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NEW CENTRE FOR SOUTH ASIAN STUDIES

COVENTRY UNIVERSITY

The Centre for South Asian Studies, which has recently been founded at Coventry University under the Directorship of Dr Ian Talbot, Reader in the School of International Studies and Law, seeks to co-ordinate research activities and interests across the disciplines of history, politics, geography, economics and religious studies. Its focus is twofold. First to examine the historical development of the Indian subcontinent. Second on the peoples of the region who have migrated to Europe and North America. These distinctive interests are integrated by a concern with the impact of globalisation, trans-national economic and political exchanges and the issue of cultural and religious identity.

A well attended inaugural lecture on the theme of Globalisation and the South Asian region was given by Lord Meghnad Desai of the London School of Economics on Friday 20th November. A series of lunchtime seminars and lectures have been planned for the remainder of the 1998/9 academic session. The Centre will host an international conference on Sikh and Punjab Studies on the weekend of 1-2 May 1999. This will coincide with the celebrations by the Sikh community of the three hundredth anniversary of the foundation of the Khalsa.

*Ian Talbot*

*Director and Reader in South Asian Studies*

*Coventry University*

**Asians doing it at the ICA**

**A few thoughts on the recent Identity Papers: Un-Doing Asian Culture conference**

There was a certain irony in holding an 'Asian event' at the Institute of Contemporary Arts (ICA) in London. This self-proclaimed centre of cutting edge artistic practice and cultural theory was opening its doors to the new cultural pretenders, to an 'old traditional' culture that has finally arrived and entered the public imagination. It was as if Asians had, at last, become contemporary. Something is happening, just think of Talvin Singh and the celebrated Asian underground, the popularity of Goodness Gracious Me, Cornershop number one on the Top of the Pops, mehendi patterns and bindis on the fashion pages of Vogue and The Face. A critical day conference at this venue was certainly politically risky that insidiously could be read as an attempt by a highly established institution to jump on the present fashion for all things Asian. But this was, perversely, the very reason we wanted to take the risk, to venture into the heart of this cultural vortex and present a critical, dissenting voice, amongst all the celebratory and exoticising discourses. It is in the context of this present moment of cultural diversity in 'new Britain' that this public intervention needs to be situated - when a liberal discourse of multiculturalism is re-defining the former imperial nation's place in the new global economy; where ethnic difference is a valued marker of a metropolitan cosmopolitanism, with the resultant disavowal and 'active forgetting' of everyday racial terror and violence.

The conference participants, whether artists, writers or theorists challenged the prevailing consensus, in and outside the cultural and academic industries, in very different and distinctive ways. In the face of those ever-so-liberal-white anthropologists, philologists, long distance travellers and cultural commentators, with their gaze firmly rooted in the authenticity of the sub-continent, the first session raised the stakes of a firmly British experience of Asianness. Sanjay Sharma, Imran Khan, Nirmal Puwar, Perminder Kaur and Niru Ratnam interrogated contemporary diasporic cultural forms such as visual art, music, magazines and comedy and related these to the urgency of anti-racist and geo-politics. This was not presented in the form of cultural anxiety or schizophrenia but in terms of the diasporic culture's complex relationship with postcolonial racism and white supremacy. The fierce and animated discussion set the tone for a day that demonstrated the highly charged and political space that is Asian culture.

The following session went deep, very deep in to the machinations of Asian cultural and racial subjectivity. Sunpreet Arshi emphatically rejected all talk of hybridity -why is 'cultural copulation' the privileged, valorised mode of engagement for a European culture in decline? He asserted that maybe a post-secular nihilism was the only way forward. He asked if we could ethically love each other across the (post) colonial/racial divide? Koushik Banerjea also spoke of love but in a different, shall we say baser, dirtier register - enunciating the everyday terrors and joys of living within the anonymous racial violence of English suburbia. Against the politics of the local, Ajay Kumar in a performative mode represented a different set of sub-continental identities moving away from the eurocentricism of Asian culture in Britain. Stimulated and provoked by Claire Alexander the issues of authenticity, cultural dialogue, sex and difference began to disrupt the still very dominant problematic paradigms that frame trans-national Asian culture and politics.

