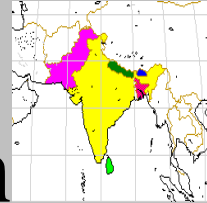


B.A.S.A.S.

British Association for South Asian Studies

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THE LAST DAYS OF THE RAJ

The Viceroy's Secretary's tale

We have very recently celebrated the fact that on 15 August 1947, 350 years of British rule ended in India. At the time, most British politicians and officials presented the partition of India as a singular triumph demonstrating the residual wisdom and traditional negotiating skills of the imperial power. None took more credit or enjoyed more applause for the winding up of the British Raj than the last Viceroy, Lord Louis Mountbatten.

Fifty years after the event, however, the testimony of a man who worked as closely with Mountbatten as anybody during his whirlwind 125 day viceroyalty, throws a dramatically different and distinctly less favourable light upon his record in India. I have recently been able to interview Sir Ian Scott, who was the Viceroy's Deputy Private Secretary from 1945 to 1947, serving first under Lord Wavell and then with Mountbatten.

Now eighty-eight years old and retired to Suffolk, Sir Ian is a tall, graceful and courteous man, possessing both a minute and vivid recall of many of the multitudinous events of his long civil service and diplomatic career, but also what is commonly described as a 'calm centre'. At first sight, his career seems to conform to an imperial ideal, almost to provide a model CV for service within the British Empire. He was born into a Scottish Presbyterian, professional family, and was a graduate of Balliol College, Oxford, where he met his future wife Drusilla Lindsay, daughter of the great progressive Master of Balliol, A.D. Lindsay. By 1932, aged 23, Scott was working as an Assistant Collector in Sind dispensing justice and checking land and crop records in an area almost half the size of Wales. In one important respect, though, he was not a typical recruit into the Indian Civil Service, since he recognised that 'the Indian political parties wanted us away; but then I agreed with that too'.

Thirteen years later, in 1945, having served as a Political and Intelligence Officer in the Muslim majority areas of what is now Pakistan, and for two years as Principal of the then unruly Islamia College near Peshawar - where his firm reforms stopped the student practice of bringing weapons into the examination room to guarantee good results, Ian Scott was appointed to the plum job of Deputy Private Secretary to the Viceroy, Lord Wavell.

Life in the viceregal office was intense. The working day started at 8am, quite often including an early morning ride with Wavell, and ended at 8pm; there was an hour for

lunch. Scott formed a high regard for Wavell: 'a person of rock-like integrity, simplicity and directness of speech and manner.' These qualities, however, proved insufficient to solve the problem of how to accommodate the growing Muslim demand for Pakistan and at the same time effect an orderly transfer of power.

British officialdom was reluctant to contemplate the partition of India. Soon after his appointment, Scott was asked whether he took the demand for Pakistan seriously: 'I replied that I did and that it would be pursued, even if it meant, as Jinnah once said, that Muslims got a piece of the Sind desert to themselves.' Yet the British government, now led by Clement Attlee, wanted a swift and decent end to the Raj. The problem was how to achieve this without resorting to a formula Sir Ian remembers being touted as an 'attempt to erect a cradle, however rickety, put the baby in it and get out.'

Early in 1947 amid 'an almost continual political crisis', Attlee decided to replace Wavell with Lord Mountbatten, the cousin of the last King-Emperor George VI. Within a few months Mountbatten had hustled India to the point of independence, and an agreed partition. At first sight, this was a stupendous achievement. Scott acknowledges that 'Mountbatten succeeded ... by acting and negotiating in ways Wavell could not - perhaps would not - have done; at times perhaps giving the impression of being undeterred by any principle except success'. He admired the Viceroy's capacity for a direct, friendly and understanding approach to India's political leaders, as well as his skill at publicly 'explaining policy and answering, fluently and without a note, all the intricate questions put to him. Intense preparation and concentration on all points at issue, mastery of detail and clarity of expression, allied to a powerful presence and charm of manner, gave him an unassailable position'.

Mountbatten also possessed less enviable qualities. Ian Scott remembers that he 'managed to convey the impression that he was acting a part rather than allowing his actions to reflect the man he was. Had he chosen the stage for a career, Laurence Olivier would have had to acknowledge a peer ... Vanity and conceit were perhaps the inevitable results of his life; certainly his impressive exterior gave full reign to both these qualities.' When the new Viceroy arrived in Delhi 'two staff were assigned to the task of cutting out and putting into portfolios all references to Mountbatten in the Indian press - with photographs.' At one small dinner party in viceregal house, Mountbatten sitting next to Scott's wife Drusilla - a philosopher and intellectual of some consequence - 'spent the whole meal telling her that he was not only the first Viceroy to be a Knight of the Garter before taking up office, but also that he was related to thirty-five of Europe's royal dynasties.' Sometimes, late into the night while his staff were struggling with the apparently intractable problems facing the dying Raj, Mountbatten worked single-mindedly on compiling a self-glorifying family history. As Scott notes, 'although the Viceroy never read a book', at least he wrote one.

More serious was Mountbatten's readiness to cut corners. Sir Ian got an early taste of this when the Viceroy rejected an urgent recommendation for action proposed by his two senior Private Secretaries and, catching the look on their faces, said 'I know what you are thinking: "Wavell wouldn't have done this", but I will!'

At the eleventh hour, according to Scott, Mountbatten's lack of scruples had dire and bloody consequences. The Radcliffe boundary commission had bustled round India demarcating the new frontiers. Nowhere was the delineation of the boundary more crucial than in the Punjab with its vital water supplies. Mountbatten, however, delayed the announcement of the commission's decision, which eventually appeared with a significant alteration in India's favour. Why did this happen? The Maharajah of Bikaner had certainly protested that unless the frontier was amended his province would be obliged to join Pakistan rather than India. More significantly, Scott believes that the Viceroy 'showed the final boundary recommendation to Nehru who objected to the Punjab line of demarcation, which

Mountbatten then adjusted.

Did this accommodation flow from Nehru's passionate relationship with Lady Mountbatten? Scott is not sure, and in any event believes that the couple 'never went to bed together during Mountbatten's viceroyalty.' What is clear, is that this last gasp deal so enraged the Muslim League that it confirmed Jinnah in his refusal to allow Mountbatten to be the first Governor General of Pakistan, as he was to become for India. For three days a mortified Viceroy tried to get Jinnah to change his mind, even sending Ian Scott on a fruitless mission to Liaquat Ali Khan, deputy leader of the Muslim League.

This deadlock may, indirectly, have led to many more deaths during the massacres that accompanied the mass migrations and civil disturbances after partition. As Governor General of both India and Pakistan, Ian Scott believes, Mountbatten would have 'controlled the British troops in the force established to supervise the progress of refugees across the new frontiers'. Arguably this would have enabled a firmer and more impartial intervention in the mayhem. As it was, up to a million former British subjects lost their lives as the power of the Raj ebbed away - a wretched legacy for a regime that had prided itself upon the rule of law and the maintenance of civil order.

Mountbatten left the subcontinent full of honours, his reputation as a supreme fixer immeasurably enhanced. Sir Ian has some charitable final thoughts about his old boss, believing that if he been sent to resolve the conflict in Palestine in 1948 or to head off UDI in Rhodesia in 1965 he might well have changed the course of British imperial history. Whether, in the circumstances, the citizens of either Israel or Zimbabwe might share this view is open to doubt.

Denis Judd

University of North London

THE BRITISH ASSOCIATION FOR CEMETERIES IN SOUTH ASIA (BACSA)

BACSA was started in 1976 by Theon Wilkinson, whose family has a long connection with Kanpur. He was so saddened by the condition of the European cemeteries in India during the early 1970s that he convened a meeting of army, church, former ICS officers and others to raise money for restoration and to create greater awareness of a significant era in India's history. But BACSA is not an organisation that indulges in nostalgia, or colonial flag-waving. It is a practical group of people, now numbering nearly 2,000, with many members in the sub-continent and abroad. Its aim is not only to restore and maintain cemeteries, where practical, but also to build up a valuable data base of the history of European lives there. Projects are only carried out through local cemetery committees and appeals can come to BACSA from individuals or groups. Requests for money to restore a broken cemetery wall, a particularly interesting tomb, or a derelict gate-house are common and are usually met once the BACSA Executive Committee is satisfied funds will be properly spent.

The BACSA archives are housed in the India Office Library, and include folders on every cemetery and isolated grave found during the past twenty years. The whole of Pakistan has now been covered by a determined BACSA member walking round with a tape-recorder and camera. A comprehensive guide to cemeteries in India will be published shortly, with town maps, and photographs.

