlyn Babayan (University of Michigan)

Convened by David Morgan, Leonard Lewisohn, the staff of the Centre of Near & Middle Eastern Studies, Centre of South Asian Studies, SOAS & the Nimatullahi Research Centre

Venue: Brunei Gallery Lecture Theatre, School of Oriental & African Studies, University of London, Russell Square, London WC1H 0XG

GENERAL INFORMATION

Registration and Refund Policy

The registration fee for the three day conference, including programme materials and free coffee, tea and biscuits is £60; £25 for SOAS/CNMES affiliates; £15 for SOAS staff & SOAS students, and £20 for full-time students of other universities or colleges with a valid I.D. Participation in the conference can only be ensured with advance registration. **After 15 April, registration fees increase;** to confirm space availability or make general inquiries about the conference, call the Centre of Near & Middle Eastern Studies, SOAS on 0171-323 6239; CNMES Fax: 0171-637-4248.

THE SANSKRIT TRADITION IN THE MODERN WORLD

FRIDAY 23 MAY 1997, 11.00 A.M. TO 5.00 P.M., ROOM 2.29 SENIOR COMMON ROOM, OLD LIBRARY BUILDING, UNIVERSITY OF NEWCASTLE UPON TYNE

- Bob Exon (Leeds): 'Agents and stage-managers: Self-determination and divine influence in the lives of Western devotees of modern Hindu religious movements'
- Jacqueline Suthren Hirst (Manchester): 'Explaining Hindu Dharma: By whom? For whom?'
- Dermot Killingley (Newcastle): 'Rammohun Roy and Vaisnavism'
- William Radice (London): 'Xenophilia and Xenophobia: Michael Madhusudan Dattais Meghnad-badh Kabya'

Papers will be sent to participants in advance, so that discussion can proceed on the basis of a paper that has already been read.

Fees to cover expenses:

£5.50 for participants in permanent salaried posts

£3.00 for others

Lunch is not included in the fee, but is available at very reasonable prices. Those unable to attend may have the papers for £3.00.

Further information from:

Dr Dermot Killingley, Department of Religious Studies, University of Newcastle upon Tyne, Newcastle upon Tyne, NE1 7RU, Tel 0191 222 6730, Fax 0191 222 5185, e-mail: d.h.killingley@ncl.ac.uk

TRANSFERS OF POWER AND PERCEPTION: SOUTH ASIAN ART 1920-1960

CENTRE OF SOUTH ASIAN STUDIES, S.O.A.S., UNIVERSITY OF LONDON AND THE ROYAL ASIATIC SOCIETY

Symposium, 22 September 1997, 10.00 am to 5.30 pm to be held at the Royal Asiatic Society, 60 Queens Gardens, London W2

The Centre of South Asian Studies at SOAS, and the Royal Asiatic Society, jointly propose to hold a one-day symposium on 22 September. The event is times to mark the fiftieth anniversary of the independence of India and Pakistan; the intention is to have a series of short papers examining various aspects of the visual and literary arts in the subcontinent in

the decades around 1947.

The draft programme of speakers includes:

- Dr Akbar Naqvi 'Modern Painting in Pakistan' (Karachi)
- Dr John Cameron 'The work of M. A. R. Chughtai' (University of East Anglia)
- Dr William Radice 'Poetry in Bangladesh' (SOAS)
- Sona Datta 'The work of Jamini Roy' (University of Sussex)
- Dr Giles Tillotson 'Mulraj Anand and Amrita Sher-Gil' (SOAS)
- Dr Francesca Orsini 'Perceptions of power in Hindi fiction' (University of Cambridge)
- Daniel Rycroft 'Tribal art in Bihar in the 1950s.' (British Museum)
- Nivu Ratnam 'F.N. Souza in India and Britain' (Courtauld Institute)
- Dr Partha Mitter 'The murals in India House'
- Robert Skelton in the Chair

Registration Fee: £10 (this includes a light lunch, coffee, etc. and a reception after the symposium, at 6.00 pm, at the RAS)

Please note: seating is limited; priority will be given in order of registration. To register, simply send a cheque for £10, made out to SOAS, to the Centre of South Asian Studies, SOAS, Russell Square London WC1H 0XG

For further details contact;