The conferences ended imagining the end of whiteness. Again copulation was in the air- Gargi Bhattarcharyya told a story, a fable, maybe a fantasy, where there were no more white people- Europe had sexually hybridised itself out of cultural and biological existence. Was Barnor Hesse's invocation of a critical multiculturalism a challenge to present white hegemony? Were Raminder Kaur's poetic visual narratives a reminder to us of other, more hidden stories of cultural dialogue and interaction, creating the possibility of (an)other world in this one?

As I sat in the chair, listening to these questions of hope, I felt the 'pure', 'geometric' and 'balanced' structures of this firmly mono-cultural institution tremble. In spite of the venue's indifference and its attempts at marginalizing and burying the event; what emerged was a set of productive ethical and political interventions and engagements. It might be that the prophetic words of a member of the audience 'after everything is said and done we are still a bunch of Pakis', will continue to frame our interventions in the centre of metropolitan culture, but at least we had arrived, kept the faith and performed with a sense of uncompromising style.

*Ashwani Sharma,*  
*Senior Lecturer*  
*Department of Cultural Studies,*  
*University of East London*

## **REAL MAGIC UNDER THE TABLECLOTH**

*The End of Magic* by Ariel Glucklich, Oxford University Press, 253pp. £37.99 and £14.99 ISBN 0 19 510 879 5 and 510 880 9

Ariel Glucklich's *The End of Magic*, placed where it would be noticed by the friends who were coming to dinner at my apartment, was a prop for a magic show. When, after our meal, a colleague predictably picked the book up and asked about it, I began the trick: "It's a very good book. There's a thorough critical review of the major theories of magic, a judicious delineation of the ideas of Frazer, Malinowski, Durkheim, Freud, Jung and others. And, after assessing the scope and limits of those approaches, Glucklich proposes an insightful theory of his own, an interesting way of understanding magic. He introduces the notion of 'the magical experience', a particular and universal state of consciousness in which we perceive the effects of magical rituals. It's an empathy, an awareness, according to Glucklich, of interconnectedness and wholeness. He deems it the basis of all magic."

To draw attention to the photograph of the Indian magician on the cover, I held the book up and read: "Magic is a unique and subjective state of mind that often defies accurate description because it transcends meaning, the very stuff of our

thought. The experience of magical events rests first and foremost on the sensory perception that all elements in the world are interrelated ... in a tapestry of natural interactions."

Setting the text, cover up, on the table, I continued the patter: "I've got a problem. Glucklich acknowledges me as 'the magician from Hawaii', remembered by an informant in Banaras as the man 'who made a cigarette disappear'. The informant had been happy to hear that Glucklich was not interested in 'that kind of magic', but rather in sorcery and healing - in *real* magic. But, as far as I'm concerned, vanishing a cigarette is real magic; sorcery, healing and supernatural feats are fake magic. While Glucklich is well aware that there are a lot of con artists in the world of magic, I felt that his morally admirable open-mindedness and empathy, his keen sense of a profound interrelatedness of things, indeed his intelligence and perceptivity, set him up to be fooled by the magic he saw and heard about in India. Of course, that is appropriate - the point of magic is to be tricked. Magic serves an innate human need and universal desire to be deceived."

Under the pretext of testing Glucklich's hypothesis (but actually testing my own), I asked for the cooperation of my guests in a little experiment. After opening another bottle of wine, I lit incense and votive candles, lowered the lights and, as I put on some Indian music, I alluded to Glucklich's observation that magical rituals use chanting, singing and drumming to "weaken the intellectual constraints on the spontaneous experience of events".

I invited my friends to assist me in trying to evoke Glucklich's "magical consciousness", that we might perhaps have the "magical experience". Suggesting that we merge our gazes in the eyes of the magician on the cover of the book on the table and try to feel an inter-relatedness, I talked about

Glucklich's discussion of mantras and then quoted one directly from his book: *Om hrim klim shrim namag*. Maybe we should hold hands. Glucklich says that touch is very important. Okay, now join me in the recitation of the mantra."

After a few moments of chanting, my guests were starting to feel self-conscious, if not ridiculous. But just when they were about to acknowledge that we were incapable of experiencing the kind of magical consciousness that is so rife in India, it happened: Ariel Glucklich's *The End of Magic* moved! Or seemed to. Just slightly. Or did it? It was still now. But the chanting of the mantra was reinvigorated, and then, all of a sudden, it happened again. Definitely! The book trembled, and then seemed to rise from the table. "Look!" one of the guests shouted and that broke the ritual spell - magical consciousness is fragile. Someone picked up the book, perhaps suspecting that it was gimmicked or maybe to feel for a radiation of some magical energy.