For BASAS members the real value of BACSA is that it embodies the largest group of people still surviving who actually worked in India before 1947. Their memories are invaluable to sub-continently historians writing today. There seems to be no subject too recondite or obtrude where members have not been able to help. The BACSA journal,

published twice a year, and edited by the Indian historian Dr Rosie Llewellyn-Jones, is called Chowkidar, for obvious reasons. Every issue carried academic requests for information on a wide variety of topics. Recent queries have covered subjects ranging from the Chittagong Armoury Raid, Indian playing cards (ganjifa), wolf-children, early immunisation against smallpox, south Indian furniture made for the British, pillar boxes, sola tops, the great Bombay Docks explosion of 1944, the Indian Police Service, and animal graves, to British ghosts in India. Chowkidar always carries book reviews of interest, particularly of obscure items often printed privately, which may escape the historian's net. (Second hand books on South Asia are offered for sale twice a year.)

BACSA published a commemorative issue this year to mark Independence, containing articles on colonial statuary, the Indian contribution to the two World Wars, a useful item on how to find your way around the India Office Library records and four fictional short stories by noted writers, including Ruskin Bond. BACSA has also published a supplement on members' recollections of August 1947, which revealed unexpected memories of British parties held to celebrate Independence (not something you will find in the official records).

BACSA has also published 27 books by members, including the story of the Indian Navy, the life of Sir John Malcolm, the story of Greek traders in India, entitled 'Ulysses in the Raj', an account of an English social worker in Bombay in the 1920s, an engineer officer in India in 1877, the autobiography of Mildred and William Archer, who set up the Prints and Drawings section of the India Office Library, and a biography of Courtenay Ilbert (of Ilbert Bill fame), by his grand-daughter.

Calling on BACSA members' reminiscences, Rosie Llewellyn-Jones edited an edition of the Indo-British Review, published from Madras, entitled 'To Independence and Beyond' which contained useful information on changes to Indian organisations during, and after, 1947. Several BACSA members have contributed to the recent number of TV films, radio programmes, books and exhibition catalogues on Independence and Partition.

In short, BACSA is a very useful channel for researchers before 1947. There is no charge for requests in its journal, which carries no advertisements. Researchers will be put in touch with people who can help them. BACSA members generously make no charge for interviews, but acknowledgements must be made to BACSA in published works. Membership subscriptions for students are a very good bargain at £5.00 per year (slightly more for non-students). Members can attend the twice yearly general meetings held at the Commonwealth Institute. Associate members of BACSA include INTACH, the London Nehru Centre, many Regimental Associations, the India Office Library and Victoria and Albert Museum. BACSA can be contacted through its Secretary Theon Wilkinson, MBE at 76 1/2 Chartfield Avenue, London SW15 6HQ (tel: 0181 788 6953).

Rosie Llewellyn-Jones

University of South Bank

THE EUROPEAN INSTITUTE FOR ASIAN STUDIES

Willem van der Geest, Research Director of the Brussels-based European Institute for Asian Studies (EIAS) since the beginning of this year, recounts for the *BASAS Bulletin* some of the answers to frequently asked questions about EIAS.

What are the Origins of EIAS?

The EIAS was a private initiative of individuals with personal and professional interests in

Asia, in view of a shared perception that Asia received too little attention from within the European Union institutions (the Commission and the Parliament) and that insufficient information about contemporary Asian affairs was available in Brussels - Europe's capital.

What are the Aims and Objectives of EIAS?

First and foremost the EIAS seeks to provide information and analyses to those working in the European Institutions (MEPs, Commission officials, etc.) on all aspects regarding Asia and Europe-Asia relationships. To do so it publishes a monthly bulletin and frequent briefing papers. It undertakes research on contemporary political, economic and social issues in Asia drawing on a cross-country comparative tradition. It also acts as a forum for discussion on sensitive political and economic issues within Asia and their impact on the relations between Europe and Asia. It disseminates information about Asia's development as well as European initiatives through various publications. An internet website and a regular internet forum for discussing aspects of EU-Asia relations are to start shortly: nerds are referred to <http://www.exmachina.net/eias> for info about the forthcoming EU-ASIA Cyberforum. To realise the above aim and objectives, the EIAS seeks to develop links and networks with academic communities knowledgeable on Asia in Europe, as well as with Asian research centres and think tanks. Developing further contacts with a well-established association as the BASAS and its members is potentially extremely useful.

When was the EIAS started and who runs it?

It was formed in 1989 as a non-profit association under Belgian law (asbl) and it is steered through an Annual General Meeting attended by the Members and an elected Administrative Board presently with 12 members (quarterly meetings). The Research Director is ex-officio member of the Administrative Board. The EIAS has a Membership (Member Effective) of some 40 persons, including some MEPs and Community officials, some academics, representatives of business, the trade unions and parliamentary staff and journalists, all with an active interest in Asia's contemporary affairs. They are the 'social capital' of the Institute. Interested individuals may apply to become Associate Members (Membre Adherent) and they will receive publications of EIAS at reduced rates or free, invitations to all meetings and reduced registration fees to meetings, seminars, etc.

What is the Political Orientation of EIAS?

Like think tanks and research foundations the world over, the EIAS decided at its inception in 1989 that it will have no institutional affiliations with particular political parties and does not accept funding for political activities; its individual members reflect a broad spectrum of views and experiences. Its independence is ensured by its internally elected Administrative Board which approves the work programme and its budget and reviews its implementation on a quarterly basis. Its Members include Asian as well as European specialists from a variety of disciplines and professions. It is true to say that the support in the initial years of the EIAS came most strongly from the Socialist group in the European Parliament (especially some British Members); however, in recent years the support has widened and includes the PPE - the conservative alliance in the European Parliament.

What does the Work Programme of EIAS include?

In 1995 the Gol report, in its parliamentary review of Europe's 'New Asia Strategy', called for a 'fully-fledged research facility on Asian affairs'. The EIAS has taken on the challenge which this posed and elaborated a comprehensive work programme with the seminars, conferences, research and publications as follows:

Lunch time Briefing Sessions (1 or 2 per month) on topical subjects regarding issues

shaping the political and economic relationship between Asia and Europe as well as reviewing aspects of political, social and economic development within Asia. Recent topics include: The 1997 Pakistan elections; The Asean Free Trade Area; Emerging and Maturing Economies in East and South East Asia; The Burmese Economy and the GSP case; The Thai Economy in Transition, Is China's Accession to the WTO in Sight? and others;

Research and Policy Seminars (half day/3 to 4 times a year) on issues which justify in-depth analysis and specialist review; recent topics include 'EU: Nepal: Economic Opportunities in the New Democratic Context' and 'Thailand: Social issues in a fast developing economy'. Forthcoming seminars include one on new opportunities for the SAARC, planned for Spring 1998.

Annual Conference (one and a half day in Brussels) on political and economic themes: in 1996 the conference was on 'Asian-European Trade Cooperation in a WTO context'. The theme for the 1997 conference is 'What Political Role for Europe in Asia'. This will take place in Brussels on 24 and 25 November and speakers will include the EU Commissioner for external relations Mr Manuel Marin, various EU foreign ministers (hopefully to include FCO State Minister Derek Fatchett), as well as European and Asian academic analysts. Registration will be BF 5000 (approx. £90 for full participation, including lunch etc.). Anyone interested may call Zoe McCarthy at 00 322 230 8122 for the programme and registration form.

Publications including the monthly EurAsia bulletin; the EIAS briefing paper series (approx. 10 per year); the EurAsia Newsletter about events at EIAS 3 times a year free of charge; Occasional Papers and Seminar Reports (in-house publications approx. 4-6 per year). Volumes are targeted at academics, researchers and policy makers in Europe and Asia forthcoming early 1998 are *Jobs and Wages: The Impact of EU Trade with Asia*, (editors Paul Brenton and Jacques Pelkmans; published by Macmillan) and Curzon Press will publish *Asian Values: An Encounter with Diversity* (editors Josiane Coqualine, Paul Lim and Birgit Mayer-Konig).

How big is the EIAS and how is it financed?

The EIAS staff consists of a half-time Secretary General, a full time Research Director, one half-time Senior Research Fellow and a two full-time Research Fellows, two research assistants, one administrative assistant and a publication manager. The French government has put one person at the disposition of EIAS, putting the staff level at approximately eight full-time equivalent. Though still very small, this represents a sizeable increase as compared to early 1996 when the 'regular' staff was only three and a half full-time equivalent.

The EIAS receives a small annual budget from the European Commission, voted on by the European Parliament. It raises limited additional resources through membership fees, seminar and conference participation fees, sale of publication, commissioned study contracts and case-by-case subsidies for conferences and meetings.

How can EIAS work with BASAS and its members?

First, EIAS can serve as an information resource to BASAS and its members through the provision of communications on EU policy to Asia, special official documents and books, etc. This could include some help or advice in attempts to obtain funding from EC-supported programmes.

Second, EIAS can be a partner in organising academic meetings on issues concerning Asia and/or Europe Asia - in the areas of trade, investment, international relations, social

development and security.