SOAS (Centre of South Asian Studies): Tel 0171 323 6353 or Fax 0171 436 3844

The Royal Asiatic Society Tel 0171 724 4742 or Fax 0171 706 4008

Sponsored by ASDEC

COMMUNALISM AND MIGRATION: SOUTH ASIANS IN DIASPORA

University Of Edinburgh, 19th - 20th June 1997

Communalism and Migration is to be a conference solicited from specialists in the fields of politics, ethnicity and migration concerning ethnic relations amongst migrants within and beyond South Asia. The focus will primarily be on the Indian Ocean region, but there will also be papers on migration to Africa, Fiji, south-east Asia and the Caribbean. Papers will analyse the variety of ways in which migrants have succeeded, or failed, to adapt and integrate whilst maintaining certain traditions and a notion of separate identity. The methodology will be historical and anthropological and particular attention will be paid to the agency of migrants themselves with the aim of avoiding essentialised understandings of sectarianism and social conflict. The conference is to run over two days from June 19th -20th 1997 and is being organised by the University of Edinburgh's Centre of South Asian as part of a programme of events relating to the 50th anniversary of Partition and Independence.

Participants will include Nira Wickramasinghe (Colombo University), Suranjan Das (Calcutta University), John G. Kelly and Martha Kaplan (Chicago University), Marina Carter (University of Mauritius), Samita Sen (Calcutta University), Karen Leonard (University of California), Subho Basu (College of St. Mark and St. John), Christophe Jaffrelot (Fondation Nationale des Sciences Politiques, Paris), Michael Twaddle (Institute of Commonwealth Studies, London), Prabhu Mohapatra (Nehru Memorial Library, Delhi), Tim Harper (University of Cambridge), Jonathan Spencer (University of Edinburgh),

Crispin Bates (University of Edinburgh), and others. Additional participants and contributors are very welcome.

Full Conference Fee (inc. coffee, tea, lunch and copies of papers): £35

Fee plus either opening/closing night dinner: £58

Fee and both opening and closing night dinners: £78

Postgraduate rates available upon application.

Accommodation is available at reduced rates in University Halls of Residence.

The Conference Organiser is Crispin Bates whose postal address etc. are below.

For further details please contact:

Sari Wastell Dr Crispin Bates, Dept. of Social Anthropology Lecturer in Modern South Asian History, University of Edinburgh University of Edinburgh, Adam Ferguson Building William Robertson Building, George Square, Edinburgh EH8 9LL Edinburgh EH8 9JL, e-mail: Sari@tattoo.ed.ac.uk e-mail: Crispin.Bates@ed.ac.uk, Telephone: 0131 229 7440, Telephone: 0131 650 3765

IDENTITY, GLOBALISATION AND PEOPLE'S MOVEMENTS: SOUTH ASIA AND THE DIASPORA FIFTY YEARS AFTER THE END OF BRITISH COLONIALISM

International conference on South Asia organised by South Asia Solidarity Group at the School of Oriental and African Studies,* Malet St. WC1, London

18TH AND 19TH OCTOBER 1997

Sessions will include:

- Workers struggles in the context of Industrial restructuring and structural adjustment.
- Globalisation ecology movements and population control strategies and perspectives in Britain and South Asia.
- Nation state, militarisation and refugees.
- Communalism (i.e. religious sectarianism) and fascism in the context of globalisation.
- Gender and identity in South Asia and the diaspora.
- Land struggles, caste and peasant movements.
- Relationship between people's movements and NGOs.
- Globalisation and South Asian culture and art.
- Changing nature of racism in the context of the New World Order.
- The left in South Asia and strategies for the future

This unique conference organised and co-ordinated by the British based South Asia Solidarity Group will bring together key academics and activists from India, Pakistan, Bangladesh and Sri Lanka, Europe and the US to discuss not only the effects of globalisation on South Asia but to examine the intense organised struggles waged by powerful peoples movements which are a feature of all South Asian countries in this period of the so called 'New World Order'. Speakers and participants would examine the new strategies and theoretical approaches emerging in these movements and the identities of

class, caste, gender or nationality which are being heightened and reshaped through these struggles. Many of these speakers are activists well known in South Asia but coming to Britain for the first time.

*(Sponsored by SOAS, De Montfort University and Luton University)

Register early secure your place at the conference.

I/We will be attending the conference 'Identity Globalisation and People's Movements' on 18th Oct./19th Oct./both days (Please specify). I/We enclose £ (Institutions £25 a day/Individuals: Waged £10. Students £3 a day. Low and Unwaged £3 a day).