Everyone was beguiled. One of my colleagues actually believed that our concentrated mental energies had effected a psychokinetic event, two guests agreed that we had, through the power of the music and chanting, as concentrated by my verbal suggestions, collectively entered into a mild hypnotic trance and, in that altered state, had shared the illusion of a levitation. My partner, in on the scam, swore that she had seen the book rise more than six inches about the table, I insisted that I did not know what they were talking about, that I was certain nothing extraordinary or empirically unexplainable had happened. Not believing me, they began to generate interesting, complex, ingenious and even almost brilliant explanations of what had or had not occurred.

The fact was that, concealed under the tablecloth, beneath *The End of Magic*, there was a flat rubber bladder connected by a tube to a small plastic bulb in my lap. The book moved when I squeezed the bulb. (This cheap little novelty, called a "plate-lifter", comes with Penn and Teller's wonderful book *How to Play with Your Food*). No one understood what had happened because the reality was so utterly uninteresting and beneath serious consideration. The truth about magic is always uninteresting, all too simple and inevitably disappointing. That is why the best books on magic, those articulating the most elegant analyses, compelling theories and profound ideas, are the ones that are the most fundamentally wrong. Ariel Glucklich's *The End of Magic* is a very good book.

*Lee Siegel is Professor of Indian Religions, University of Hawaii*

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## VIVID SYMBOLS WITH SECRET LIVES

*Mandala: The Architecture of Enlightenment* by Denise Patry Leidy and Robert A.F. Thurman, Thames and Hudson, 176pp £14.95 ISBN 0 500 28018 5

This is a catalogue of an exhibition held at the Asia Society in New York in the fall of 1997. Surprisingly, the exhibition did not travel even though the subject has gained widespread familiarity in the West in recent years, due particularly to the endless creation of temporary mandalas with coloured sand by Tibetan monks all over America and Europe and mass Kalachakra initiations, an esoteric Buddhist rite, performed by high ranking Tibetan lamas. Although the mandala was made familiar to the West by the Swiss psychologist Carl Gustav Jung over half a century ago, its current popularity must be attributed to the Tibetan diaspora and the consequential spread of Tibetan Buddhism.

The subtitle notwithstanding, one might expect the book to be a comprehensive study of the mandala, for not everyone knows that the word enlightenment has a Buddhist connotation. The exhibition and the catalogue are confined to Buddhist mandalas produced mostly in Tibet with a few examples from Nepal and points further east. Yet mandalas (also referred to as *yantra*) are just as essential parts of both Hindu and Jain religious praxis, but there is not even a passing reference to them. Those who pick up this book expecting a comprehensive overview of the subject will be disappointed.

This is clearly a case of misused opportunity, considering how fashionable the concept of the mandala and how intriguing its symbolic meaning is, as is clear from some of the views of at least four writers, including Jung, accepted in the catalogue. It is a pity that there is none from any contemporary architects, several of whom are known to have been fascinated by the mandala. Charles Correa in India is an eminent example.

The primary focus of this exhibition was to assemble a variety of Tibetan mandalas with a few token objects from a few other cultures, though one cannot help feel that economic considerations played a key role in the selection of objects. Most of the material is well known to scholars of Buddhist art, even though in the catalogue entries the authors have avoided citing any bibliographical references. Otherwise, however, the entries are fairly detailed and informative. The most important Himalayan mandala in the selection is undoubtedly the example from Nepal. Acquired in 1995 by the Metropolitan Museum of New York, it can be dated with the help of carbon-testing to c.1100 which makes it not only the earliest known mandala from the region but it also pushes back the history of Nepali cloth paintings (*paubhaa*) by two centuries. What is more it is visually delightful.

If one might disagree with the structure and concept of the exhibition, one cannot fault the two essays by Denise Leidy (“Place and process: Mandala imagery in the Buddhist art of Asia) and Robert Thurman (“Mandala: the architecture of Enlightenment”). Leidy’s is perhaps the first such attempt to provide an overview of the theme in the context of Asian Buddhist art, while Thurman’s introduction to the theory and practice of the mandala is brief and lucid. Those wishing to learn more about the structure and symbology of the Tibetan mandala can move on to Martin Bauen’s “The mandala sacred circle in Tibetan Buddhism”.