Third, EIAS can engage in joint research; this may range from survey papers drawing on specialist academic literature, to cross-country comparative research as well as single country issue reviews. The EIAS does not fund research proposals but proposals for joint research from BASAS members which involve pooling of resources (in cash or kind, from individuals and/or institutes) will be looked into carefully and with interest.

Dr Willem van der Geest

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EUROPEAN ASSOCIATION OF SOUTH ASIAN STUDIES

REPORT ON THE FIRST MEETING OF THE BOARD, PRAGUE, 18-19 APRIL 1997

Membership of the Association. It was agreed that corporate members should pay the same fee as individual members (50 ECU for three years, 20 ECU for one year) and that students should pay a half fee which would last for five years. Neither would have voting rights.

Membership of the Board. The final membership of the Board, after co-options to ensure an appropriate balance of interests and coverage, is as follows:

Chair: Dietmar Rothermund

Vice-Chair: Jaroslav Vacek

Secretary: Dirk Kolff

Executive committee members: Roger Jeffery, Mariola Offredi

Other committee members: Peter Andersen, France Bhattacharya, Richard Bingle, B Koelver, Hermann Kulke, Claude Markovits, Pamela Price, Yunas Samad, Sergei Serebriany

Newsletter/List of Scholars. EASAS will produce a newsletter, to be posted out to members in July 1997. The next list of Scholars Resident in Europe will be published under the auspices of EASAS, in autumn 1998. Special efforts will be made to include the names of classical scholars.

Benefits of membership. A number of ideas were discussed, including reduced fees for journal subscriptions and publishers; a prize for books published; assistance in access to European research funds; the arrangement of conferences and workshops using European Science Foundation funds; and to launch an initiative to establish a European Institute for South Asian Studies in India.

Proposals to promote South Asian studies in Europe.

The Board will approach ESF to look for funding for European summer schools for PhD students; this will require collaboration with students from four or more countries, with a need to ensure that the topics and the staff involved are appropriate to the interests of the students.

A State-of-the-art report will be produced for South Asian Studies in Europe, with the idea of describing the conditions in each country, for presenting as part of requests for funding etc. Roger Jeffery and Richard Bingle will be responsible for reporting on the situation in the UK.

A meeting will be held in Noordwijkerhout, The Netherlands, in 25-27 July 1998, in conjunction with the Association of Asian Studies and the other European Asian studies associations. We were asked to come up with some suggested themes for panels. Two proposals were discussed, one under the name of Dr Rothermund on 'Nationalism and the Reconstruction of Traditions in Asia' and one under the names of Roger and Patricia Jeffery, on 'Moving Targets: Women and Population Policies in South Asia'. Both were adopted by the Board, for transmission to other committees and our counterpart in the AAS (Shelley Feldman, at Cornell University). Other proposals would also be welcome, especially if they involve AAS participants or colleagues working in other Asian regions.

The next meeting of the Board will be in Prague during the next European Modern South Asian Studies Conference, September 9-12 1998.

Roger Jeffery

University of Edinburgh

EDITORIAL

Some recipients of the *BASAS Newsletter* may be surprised and curious that they should find a copy in their mail at all. BASAS has been negotiating over last year with The Society for South Asian Studies, ways and means for greater co-operation between the two learned bodies. One of the first results of this process has been an agreement that the *Bulletin* will be circulated to members of both societies. Other suggestions are under consideration but both societies are interested in a long term relationship hence the pace of the discussions has been deliberately slow. BASAS Bulletin welcomes its new readership and encourages them to submit articles, reviews, conference reports, and seminar and conference details. Those who may wish to be involve themselves more in BASAS activities should contact the membership secretary Graham Chapman, Department of Geography, University of Lancaster.

The editors apologise for omission and errors in the last issue which were due to technical problems.

LIKE MOTHER LIKE DAUGHTER

Fifty years to the day after Britain left India, Indian fiction in English is flourishing. **Andrew Robinson** interviews its first literary dynasty

If you want to make your mark as a fiction writer, does it help to take a degree in creative writing? Can a person be taught to write literature in a class, or is it better to work alone -

just you and a blank piece of paper - in the time-honoured way? Is literary talent a gift one must be born with, or can it be nurtured into existence by professionals?

The case of Kiran Desai, an Indian-born 25-year-old student of creative writing at New York's Columbia University, is especially interesting. She is the daughter of the well-known novelist Anita Desai, who in 1993 herself took up teaching as the first professor of writing at the Massachusetts Institute of Technology. Although Kiran has written little and published practically nothing, her first novel, *Hullabaloo in the Guava Orchard*, four years in the making, is so fresh and funny and delicious that it defies comparison with any other novelist's. "She is very much her own writer," remarked Salman Rushdie, a keen admirer, introducing an extract from the novel in his new anthology of Indian writing, 1947-97, and in *The New Yorker*.

In the past few months, the novel has been snapped up for publication in 1998 by two leading literary publishers, Faber and Faber in the UK and Grove Press in the United States; even more impressive are the already scheduled translations into German, French, Italian and six other European languages. The excitement may not quite match that surrounding another recent first novel from India, *The God of Small Things*, by Arundhati Roy - but this time it will be more than justified by the quality of the writing. "Through tantalising descriptions and a host of engaging characters, Kiran Desai explores the urges that could be said to make us all, deep down, eccentric - the need we all have to be part of the crowd, and yet apart from it", says Julian Loose, Faber's editorial director.

To quote is irresistible. Mr Chawla, head clerk of a small-town bank, who is something of an Indian Captain Mainwaring, is despairing over his dreamy, incompetent, work-shy son Sampath, the novel's central character. "Mr Chawla looked over to where his son sat slouched over the table, his breakfast spreading untidiness of crumbs around his plate. Before him a fly, vibrating like a machine, circled lower and lower over the bowl of fruit that had been bought by his wife after much deliberation in the fruit stall. Careful as a pilot, it settled on the ripest plum in the dish. Imagine its delight in finding such a thing indoors; it ran up and down to gauge the size of its discovery, stopping only occasionally to rub its thin back hands together like a greedy businessman. Sampath lifted it still atop the ruddy globe of fruit to get a better view of its long-snouted face when, right by his nose, there was a whoosh of movement and Mr Chawla, taking notice of his son's distressing lack of initiative, brought down the roll-up newspaper Boom! hard on the fly, leaving nothing but feeble legs waving above a jammy mess and a blur of iridescent wing."

Hullabaloo's humour, its most winning quality, is faithfully reflected in its author's conversation and that of her novelist mother, whose best-known novel, *In Custody*, is also a comedy, if much darker in tone than her daughter's book. Both Kiran, as a student, and Anita, as a teacher, are acutely sensitive, amused observers of human foibles, whether in India, or in Britain, where Anita spent about a year as a fellow of Girton College, Cambridge and Kiran took her O levels, or in the American academic scene, where Anita was a professor at Smith and Mount Holyoke Colleges before MIT, and Kiran a student at Bennington and in Virginia before going to Columbia.

I catch up with them at an artists' retreat in Italy, the magnificent 15th-century Civitella Ranjeri, near Perugia, where they are spending July together working on their writing - Kiran revising her novel and Anita (the first Indian fellow of the centre) completing a collection of short stories, her first since *Games at Twilight* (1979), which would appear next year. Working alone, at several thousand miles' remove from the writing workshops of Columbia and MIT, they discuss their views of creative writing as a profession, the writing of *Hullabaloo*, and the condition of Indian fiction in English, 50 years after independence.

Anita began writing as a child, far earlier than Kiran. The four novels she wrote in India in

the 1960s and early 1970s embarrass her now, because she regards them as callow works. Would she have liked to have attended a writing workshop when she was starting out in her twenties? She says unhesitatingly: "I'd have been far too nervous and frightened. I don't think I'd have had the courage to face a workshop; I'd probably have just been silenced by it. For me writing was something very private and secret - but I don't know if it was better for that really. I was so much on my own, in a way self-indulgent. If I had been submitting my work to others, I would never have written those books, not in the way I wrote them." "Really?" says Kiran, surprised. "Yes, I would never had been able to present them to a public that I actually had to face. They were so wrought and emotional. And that's the danger, that a workshop may be making you as a writer - that you would have been different on your own." Kiran again: "I think that when everyone on the group, including the professor, says, 'Now it's OK', you're bound to end up with something dreadful."

Kiran admits: "I'm not really a workshop sort of person, I like to work on my own, so it's funny that I should have been encouraged by these programmes in America and helped by them in many ways." It was a writing class in Virginia that pushed her to get started when she was 20-21, she says. "But I'm still uncomfortable in these classes. Sometimes I just do not want to talk about what I'm doing. Then, to have to go to class and force yourself to speak is a nightmare. In America there is so much about sharing your work, sharing your feelings" - she giggles - "you're told that you have to tell all and then the class will almost be like a therapy session. Some professors won't stand for this kind of conversation; others encourage it, and make careers out of it."