NAME:

ADDRESS:

ORGANISATION/INSTITUTION:

(Cheques payable to: South Asia Solidarity Group to be sent to SASG, c/o London Instrument House, 205-217 Kings Cross Rd, WC1X 9DB.

Further details: tel/fax: 0171-354-8744/0171-713-7907

12TH LAKE DISTRICT WORKSHOP

This letter supersedes previous information regarding the 12th Annual Pakistan Workshop to be convened on 27-29 June 1997 at the Quakers Retreat at Satterthwaite in the Lake District. The Manchester University Cottages are not available this year but the alternative facility is equally good and can accommodate 20 participants in addition to a seminar room. Its rent is quite affordable at £6.50 per night. We warmly welcome the Punjab Research Group (PRG) for agreeing to participate and co-sponsor the Workshop, which means greater diversity and larger attendance. Given the uncertainties of weather in the District, the participants are advised to bring their own blankets/sleeping bags. The theme for the meeting will be: **The Concept of Justice in post-Partition South Asia**. As usual the choice of the theme is meant to stimulate discussion and is not binding. The main aim of the Workshop is to provide an opportunity to present and discuss current work on Pakistan, Pakistani peoples and South Asians in an informal settings. It is open to all those with interest in the region or Diaspora.

Informal sessions of the Workshop meet in Pepper House, and there will be sufficient time for visiting the pubs and undertaking hikes. This part of the Lake District usually receives fewer tourists and is hemmed in between Grisedale forest and hills. The total cost for two and a half days, apart from accommodation to be paid by the participants directly, will be about £40 (including meals). A £20 registration is required for early reservation.

The travel information will be circulated among participants closer to the meeting date. The Workshop, over the years, has become an international and inter-disciplinary scholarly activity. It receives and welcomes participants from the Continent, North America, South Asia and elsewhere. For the last three years, the British Council has kindly funded the travel costs of a participant from Pakistan and we hope this may be continued. If you need a formal letter of invitation please let us know. You may find support from your own institution or some similar funding agency.

Could you let me have the title of your presentation/paper as soon as possible. We would also appreciate if you could circulate the copies of your paper to the other participants. If

you know anyone else who might be interested in the Workshop please ask him/her to get in touch with me. Please send your registration fee and address other inquiries to: Dr. Iftikhar H. Malik, School of History, Bath College of Higher Education, Newton Park, BATH BA2 9BN, UK. Phone: +44+01225+873701 and Fax: +44+01225+872912

THE SOCIETY FOR SOUTH ASIAN STUDIES

THE BRITISH ACADEMY, 20-21 CORNWALL TERRACE

LONDON NW1 4QP

The Society is one of the Schools and Institutes founded and grant-aided by the British Academy. Its aims are to promote study and research into the humanities and social sciences of Afghanistan, Pakistan, India, Sri Lanka, Nepal and Bangladesh.

Membership Members support the work of the Society and are entitled to attend all lecture meetings, colloquia etc. organised by the Society, and receive a copy of the Annual Report. Full members receive the Society's journal South Asian Studies. Full membership rates (with journal) £25 or US \$40 - (£20 if paid by UK Bankers Order or before January 1st each year). Membership without journal £5. Student/junior membership £15.

Lectures and Publications The Society organises a regular programme of meetings in London each year. Its journal South Asian Studies is published annually. Details of the separate cost of volumes of the journal and its predecessor Afghan Studies are available from the Assistant Secretary.

Grants The Society offers annually a number of small personal research grants and travel grants.

Small Personal Research Grants are awarded towards the cost of research and fieldwork in South Asia. These grants are available for work at post doctoral level or its equivalent. Awards will not be made to support courses or research leading to academic qualifications, or for research directly related to the topic of a current thesis. Applicants must normally be resident in the UK, applications for maintenance in the UK will not be considered.

Travel Grants A limited number of travel grants of up to £600 each will be awarded to scholars in connection with work at post doctoral level and to younger qualified students who wish to take part in excavations or participate in projects intended to introduce them to organised fieldwork in South Asia.

Applications for both types of grant must be made on the proscribed forms and submitted before the **closing dates of 15th May and 15th October each year.**

For further information about the work of the Society, membership, grant application forms etc. contact: **The Assistant Secretary, The Main Wing, Elsworth Manor, Elsworth, Cambs CB3 8HY.**

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