While we admire the mandalas, try to understand their purpose and significance and make them meaningful in our own spiritual lives, we should keep in mind the following sage advice of Lama Khenpo Thubten (as quoted by Bauen in his book).

“The mandala is fundamentally something secret. If you are interested in it in order to acquire reputation, and feel pride in showing what you have worked out to others, you do not have the right attitude. If, however, your work springs from efforts to offer help to other people that is the right attitude of mind, which will contribute to the liberation of yourself and others.”

*Pratapaditya Pal is fellow for research, Norton Simon Museum, Pasadena, California*

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## **THE INDIAN LINE OF DUTY**

*The Dynasty: The Nehru-Gandhi Story* by Jad Adams and Philip Whitehead, Penguin and BBC Books, ISBN 0 14 026396 9

*The Idea of India* by Sunil Khilnani, Hamish Hamilton, ISBN 0 241 13573 7

A certain ambivalence hangs over the 50th anniversary of the end of British rule in India, as if no one,

Briton, Indian or Pakistani, quite knows how - or even what - to celebrate. But a number of books have been published or are promised and, judging by these two, we are in for a summer of good reading.

Both deal with Indian politics in the 20th century and Jawaharlal Nehru is central to them both. Yet they are very different in scope and approach. Although they will be enjoyed by the same readers, they operate at different levels and arrive at different ends. One is a popular narrative account that simplifies and reinforces existing stereotypes about Indian history, the other is a brilliantly perceptive essay that moves the argument on.

*The Dynasty* is the book of a four-part BBC 2 television series, which began last week. All the ingredients of good popular drama re-exploited: a family emerges, it rises and it falls. The principal characters are at once attractive and flawed. They seem ordinary, but, of course, they are not. As the advertising for the series puts it: "One family forged the destiny of India, providing the prime minister for 37 of the 50 years of independence. But they paid a terrible price. For three

generations, they were able to win power through the ballot - and twice bullets and bombs tore it away." Moreover, although this is a distinctively Indian family, all its members are wonderfully educated, cosmopolitan and anglicised and, although not without occasional temperament, so urbane and reasonable.

Motilal, the founding father, is an ambitious and successful lawyer. He has a son, Jawaharlal, on whom he dotes and to whom he can deny nothing. Jawaharlal is, successively, spoilt rich playboy, nationalist leader and, for 17 years, world statesman of distinction. But all does not go well; he is seen in crucial ways to be ineffectual, and doubts about the dynasty are sown. But the family carried with it some special responsibility for holding India together: "after Nehru what?" was one question frequently asked; and the implication of "after Nehru what?" was answered only too often with the glib argument that India would fall apart, its inherited machinery of government would give way to anarchy and its secular democracy would be destroyed.

So Indira, Jawaharlal's only daughter, succeeds, not for positive but symbolic reasons. And, because she is a woman, she is perceived as being weak and capable of being managed by powerful men. Soon, however, she shows her mettle, displaying a dazzling aptitude for factional and popular politics. Alas, she has a less attractive side, and power begins to corrupt insidiously. One son emerges as her evil genius, though fate ends his political life before it had really begun, and Indira is pulled back from tyranny. Politics are rougher now, though, and she meets a brutal and untimely end at the hands of those entrusted with her safety. Her other son, Rajiv, an amiable man and full of domestic virtue, is thrust unwillingly forward to take on the family burden. He begins well but becomes ensnared by cronies and is cruelly assassinated in the prime of life. The story ends with Motilal's great-great-grandchildren, bereft but mercifully too young to be sucked immediately into the maelstrom of Indian politics.