Anita says firmly: "For some students, it's a pleasurable experience, a useful experience, for others it certainly is not. And they can both be writing in your class, and you have to make sure that nobody is hurt by it."

Workshops have also taught Anita things about her own writing, she says, with a disarming smile. "I've become so much more conscious of structure and form. When I go back to my own work, I'm very conscious of things that I keep telling my students and I realise I must keep to them too now. It makes me more self-conscious as a writer. I don't know if that's a good thing. It's bad if it prevents you from writing what you've set out to write. But it's probably very helpful when you're at work on the second and third drafts, editing your own work. Perhaps the writing workshop doesn't make a better writer of you, but I think it certainly makes a better critic of you."

The attitude of individual professors is enormously important, both Kiran and Anita agree. And the system is often at fault. "It's a very unfair system," according to Anita. "You have some literary stars among the teachers, and the university will do almost anything to keep them, and then there are all these poor people who are struggling very hard to make a living. They end up doing most of the work in the department and getting very little in return." Moreover, at Columbia, unlike at MIT, the professors frequently change each semester. For a student working on a long piece, such as a novel, rather than on the more usual short stories, this means having to explain your work again from scratch to each new professor.

The atmosphere at Columbia differs greatly from that at MIT, because the students have different aims. At Columbia, they generally mean to become writers, while at MIT they are scientists mostly planning to stick at science and use the classes to write better scientific papers, rather than literature. At Columbia, says Anita, "the students are much more directed towards publication. My students come in a spirit of experiment. It's a much more relaxed atmosphere, much freer."

Kiran: "Whenever you describe your classes, it always sounds like a much more playful atmosphere. At Columbia you hear this word 'networking' all the time. People are running about networking, instead of, you know, working. I find it destructive. Networking is a full-

time profession.

About 30 pages of her novel were presented to workshops, she says. Some early drafts were also read by several professors, but not the final version. Though she found certain of the criticisms useful, she was distracted by the tendency of workshops to regard the extracts as complete pieces, like short stories, rather than as part of a novel. "When you should be concentrating on the work as a whole you can't have your attention drawn away like this."

Her chief reader and critic was undoubtedly her mother. "Everyone asks me, 'What is it like - it must be so difficult, having a mother who's writing,'" she laughs. "And I've just found it so easy. I think it's probably because we're very close, have been to all these places together, lived together for so long, just the two of us. I can talk to her any time about any book I've read - it's probably the best education you could have." For Anita, the realisation that Kiran could write came quite late. "I remember when I was in Delhi one winter and you were in California at the Getty Museum as an intern, you wrote me wonderful letters about California and about the Getty Museum - really satiric, very vivid. And I thought you should put together these pieces. But you just dropped it. I don't think you'd have started writing without the encouragement of Bennington - they really gave you the idea you could write. If I'd said it, you wouldn't have believed me."

For four years, the growing novel was a subject of constant discussion between the two of them, helping Kiran to solve a number of tricky problems. In that time she obviously read the work of many other writers - she singles out Heller (*Catch 22*), Bulgakov (*The Master and Margarita*), Marquez and "a lot of Calvino", but no Indian writers. Pressed, she admits: "I'm ashamed of how little Indian writing I've read. Once I started writing this book, I avoided it. Now I'd happily read it."

The may have a bearing on the originality of *Hullabaloo in the Guava Orchard*. Its setting, though by no means unique in Indian fiction (one thinks immediately of R.K. Narayan's inimitable Malgudi), is small-town not big-city India, unlike the majority of English-language Indian novels from Rushdie onwards. Its characters are emphatically not from the anglicised elite, nor do they include foreigners or Indians who live abroad. Its central situation - a young man who rebels against society by climbing into a tree and being taken for a holy man - involves religion and elements of mysticism that are eschewed by other English-language novelists ("mysticism is bad for novelists," asserts Rushdie provocatively in his anthology). Its language is rich, exquisite and often effortlessly funny, without any of the mannerisms and exhibitionism that disfigure the writing of, say, Arundhati Roy, Vikram Chandra or Shashi Tharoor. In sum, the novel taps real roots in Indian soil, while also being wonderfully accessible to non-Indians - in the tradition of, say Narayan's novels and Satyajit Ray's films.

Understandably, both Anita and Kiran are cautious when I ask them - has modern Indian literature, 50 years after the British Raj, broken through into world literature? Conscious perhaps of the other artists living at the Civitella Ranieri, many of whom are bi- and tri-lingual in European literature, Anita says: "No I don't think so, except in England. In other countries, they'll say 'I've heard of Tagore, I once read a poem by Tagore.' Others will, of course, have heard of and maybe read Rushdie, then throw in Baipaul as well - beyond that nothing. But I think they are aware that there are Indians writing, they just haven't got around to reading them." Kiran agrees, and adds: "I hope things are changing, because I think it is an exciting time in Indian fiction. My experience with America is that people have heard of Indians like Bharati Mukherjee, who deal with the immigrant experience. But no, I don't think there's an excitement for Indian literature - not yet. But there are good signs."

One of these signs is unquestionably Kiran Desai's forthcoming novel.

Andrew Robinson is literary editor

The Times Higher Education Supplement

(This article first appeared in the THES 15/8/97)

H-ASIA

Established in 1994, H-Asia is an international academic seminar for graduate students and scholars interested in the subject of Asian Studies and specifically Asian history and currently has over 1900 subscribers in 42 countries. The principal regional emphasis of the list is South Asia, South-east Asia, East and Northeast Asia and Central Asia. It also runs discussions and announcements of a more general professional nature. H-ASIA is a particularly appropriate vehicle for the discussion of comparative and pedagogical issues associated with the academic study of Asia.

The primary purpose of H-ASIA is to enable historians and other Asia scholars to easily communicate current research and teaching interests; to discuss new articles, books, papers, approaches, methods and tools of analysis; to test new ideas and share comments and tips on teaching. Relevant extracts from the H-Net Job Guide are posted, as are fellowship announcements. Organisers of conferences, and symposia in Asian Studies are encouraged to post calls for papers and program contents. H-ASIA attempts to stimulate dialogues between disciplines among Asia specialists through publication of course syllabi and reading lists, course handouts, bibliographies or guides to term papers etc. Many of the latter are now permanently archived on the ASIA-PACIFIC NETWORK. We encourage graduate students to post abstracts of their doctoral dissertations. Reports on new archival or bibliographic sources, new software, datasets or CD-ROMS are also welcome.

In a recent review by Matthew Ciolek for 'WWW Asian Studies', H-Asia was rated as 'essential' IT research and teaching tool - a generous sentiment from a highly respected evaluator of Internet sources. BASAS member Richard White has recently joined the H-Asia editorial team and supports this evaluation having found H-Asia invaluable on a number of occasions.

So, to subscribe to H-Asia, or any of H-Net's 80-plus other lists, visit the H-Net WWW site <http://www.h-net.msu.edu/> or e-mail Richard White for further information raw94@aber.ac.uk.

A (BRITISH) USER'S GUIDE TO THE NATIONAL ARCHIVES OF INDIA

What follows is in part a personal account of my experience of travelling to and using the National Archives of India and in part an attempt allow other BASAS members to learn from my mistakes! I travelled out in late November and did not really start planning until early September - as it was I got away with my procrastination but its not recommended. As my first port of call I used the service offered by the H-Asia discussion group [reviewed in this newsletter] to get up to speed on what the adventure was likely to entail. Its also worth remembering that these comments only hold true for the NAI and Nehru Memorial Library, Provincial and State records are, I'm told, a much more complicated business.

Documentation

I can only comment for British citizens. When I travelled, and its always likely to be subject

to change for no apparent reason, all I needed was a letter from the British High Commission, or the British Council, in New Delhi; a letter from my University; and a letter from the Indian High Commission in London. All must be originals or copies certified original with an official stamp. These letters should state your reason for travelling to the archives, the topic of your research and an indication of what sources you are likely to want to examine once there. Any enquiries should be directed to the Education Officer at the Indian High Commission. If you arrive without any of the required documents you simply won't gain access.

Location

The Archives are located on Janpath on the north side of Rajpath (with the National Museum being on the south side). The Nehru Memorial Library is at Teen Murti House and is about a 30 minute walk from the NAI. If you want to purchase a street plan of Delhi and New Delhi once you arrive, the 'Eicher City Map' is by far the best.

Gaining Access

The Archives are open 9:30 to 5:30 Monday through Saturday. To enter on Saturday you need to leave your name with the staff in the Reading Room on the Friday evening. Its worth knowing your religious holidays before you arrive since they close for everything. If you are arriving for the first time and need a daily pass, don't arrive between 1pm and 2pm - the Gate officer is at lunch so you won't get in! Once you have checked in, its worth applying for a monthly pass from the staff in the Reading Room. Apparently there is somewhere to eat there, but I was either too dedicated or too scared to take time off for lunch and try!