This is, of course, a good old-fashioned history of kings and queens, and much is gained from the telling of the story in such a dramatic way. The trouble is that it leaves the reader very ignorant of the context in which the rulers ruled, or of the changes that took place during the century that made government so much more complicated and difficult. There is not a great deal of evidence in the book of any serious thinking about modern India, and much of the historical literature of the past half-century is left untouched. The needs of a television documentary have set the methodology and determined the approach. This means reliance on film rather than on paper archives, and on interviews rather than on books and articles. This is not without benefit, for Jad Adams and Philip Whitehead have chosen their informants well - there is, for example, quite inspired use of the memories of B.K. Nehru, who has lived through most of the period covered by the book and whose judgements are always shrewd and perceptive - but this tends to put greater emphasis on more recent times, and to focus on Mrs Gandhi as tragic heroine. What is surprising is the apparent short measure meted out in this story to Jawaharlal Nehru. After all, he was leader for the longest time and is without question one of the greatest statesmen of the century. But at the century's end we have difficulty coming to terms with him: he is just too hard to

fathom.

Nehru played a key role in the final phase of the struggle for Indian independence, and he was prime minister of India in those crucial years of the 1950s and 1960s that laid the foundations of the Indian state; but much of what he held dear - the end of colonialism and the development of a state-planned economy providing the context for a secular, liberal and humane society - seem increasingly irrelevant to the 1990s. Much of what Nehru disliked about India, and tended to blame the British for encouraging, deliberately or implicitly - communalism, ethnic politics, religious revivalism, social violence - has appeared to gain rather than diminish in importance since 1947; and many critics, of right and left, blame his policies for India's poor economic growth and its failure to tackle domestic social and political problems adequately.

Similarly, by the 1990s, Nehru's belief that the international tensions between the communist and capitalist blocs that so dominated the 1950s could have been eased significantly by the creation of a non-aligned movement led by India, Yugoslavia and Cuba, seems unduly naive. We want to approve of him; we want to like him; but his achievements seem less that they ought to be and this makes us uneasy.

Sunil Khilnani's *The Idea of India* helps to explain not only what might have been happening in Indian politics during the past 50 years, but also shows how Nehru might be given his proper due. Khilnani's book is written with verve and its clear arguments are plausible and stimulating. It is not weighed down with narrative, but it can be read with pleasure and profit even by those who have little knowledge of Indian politics.

His central argument is that, in 1947, the nationalist elite, led by Nehru, was driven by a profound belief in the idea of India. "This principle animated the efforts to unite a huge, diverse and poor society and to transform it into a modern state fit to join what was seen as the ineluctable movement of world history." This project of "self-fashioning" was beset with paradoxes and ironies. The book analyses these, seeking to explain why the "project of self-fashioning ... has brought India to the verge of becoming a major Asian presence, and which has given Indians real political freedoms; but one which continues to leave most of them in poverty, and which is now threatened by religious nationalism." From the start, Khilnani argues, the Indian state was weaker and more constrained than the critics of imperialism or the proponents of nationalism had assumed. And Nehru himself, with his vision of how India might move towards a truly civil society, was not a commanding voice in governing circles, at least until well into the 1950s. Consequently, conservative and religious forces remained strong, even if not very apparent, and effectively blocked more radical social reform; similarly, the state proved inadequate to achieve radical economic restructuring, for vested interests in town and country acted as dead weights within the system. And the irony was that this was made worse precisely because India had become a democracy.

Nehru tried to use the state to build a fair and open society. His understanding of history led him to believe that great material forces, yet ones that individuals could influence and in some ways direct, were working towards an equality that would achieve social justice and would transcend nationalism. His "discovery of India" was of a society that would be open and accommodating, that would recognise the richness of its historical experience and that would be generous enough in spirit to accept a mixed inheritance from the past without being in thrall to it: "In India today we are making history," he wrote to his daughter, "and you and I are fortunate to see this happening before our eyes and to take some part ourselves in this great drama." In reality, the past cast a longer shadow, and the development of democracy made the task of a new creation much more difficult. Not only was the status quo strengthened by the ballot box, but as democracy took a firmer grasp, and as demands upon the state became more fierce, so the representative and federal nature of the Indian constitution and the open nature of the principal political party, the Indian National Congress, were put under intolerable pressure. Now, by way of regular elections, the state would be used for immediate sectional economic and social advantage; and now its increasing authority would become more authoritarian and be used to redefine India in a more exclusive and totalitarian fashion.