Requesting Documents

In complete contrast to the Public Record Office and India Office Library where the use of ink is a heinous sin, at the NAI all requisition slips **MUST BE IN INK**. You can only request documents at 10:15, 12:15, 13:45, 15:15. 10 documents each time apart from the last one which is a limit of 5 on request. It takes about two hours for them to arrive so you really need to plan carefully in advance. They are delivered to the shelves behind the issue desk and you have to go and find them yourself. Its worth noting that when placing orders, unlike many things in India, the times do actually mean something and one minute late is just that late. It seems like an absurd system but miraculously it does seem to work. If you are the nosy type, at the back of each document is a list of previous scholars who have requested the document which can be quite illuminating on whether you are examining an obscure or well documented source.

Photocopies

You can photocopy - usual restriction of 1/3 of total pages. They take about a week to get done. The cost I do not know but it can't be more expensive than the PRO.

The staff members are mainly helpful and are knowledgeable about the wealth of records that they hold. They are certainly the first port of call when you arrive.

For anyone thinking of a research trip to the Archives I found it both a valuable and rewarding experience and would recommend it. One final word of warning, however: I was warned before I went out that the archives would be cold in November / December but took that to mean cold by what I stereotypically thought were 'Indian standards'. I was wrong! They are cold and they actually go so far as to provide electric heaters for those of a more

fragile disposition!

Richard White

University of Aberystwyth

Delhi's Historic Villages: A Photographic Evocation by Charles Lewis and Karoki Lewis, distributed in the UK by Sangam Books, ISBN 81 7530 0116, 150 pp, 117 black & white plates, 2 maps, £29.95.

Published earlier this year by Ravi Dayal in New Delhi, and recently released for distribution in the UK by Sangam Books, this is a photographic study, with supporting text, compiled in response to the frequently expressed need for a book on Delhi's historic villages round which the modern city has developed. The six villages which are the subject of this study, Begumpur, Khirki, Chiragh Delhi, Shahpur Jat, Masjid Moth and Hauz Khas are typical of the many others being swallowed up or disappearing altogether in the relentless expansion of New Delhi. These villages in particular, however, have added significance for Delhi's heritage with the Sultanate period 'protected' monuments in their midst which are also threatened by neglect or encroachment, or other forms of abuse.

For example the 14th century Begumpur mosque with its huge courtyard and impressive *iwan*, and the nearby Vijay Mandal with the remains of Mohammed bin Tughlaq's palace and hall of a thousand columns, described in Ibn Batuta's Travels; or the fort-like mosque at Khirki village, and the adjacent sluice gates and dam known as Satpula; the historic village of Chiragh Delhi, named after the Sufi leader Nasiruddin whose *dargah* still attracts many devotees, if less well known than Shaikh Nizamuddin's; the residue of the fortified walls of Siri surrounding the 1982 Asiad Games village at Shahpur Jat; or the fine Lodi-period mosque at Masjid Moth, now lost in the suburban sprawl of South Extension; and finally Hauz Khas, the 'boutiquification' of which has not quite penetrated as yet the protected compound of Feroze Shah Tughlaq's tomb and *madrassa*, built around the now dried up tank constructed by Alauddin Khalji in 1295.

The villages, despite the depredations of urban expansion, population growth and property speculation still retain some individual character too, living examples as they are of communities in a state of flux, forced to cope with the transition from a rural to an urban way of life. Their plight has been well documented by various environmentalist and conservation groups such as INTACH and in work for example by staff and students at the Delhi School of Planning and Architecture, the TVB School of Habitat Studies. These sources, the archives of the Delhi Government, Archaeological Survey of India reports, and interviews with the villages and other residents have been used as a basis for the text while the photographs graphically capture - or immortalise, to quote Khushwant Singh - the poignancy of daily life in these villages played out against the austere splendour of the monuments in the background.

Charles Lewis

Gandhi and the Contemporary World, editors: Antony Copley and George Paxton, Indo-British Historical Society: 1997

Flyers about this book have already been circulated to the BASAS membership. This is just to inform you that copies of the book have now reached us. As the book has been published privately by the Indo-British Historical Society in Madras, it falls to the Editors to try and sell the 240 copies which have been dispatched here.

It is a nicely printed, hard-cover book, 421 pages, with an attractive cover, a portrait of Gandhi's rather forbidding but not unkindly face. Its ISBN number is 819 000 68 19.

We like to think we have assembled a rather remarkable collection of essays, which open up a debate on the role of Gandhi's ideas and influence today in both the sub-continent and abroad. Contributors include Sunderlal Bahaguna, L.C. Jain, Mahendra Kumar, M.V. Naidu, Anthony Parel, Bhikhu Parekh, Gerald Studdert-Kennedy, Thomas Weber. There are 34 contributors in all. The collection is unusual in combining both an academic examination of Gandhi and Gandhism together with the authentic voice, as it were, of Gandhians in the field.

We are sure that this is a volume which any university library should own.

Could you send cheques, made out to the Gandhi Foundation, at £15 a copy, plus £2 for postage to: George Paxton, The Gandhi Foundation, 87 Barrington Drive, Glasgow, G4 9ES.

Antony Copley

University of Kent

THE SANSKRIT TRADITION IN THE MODERN WORLD (STIMW)

The fourteenth annual one-day STIMW seminar was held on Friday, 23rd May, 1997 from 11.00 a.m. to 5.00 p.m. in the University of Newcastle upon Tyne. As usual with this series, the papers had been sent to the participants in advance, and were discussed without being read out. Each paper was introduced by a discussant who pointed out its salient points and put a few questions to the author, before opening up the discussion to the floor. There were 23 participants, and 16 others received the papers but did not attend.

Bob Exon, from Leeds University, presented 'Agents and stage-managers: Self-determination and divine influence in the lives of Western devotees of modern Hindu religious movements.' The discussion was led by Charlotte Hardman of Newcastle University. Drawing on his doctoral research on ISKCON and the Sathya Sai Baba movement, and using some Hindu and Western theories of personality, Bob considered whether Western devotees regarded themselves as autonomous seekers or as manipulated by God, as inner controller in the case of Krishna, or as trickster in the case of Sathya Sai Baba. Some of his informants used both models.

Jacqueline Suthren Hirst, Manchester University, presented 'Explaining Hindu Dharma: By whom? For whom?'. This was a subtly constructed paper which opened with an elucidation of Shankara's introduction to the Bhagavad-Gita, passed through nineteenth-century developments in the understanding of the term dharma, compared three recent statements on the meaning of dharma, and ended with the problems of presenting Hinduism in religious education in this country. The paper did not mention the recent book for teachers, *Explaining Hindu Dharma*; but the discussion, led by Vivienne Baumfield of Newcastle University, showed that participants were aware of the criticisms of the book which the paper implied.

My own paper, 'Rammohun Roy and Vaishnavism', was discussed by John Brockington of Edinburgh University. It examined the common view that Rammohun Roy was biased against Vaishnavism and in favour of Shaktism. It concluded that his apparent hostility to Vaishnavism could be explained partly by his familiarity with Vaishnava mythology and ritual in his father's family, and partly by his espousal of Advaita Vedanta, which was

explicitly rejected by Vaishnavas but accommodated by Shaktas. It also suggested that views on Rammohun were affected by the polarised terms in which his contemporaries saw him.

William Radice, from SOAS, presented 'Xenophilia and Xenophobia: Michael Madhusudan Datta's Meghnad-badh Kabya.' He described Madhusudan's disordered and often unhappy life, and gave generous samples of his own translation of Book VI of the poem, describing Lakshmana's treacherous killing of Ravana's son Meghnad. He showed how the poem portrays Rama and his forces as uncouth aliens, defeating and humiliating the righteous, cultured and sympathetic Rakshasas; he further suggested that this is how Madhusudan saw the British conquest of India. The discussion was led by Sanjukta Gupta-Gombrich, whose familiarity with the poem helped the rest of the participants to appreciate the paper.

The next STIMW will be on Friday 22nd May 1997, again in the comfortable surroundings of the Senior Common Room at Newcastle University. Offers of papers are welcome. Please write (Dept of Religious Studies, University of Newcastle upon Tyne, Newcastle upon Tyne NE1 7RU) or e-mail (d.h.killingley@ncl.ac.uk).

Dermot Killingley

University of Newcastle upon Tyne

REPORT ON SOUTH ASIA: DEVELOPMENT PARADIGMS

ROYAL GEOGRAPHICAL SOCIETY - INSTITUTE OF BRITISH GEOGRAPHERS

ANNUAL CONFERENCE

January 1997

University of Exeter

The titles for the eleven papers that were presented in this session might appear at first sight to be a bit disparate - ranging from the Communist Party (Marxist's) rule in West Bengal, to eco-tourism in Nepal and the languages used by the mass media in India. But there were some surprisingly continuous threads running through this material. One thread was the implicit debate about what development is actually about - which is of course very much a current concern both with academics and practitioners. Another thread was the way in which different communities communicate and negotiate with each other - and of course one element of communication is implicitly about the projection of different views of what the dominant development paradigm ought to be.

Glyn Williams (Keele) started the day by suggesting that the CPMs understanding of empowerment through Panchayati Raj ought to be reinvestigated, since it appeared not to empower sufficiently the weaker and poorer sections of the community. An examination of this suggested that at each scale level the relations of power were affected by relations of power at other scale levels - so an understanding of the local circumstances had to be situated at least in part in wider dialogues. An all-India examination of one aspect of power was provided by Pam Shurmer-Smith (Portsmouth) - looking at the Indian Administrative Service in the era in which government has abdicated from many of its previous responsibilities for development - and particularly at the impact that changing patterns of recruitment - locally more than nationally and from lower castes rather than higher - was having. In many ways we were left with a feeling that here was a changing apparatus, that

was being left to define its own new role. Tanja Haque (University College) completed this first session with a detailed account of a NGO in Bangladesh which trained disadvantaged women to be peripatetic primary health care workers - struggling against prejudice in the villages they served. It was something of a stirring example of one way that empowerment has worked - but whether these circumstances are easily replicable was another matter. The second session was devoted to two papers by Sara Howard and Tim Acott (Greenwich) and Sara Parker (Liverpool John Moores) on the impact of tourism on the Anapurna region of Nepal. They provided striking slides and interview material to suggest the environmental and cultural impact of trekking in this region - and to discuss the Anapurna Conservation Project designed to mitigate the impact. The discussion followed the presentation of both papers, and led to lively debate about how or whether tourism can have low or zero impact in local cultures - indeed even whether it should. In this case the community relationships being examined were basically those of international and national cultures abrading each other.

At this juncture (Tuesday evening) half the participants went to the Taj Mahal , which claims to be the oldest Indian restaurant in Britain (probably not true - but it is hidden decorously in a Regency terrace and has no flock wall paper!) - and everyone ate and debated chapati-tandoori to their fill aided by some Kingfisher).

Wednesday morning Emma Mawdsley (Durham) kicked off with a lively account of how the Chipko movement and the movement for the secession of Uttarakhand were related - and how such movements offered targets for appropriation by 'outside' interests. In a sense much of the argument concerned a growing maturity of local political forces linking with their emergence at a more regional scale. Kevin Hannam (Sunderland) intrigued the audience with a wide historical perspective on the evolution from pre-independence to the present of the Indian Forest Service, whose officers still maintained much of the esprit-de-corps originally aimed for, although the functions and purposes of the service were changing fast within a fast changing India. Somewhere, somehow, there had to be a link between these two papers - the Indian Forest Service featured in the beginnings of the Chipko movement , but were not present at the end of Emma's paper. Unfortunately time conspired against the discussion we should have had, but perhaps these words will.

Hamish Main (Staffordshire) moved us into urban terrain, and attempts to assist (empower?) residents of bustees in need of environmental improvement. One irony stood out: that the improvements the poorest most needed would not and could not be provided by either the private sector or self-help - so a role for the municipal corporation remained - but if it improved any bustees, then the poorest would be evicted as rental values rose.

Peter Atkins (Durham) presented some preliminary findings from his atlas of gender in India - available shortly - which depicted many difficult-to-interpret maps of sex ratios at birth, sex ratios in the adult population, changes in sex-ratios over time etc. The strong patterns evident provoked some speculation on culture and community, and some perplexed exchanges about what would be considered a norm for any of these, and what would be considered normal and probable deviation around such a norm - but such norms remained as elusive as the holy grail. Aditi Chatterji (Calcutta) re-introduced international cultural power relations in her critique, starting from an Orientalist perspective, of the Hill Stations of British India and their historical and contemporary roles. These had once displayed their domination of the 'Other'- making a good contrast with the exploration on foot of the 'Other' which the trekkers of Anapurna want to experience now. In the final paper (this author, Lancaster) the hoped-for dynamic impact of a computer simulation of communities exchanging beliefs with each other failed when the computer tablet for the OHP failed (despite having worked at coffee time). But hopefully with back-up OHP acetates I managed to show the political consequences of circulating ideas in the different language communities in India, and how the English speaking elite are pro-environment, while local

vernacular communities are pro-development.

Many thanks are due to the four chairs - David Drakakis-Smith, David Simon, Katie Willis and Peter Atkins for their skilful handling of their charges.

Most participants seemed enthusiastic about the session - though when asked specifically about what, most seemed particularly excited about the curry and beer in the Taj Mahal.

Graham Chapman

University of Lancaster

CONFLICT AND ORDER

The Seventeenth World Congress of the International Political Science Association (IPSA) was held at Seoul, Korea from the 17th to the 21st of August 1997. The theme of the conference was 'Conflict and Order'. It was inaugurated by the Korean President, Kim Young Sam. The local organising committee was chaired by Dalchoong Kim. The opening ceremony was addressed among others by the Programme Committee Chair, William Zartman, IPSA President, Jean Leca and President of the Korean Political Science Association, Sang-Yong Choi.

About 2,000 scholars participated in the conference and 1,000 papers were presented. The South Asian conferees numbered about 75, most of whom came from India. They contributed to discussions on ethnicity and conflict, minority rights, gender discrimination, the relation between civil society and political parties, democracy and governance.

The conference was given a high media profile. It was splashed in the front pages of Korean newspapers and discussed on television. Much was made of the fact that this was the first time that IPSA met in an Asian country. This was acknowledged as a great honour and believed to be timely given the great strides Korea had made to foster the political and economic interests of the country.

The conference was very well organised. The students of Yonsei University were mobilised to man the entrance to every conference room, reception areas and entertainment sites. So no one could really get lost. The shuttle bus between the Moo-Ak Dorm and Hotel Lotte, the venue of the conference, ran punctually and regularly. Tourist trips were arranged at the cost 50 US dollars or more, to visit places of interest both in and out of the city. One afternoon, I myself went to visit the twelfth century palace and secret gardens located in the city centre, and was struck by the utter peace and tranquillity of the landscape.

Food was not provided, but numerous receptions were held where sumptuous eastern and western delicacies were offered. Outside, in the restaurants near the conference hotels, food was expensive, and hot. Clearly, one needs to know what to order.

Of particular interest was the reception for women participants hosted by Femenet, Korea. This is a body which hopes to establish links with women's groups and movements across the globe through the internet. The aim would be to share ideas and experiences to serve the interests of women internationally.

For me, personally, the trip was exciting because firstly, I met some old friends and a professor of mine from Warsaw after many years, Prof. Yerzy Wiatr, now Minister of Education. Secondly, because I had never travelled so far to the East before. I had some misgivings about my trip though. This was proven correct when on my return trip, I found

myself stranded an extra day at Seoul. My flight via Hong Kong and Bangkok was cancelled because of a typhoon in Hong Kong. The flight next day was delayed and diverted first to Taipei where it could not land. So it landed at Kaojung and waited an eternity for the weather to clear in Hong Kong. When I finally arrived at Bangkok my Biman flight to Dhaka had left. So I was directed to a flight via Rangoon. To my surprise there were no Bengalis on that flight. And no wonder, it arrived at Zia Airport, Dhaka at an ungodly hour of 2 a.m. when only men of the seedy underworld roamed the halls looking for hapless prey. My only consolation was, I had at least seen the airports of all these coastal countries, where I had never been before!

Tazeen M. Murshid

University of North London & School of Oriental and African Studies

THE INDO-BRITISH REVIEW: A JOURNAL OF HISTORY

For several years the Journal has adopted a policy of thematic issues. To mention a few:

Vol 15 No. 1 Religion and Nationalism (ed) Allen Greenberger

No. 2 Princely India and the Raj (ed) Barbara Ramusack

Vol 16 No. 1 Indian Armed Forces: Before and After Independence (ed) Hugh Tinker

No. 2 Indians in Britain: Past and Present (ed) Antony Copley and Rozina Visram

Vol 17 Nos 1 & 2 The Partition of India and Pakistan (ed) Tarasankar Bannerjee

Vol 19 No. 1 Religious Traditions of South Asia: Interaction and Change (ed) G.A. Oddie

Vol 20 No. 2 India and the BBC 1932-94 (ed) William Crawley

Vol 21 No. 1 Modern Punjab Studies (ed) Ian Talbot

No. 2 The East India Company Raj: Institutions, Ideologies and Consequences (ed) Douglas Peers

Copies are available for all these back issues

The Journal was started in Madras with a wish to keep alive the history of Indo-British relations and this has encouraged issues which are weighted in favour of personal recollections. Increasingly, however, the journal favours the exploration of significant historical themes. We retain, however, the occasional general issue.

These thematic issues have to a considerable extent been edited by Guest Editors. Through the BASAS newsletter, I am inviting anyone who is attracted to the idea of editing such a thematic issue to get in touch, making a proposal. On average such issues will need some 12 to 15 contributors. There is a set of directions available for editors.

The journal has kept its prices low. Per copy, it remains £7.50 sea mail, £10 airmail; annual subscription: sea mail £25, airmail £32. Please send an ordinary cheque made out to The

Indo-British Historical Society and send to: **The Business Manager, The Indo-British Historical Society, 21 Rajaram Mehta Avenue, Nelson Road, Madras 600 029.**

For anyone seriously interested in either being a guest editor or ordering the journal, there is a free copy available of a recent issue, Vol. 19 No. 2, *To Independence and Beyond* (ed) Rosie Llewellyn Jones. Please contact: **Antony Copley, School of History, Rutherford College, University of Kent at Canterbury, Kent CT2 7NX**

FORTHCOMING EVENTS

Conference on 50th Anniversary of Pakistan, 30-31 October 1997, St Antony's College, University of Oxford.

Convenor Dr Mohammad Waseem, Quaid-i-Azam Fellow, St Antony's College, 62 Woodstock Road, Oxford OX2 6JF, tel: 01865 311524, fax: 01865 554465.

Inter Cultural Dialogue Colloquium II, The Self and the Other, 27, 28 February, 1 March 1998, Lucknow

Details available from Dr Rajesh Mishra, Organising Secretary, Reader in Sociology, Lucknow University, Lucknow, Uttar Pradesh, India (telephone: 91 522 329468, fax: 91 522 371056) or international correspondence to Aditya Chauhan, telephone 91 11 6133994, fax: 91 11 6269962; email: sovon@jnuniv.ernet.in

Maison Francaise, Oxford University, 21 March 1998

A workshop entitled *Inside and outside the Mosque: Anthropology of Muslim prayer across the Indian Ocean* ('Dans le mosquée, hors du mosquée. Anthropologie de la prière musulmane à travers l'océan indienne'). Convenors: Professor David Parkin, Director, Institute of Social and Cultural Anthropology, and Fellow of All Souls' College, Oxford: Dr Stephen C. Headley, Institut de Recherche sur le Sud-Est Asiatique, CNRS/Université de Provence
Information from The Institute of Social and Cultural Anthropology (Mrs Gina Burrows), 51 Banbury Road, Oxford OX2 6PE

M.P. Birla Memorial Lectures

The M.P. Birla Foundation has agreed to sponsor the M.P. Birla Memorial Lectures which will be held annually in the University of Cambridge and the School of Oriental and African Studies (SOAS) in memory of the late Shri M.P. Birla. The appointed lecturer will deliver three lectures, two in the University of Cambridge and one at SOAS. The lectures will be on topics connected with India, and will take place during term-time. The lecturer will be appointed by the Faculty Board of Oriental Studies, University of Cambridge, after due consultation with concerned parties in Cambridge and at SOAS, and with the agreement of the M.P. Birla Foundation. The first set of lectures is expected in Spring 1998.

Asia House has recently been established in London for the purpose of promoting cultural and economic relationships between Asia and Europe. It will sponsor a programme of lectures, exhibitions and performances, as well as work to promote the study of Asia in schools. For membership details and further information, contact Asia House, 105 Piccadilly, London W1V 9FN (Telephone: 0171 499 1287, fax: 0171 499 8618)

CENTRE OF SOUTH ASIAN STUDIES, SCHOOL OF ORIENTAL AND AFRICAN STUDIES (University Of London) ANNUAL LECTURE

- Professor Arjun Appadurai (University of Chicago) **Divide and Burn: The geography of arson in contemporary India**
- **THURSDAY 13TH NOVEMBER, 5.30 p.m. Lecture Theatre**

UNIVERSITY OF CAMBRIDGE Centre of South Asian Studies KINGSLEY MARTIN MEMORIAL LECTURE

- Professor Jan Breman (Centre for Asian Studies, Amsterdam) **The death of Manu: Silencing the voice of agricultural labour**
- **5th November, Wednesday, 5pm. Venue: Classics Lecture Room (G19), Sidgwick Avenue, Cambridge**
- Enquiries to: Dr L.J. Carter (telephone: 01223 338094, fax: 01223 316913, email ljc10@cam.ac.uk)

BRITISH MUSEUM SEMINAR

SATURDAY, NOVEMBER 1ST 1997 Department of Coins and Medals, 10 am - 5pm.
This seminar is being held in association with the exhibition in Gallery 69a

From Persepolis to the Punjab: Coins and the Exploration of the East

16th September - 7th December 1997

- St John Simpson Bushire and beyond: early discoveries in Persia
- Paul Life Robert Ker Porter and the notion of Orientalism in Iran
- Vesta Curtis Parthian and Sasanian Iran through the eyes of 19th century explorers
- Joe Cribb Discovering the Kushans
- Elizabeth Errington Exploring Gandhara
- Michael Willis Sir Alexander Cunningham: correspondence and collections in the British Museum
- Helen Wang Sir Aurel Stein: the next generation

There is no fee for this seminar, but space is limited. If you would like to attend, please confirm by filling in the form below. For further information contact: Elizabeth Errington or Vesta Curtis, Department of Coins and medals, British Museum, London WC1B 3DG, Tel: 0171 323 8172 or 0171 323 8640, Fax: 0171 323 8171

Yes, I do wish to attend the British Museum Seminar

From Persepolis to the Punjab: 19th century travellers

Name:

Address

Telephone:

SEMINARS AND LECTURES ON SOUTH ASIAN TOPICS

SCHOOL OF ORIENTAL AND AFRICAN STUDIES, University of London, South Asia History Seminar, Autumn Term, Tuesdays, 5 pm, Room G3. Convenor: Professor

David Arnold. Enquiries to History Department, 0171 323 6146

- October 7 Radhika Singha, *Criminal law and the domestic sphere in early colonial India*
- 14 David Hall-Matthews (Oxford), *The effects of globalization on agricultural markets in Ahmednagar District, 1860-80*
- 21 CSAS/History Department, 1-2 pm, Room G3. An informal discussion on Gender, literature and history led by Professor Susie Tharu (Hyderabad)
- 28 Siobhan Hurley (SOAS), *The political emergence of Muslim women: Bhopal, 1901-1930*
- November 11 John McGuire (Curtin), *The Indian colonial regime, the British imperial state and the changing world economy, 1870s-1890s*
- 18 Tazeen M. Murshid (SOAS), *Partition and the intelligentsia in Bengal*
- 25 Jim Mills (Edinburgh), *Re-forming the Indian: Asylum treatment regimes in colonial India, 1859-1870*

SEMINARS, WEDNESDAYS 5PM, ROOM G52, SOAS

- October 8 Dr Ravi Vasudevan (Delhi), *Indian popular cinema and national identity: The case of Roja*
- 15 Dr David Mosse (SOAS), *Colonial and contemporary ideologies of "community management": The case of tank irrigation development in South India*
- 21 CSAS/History Department, 1-2 pm, Room G3 (Tuesday). An informal discussion on Gender, literature and history led by Professor Susie Tharu (Hyderabad)
- 22 Professor Susie Tharu (Hyderabad), *Figures from the efficiating genres of the sixties: Executive authorities, citizens, subjects*
- 29 Dr Lucy Rosenstein (SOAS), *New poetry in Hindi*
- November 19 Dr Heather Elgood (SOAS/Sotheby's), *The Formation of Mughal Painting*
- 26 Dr Patricia Jeffrey (Edinburgh), *Gendered communalism and the local state in North India*
- December 3 Dr Terry Halle (UEA), *Towards a model of cultural transmission: Mysteries in India, America and Europe*

FRIDAY 24 OCTOBER, Room 116, Department of the Languages and Cultures of South Asia, SOAS. A one-day seminar entitled *The refashioning of identity in post-colonial South Asian literatures*. Further details available from the Department Office (Telephone: 0171 323 6251 or email sm2@soas.ac.uk).

THURSDAY 13 NOVEMBER, 11-4 pm, Room 116, Centre of South Asian Studies

A one day roundtable discussion on South Asia studies led by Professor Arjun Appadurai, Professor Terry Byres, Dr Sudipta Kaviraj, Dr Richard Bradnock (among others). All interested scholars are welcome. More details will be available later.

UNIVERSITY OF CAMBRIDGE, Centre of South Asian Studies, South Asia Seminar, Wednesdays, 5.15pm, Laundress Lane, Cambridge CB2 1SD . Convenors: **Dr Gordon Johnson and Dr Raj Chandavarka**. Details from the Secretary-Librarian **Dr Lionel Carter**, (telephone: 01223 338094, fax: 01223 316913, email ljc10@cam.ac.uk)

George Macaulay Trevelyan Fund

South Asia: Partition and Independence 1947-97. The series is held at in association with the **Centre of South Asian Studies**, Cambridge (telephone: 01223 338094)

- November 25 Dr Thant Myint-U (Trinity), *Nationalism, the road to independence and the origins of authoritarian rule in Burma*. Venue The Rushmore Room, 5pm, St Catharine's College
- 26 Professor Sugata Bose Tufts University), *Nation, reason and religion: India's independence in comparative perspective*. Venue Mill Lane, 5pm. Lecture Room 1
- 26 Professor Ayesha Jalal (Columbia University), *Nation, reason and religion: India's partition in comparative perspective*. Venue: The Rushmore Room, 5pm, St Catharine's College

UNIVERSITY OF OXFORD Joint Queen Elizabeth House and Indian Studies Centre seminar: 50 years on ...: History of Ideas Changing Approaches to South Asian Studies since Independence. Convenors: **Drs Barbara Harriss-White, Nandini Gooptu and David Washbrook.** **Tuesdays, 2.15pm, Library Wing Seminar Room, Queen Elizabeth House, 21 St Giles, Oxford.** Enquiries to **Chloe Dobree**, St Antony's College, Oxford OX2 6JF (telephone/fax: 01865 274559, email: asian@sant.ox.ac.uk)

- October 14 Dorothy Stein (Institute of Historical Research), *The issue of issues: The slow growth of 'population' since 1947*
- 21 Ravi Vasudeven (SOAS), *Making meaning in Indian cinema: recent trends in film studies*
- 28 John Harriss (LSE), *On Development Studies*,
- November 4 Sunil Kilnani (Birkbeck College), *Understanding politics in India*
- 7 Jan Breman (University of Amsterdam) **Friday.** *50 years of labour studies*
- 11 Richard Gombrich (Balliol), Jim Benson (Wolfson), Alexis Sanderson (All Souls), *Classical Indology*
- 18 Rosalind O'Hanlon (Clare College, Cambridge), *Changing approaches to modern Indian history*
- 25 C.J. Fuller (London School of Economics), *The origins and development modern South Asian anthropology*
- December 2 Terry Byres (SOAS), *'The tribe of pundits called economists' and economic debate in post-independence India*

THE SOCIETY FOR SOUTH ASIAN STUDIES, THE BRITISH ACADEMY, 20-21 CORNWALL TERRACE, LONDON, NW1 4QP

MEETINGS FOR 1997-98

- November 26 **ANNUAL GENERAL MEETING**, Miss Rosemary Crill (Victoria and Albert Museum) *Textiles of Swat and Indus Kohistan: Embroidery in Northern Pakistan*
- February 16 Dr Neil Howard, *Military Architecture in the Himalayas of India and Nepal*
- April 20 Dr Adam Hardy (De Montfort University), *The Shekhari Mode of Nagara Temples. A study of temple evolution in Gujarat*
- June 15 Mr James Howell (Society for South Asian Studies), *Paithan: The Satavahana Capital of Western India*

Please note that the British Academy will be moving to its new premises in the autumn

of 1997. Therefore, the Annual General meeting will be held on Wednesday 26 November at the Victoria and Albert Museum.

BASAS PRIZE

Announcing the establishment of the British Association of South Asian studies (BASAS) prize for the outstanding paper given by a young scholar at the 1998 BASAS Annual Conference.

THE BASAS PRIZE WILL CONSIST OF A MONETARY AWARD OF £100.00.

The BASAS prize is intended to encourage young scholars, either studying for a degree in an institution of higher learning and/or be no older than 35 at the time of the 1998 BASAS Annual Conference. The author need not be a member of BASAS.

The submission may be in any field related to South Asia or South Asians, not previously published or presented elsewhere, to be submitted in advance to the secretary of BASAS by 15 March 1998 and be presented at the BASAS Annual Conference to be held 17-19 April at the University of Manchester, UK.

The judging panel will consist of members of the BASAS Executive Committee and the panel reserves the right not to present the award and will not enter into correspondence concerning its final judgement.

Secretary BASAS, Dr Yunas Samad, Department of Social and Economic Studies, University of Bradford, West Yorkshire BD7 1DP, UK. Tel: +44-(0)1274-384804 Fax: +44(0)1274-385295 Email a.y.samad@bradford.ac.uk

BASAS <http://basas.homepage.com/>

UNIVERSITY OF DURHAM. APPLICATIONS ARE INVITED FOR THE POST OF RESEARCH FELLOW IN SOUTH ASIAN ARCHAEOLOGY SOCIETY FOR SOUTH ASIAN STUDIES. SALARY: RAII SCALE - £21,016-27,985 PER ANNUM. CLOSING DATE FOR APPLICATIONS 14 OCTOBER 1997. Ref No. A698B

For further details contact the Department of Archaeology, South Road, Durham DH1 3LE. Tel 0191 374 3625 (Dept), 0191 374 3629 (direct line)

THE CSA-BASAS PRIZE

Announcing the establishment of a joint prize by *Contemporary South Asia* (CSA) and the **British Association of South Asian Studies** (BASAS) for the outstanding paper given by a young scholar at the 1998 BASAS Annual Conference. The CSA-BASAS Prize will consist of a monetary award of £100.00 and publication in *Contemporary South Asia*.

As the CSA-BASAS Prize is intended to encourage the submission of work by young scholars, the author of any paper submitted must be studying for a degree in an institution of higher learning and/or be no older than 35 at the time of the 1998 BASAS Annual Conference. The author need not be a member of BASAS.

To be eligible, a paper should focus on the theoretical and/or practical means by which our understanding of the present problems of co-operation and confrontation in South Asia, its constituent states of Bangladesh, Bhutan, India, Maldives, Nepal, Pakistan and Sri Lanka, or

the South Asian diaspora can be enhanced. Papers may address issues relevant to the arts, humanities or social sciences.

In addition, papers must: (a) not have been presented elsewhere or published previously; (b) conform to the length and style described in CSA's 'Notes for Contributors'; (c) be submitted in advance to CSA's Managing Editor to arrive no later than 15 March 1998; and (d) be presented at the **BASAS Annual Conference to be held 17-19 April 1998 at the University of Manchester, UK.**

The judging panel will consist of an equal number of selected editors of CSA and executive board members of BASAS. The panel reserves the right not to present the award and will not enter into correspondence concerning its final judgement. At the discretion of the judging panel, papers entered for the prize and failing to win but deemed of sufficient merit also may be published in Contemporary South Asia.

Contacts for further details:

Dr Apurba Kundu, Managing Editor, [Contemporary South Asia](#), Department of Social and Economic Studies, University of Bradford, Bradford BD7 1DP, UK. Tel: +44-(0)1274-385-046 | Fax: +44-(0)1274-385-295 | Email: a.kundu@bradford.ac.uk

NARRATING SOUTH ASIA: HISTORIES, NATIONS and DIASPORAS

BASAS ANNUAL CONFERENCE

17-19 April 1998. University Of Manchester

FIRST ANNOUNCEMENT

The aim of this conference is to draw together scholars from a variety disciplinary backgrounds to focus on two main issues confronting South Asia and South Asians.

1. The process of globalization (in its various manifestations) seems to create a number of tensions for political formations based around the centrality of the nation state. This has political, economic and cultural effects on the continuity of the current ideas about South Asia.
2. The critiques of orientalism and Indology have a created a space for debate about the epistemological concerns arising from the study of South Asia and South Asian both in their contemporary and historical forms.

Besides papers organised around the theme there will also be a number free panels.

DEADLINE FOR PROPOSAL FOR PANELS 1 DECEMBER 1998.

To obtain booking forms and forms for submission of abstracts please contact **Dave O'Carroll**, CGEM/Sociology, Coupland II, The University of Manchester M13 9PL, UK.

For further information on panels contact **Bobby Sayyid**, CGEM/Sociology Coupland II The University of Manchester, Oxford Road, Manchester M13 9PL, UK. Telephone: +44 (0) 161 275-7852 | Fax: +44 (0) 161 275-2462 | E-mail: Bobby.Sayyid@man.ac.uk

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.**

Registered Charity No. 264591

Editorial team: **Yunas Samad**, Department of Social and Economic Studies, University of Bradford, Bradford, BD7 1DP, Tel 01274 384804, Fax: 01274 385295, e.mail: a.y.samad@bradford.ac.uk. | **Tazeen Murshid**, University of North London and SOAS University of London, Tel 0171-637-2388, tm14@soas.ac.uk | (Webmaster) **Apurba Kundu**, Department of Social and Economic Studies, University of Bradford, Bradford, BD7 1DP, Tel 01274 385046, Fax: 01274 385295, e.mail: a.kundu@bradford.ac.uk

Contributions for the next issue have to be received before the end of December for inclusion in the January issue.

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