Khilnani's book shows us, therefore, that we cannot expect to come to an understanding of Indian

politics without trying to comprehend the world in which the politicians worked and the problems that confronted them. Put into context, Nehru's vision of a civil society, though it has proved difficult to achieve, deserves closer study; and his daughter's actions, which not necessarily forgiven, require better understanding. Politicians are to be judged not superficially but by their intelligence, their integrity and their courage. The history of 20th-century India has not been an easy one, but, from Motilal to Rajiv, this remarkable family has dared to walk abroad in India's service.

*Gordon Johnson is president, Wolfson College, University of Cambridge*

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### **The Peshawar Declaration**

*In February 1995 the first people' convention for peace and democracy was held in Delhi to activate people to people dialogue on critical issue concerning India and Pakistan. In the present climate the need for such dialogue is even more necessary. Below is the full text of the declaration made by the fourth convention that was held in Peshawar.*

The Fourth Convention of Pakistan-India Peoples' Forum for Peace and Democracy was held in Peshawar, Pakistan, on 21-22 November 1998. Over three hundred Pakistanis and Indians participated in this convention to discuss the ways and means of breaking out of the political and militaristic impasse created by the decision-makers of the two nations. The participants at the two-day meeting endorsed the decisions taken at the first three conventions and reiterated the importance of building on the work done up to now. The delegates noted that a significant change had taken place between the third and fourth convention - the worsening of peace prospects in the region as a result of the nuclear tests conducted by both India and Pakistan. The convention was unanimous in the condemnation of both governments' decision to introduce nuclear weapons into the subcontinent and demanded the implementation of concrete measures towards de-nuclearisation. The convention held that the interests of the people of Pakistan and India cannot be served by the continuation of policies of external and internal militarisation, systematic violation of human rights, resort to authoritarian and draconian laws against legitimate democratic interests and activities of citizens, discrimination against women and children in the name of culture or religion and unjustifiable interference with movement of people, information and goods across national boundaries. Governments of both countries must institute processes to reverse the harmful policies and practices followed in the past. Citizens' groups in both countries have to play a vital role in putting pressure on the policy makers toward these ends. Ultimately, peace and democracy in Pakistan and India, and in the subcontinent, cannot become a reality unless the Kashmir question and other political issues are resolved to the satisfaction of all the parties involved and the people affected by them. Resolution of these issues cannot be delayed indefinitely and the convention demands that the governments of the two countries make much more serious, transparent and urgent attempts to put an end to the adversarial relations between them within a short period. The following resolutions and recommendations were adopted by the different sessions of the convention:

#### **Resolution on Kashmir**

We are deeply concerned at and condemn the atrocities committed in Kashmir by the Indian security forces against women, including rape and molestation, in a systematic way, and on unarmed civilians through the use of arrest, detention, and torture. We similarly condemn violations by sections of the militants. We demand that the Government of India pull back its troops from the civilian areas and that

the Pakistan Government should make efforts to stop armed activities of militants in order to put an end to military and armed actions which have led to violence and violations of human rights. This must be done to make 3rd party mediation unnecessary. We also ask the two Governments to pull back their troops immediately from Siachen since the conflict there has caused loss of human lives and proved to be a burden on the exchequers of the two countries which runs into thousands of millions of rupees every year. Finally we urge the two Governments to finalise agreement on Tulbul Navigation Wullar Barrage issue in accordance with the Indus Water Treaty.

### **Resolution on demilitarization and peace**

We, the members of PIPFPD, reaffirm our commitment to a nuclear-weapon-free world, including South Asia. We unequivocally denounce the nuclear explosions by Indian and Pakistan and the jingoism that followed, and express our solidarity with the anti-nuclear movements. We believe that nuclear weapons enhance neither the security nor the power or the prestige of countries in a globalising world. The Forum calls upon both the governments to make a dignified exit from the nuclear arms and missile race, adhere to the provisions of the CTBT, desist from deploying the weapons already in their respective arsenals, and divert their scarce resources from nuclearisation to programmes for improving the lot of their own people who are victims of grinding poverty, ill health and illiteracy. Successful implementation of these programmes alone can ensure both India and Pakistan national security and global recognition as major powers. We reaffirm the following resolutions adopted in the previous conventions:

- a) To work for mutual reduction of war-waging capabilities by 25% over a period of three years, simultaneously curtailing military spending.
- b) To agree to non-use of military capabilities against each other, to stop cross border clashes, to prevent cross border support for insurgencies and proxy wars, to demilitarise Siachin, to pull-back heavy weapons to mutually accepted areas, to open military exercises to observers from the other country, to ensure greater transparency in the defence budgets, to strongly support and work together to promote all international efforts to achieve a nuclear-weapons-free world; not to use or threaten to use nuclear weapons against each other under any circumstances. The Forum expresses deep concern over increasing internal militarisation of the two nations, and the use of armed force by the state against its own people as well as on various ethnic and religious groups to resolve disputes. In pursuance of the Forum's commitment to the outlawing of the use of force in the settlement of any bilateral dispute, the Forum urges the governments of India and Pakistan to sign a mutual peace treaty. The Forum recognises the great danger that the existing nuclear weapons pose for the security of the peoples of the two countries. We express our deep concern over the possibilities of an outbreak of nuclear war between the two countries as a result of accident, miscalculation or misperception. India and Pakistan must therefore immediately agree to enter into bilateral treaties to avoid an accidental nuclear war between the two countries. The Forum condemns the 'Nuclear Club' for its double standards, and demands that the members of the Club work towards genuine and total nuclear disarmament across the globe.

### **Resolution and report on governance**

The working group on governance endorsed the resolutions passed in Lahore and Calcutta in respect of governance. Due to the fact that the two governments have abdicated their major responsibilities to ameliorate the basic socio-economic conditions of the people, there is a great loss in the credibility of the state and its various institutions, such as the legislature, executive, police and the judiciary. The people are now being particularly deprived of the basic amenities of life, such as educational facilities, health services, roads, transport, housing and drinking water. These services are being transferred to private hands and the vested interest is now exploiting the people.

PIPFPD resolves as follows:

1. Right to information and transparency. The people's right to information should be scrupulously respected and constitutionally protected except where information is withheld in public interest and a competent court upholds such withholding. Right to information acts should be passed without further delay.
2. All decisions of Government at every level be transparent and this transparency be ensured by an act of parliament. All expenditures including defence be placed before parliament in detail.
3. We deprecate any attempt of governments to introduce religion in political, administrative or any other matters of public policy.
4. Due to the non-performance of political parties the people are becoming increasingly disillusioned with them. To regain public confidence, internal democracy within the political parties must be ensured. Legislatures should genuinely reflect the wishes and opinions of the people. Electoral processes be made completely free and fair, and separate electorates, wherever they exist, should be abolished.
5. The Forum notes with great concern that corruption is rampant at all levels of government, including the administration and corporations, and is corroding the system of justice. No relief is available to the people. Foolproof machinery should therefore be evolved to eradicate the menace of corruption. All holders of public offices including legislatures, should be required by law to declare their assets at the time of assuming office, and annually thereafter. These statements of assets must be open for scrutiny by any citizen, and independent, quasi-judicial commissions should be set up to examine them. Bodies of vigilant citizens and NGOs should take upon themselves the duty of ensuring effectiveness of the process. They may approach the courts of law, too.
6. Decentralisation and devolution of political and economic power relating to administration and development down to the grassroots level is extremely essential to good governance. Wherever such a system does not exist, it should be made part of the constitution. Where it exists, it should be strengthened and made free of bureaucratic interference.
7. Genuine autonomy in internal administration and development activities must be guaranteed to all states and provinces. Economic viability for all states/provinces should be guaranteed and the spirit of federation allowed to prevail in all centre-state relations. Regional economic imbalances should be corrected.
8. Representation be given to women and minorities at all levels of political parties, in legislatures and other organs of government and it should be done in direct proportion to their share of the population. Governments have to honour their commitment to implement the provisions of Convention on the Elimination of all forms of Discrimination Against Women (CEDAW) and Convention on the Rights of the Child (CRC).

### **Report of the Kashmir group**

After a lively discussion among 35 participants, the group re-affirmed the PIPFPD position that Kashmir is no merely a territorial dispute but concerns the lives and aspirations of peoples living on both sides of L.O.C. The proposition that L.O.C. should be converted into an international border was not acceptable to most participants since this was seen as reducing Kashmir to a territorial dispute only. The dispute over Kashmir has been the main cause of tension and three wars between Pakistan and India in the past 50 years. After the introduction of nuclear weapons in the arsenals of the two countries, the threat of a war, possibly a nuclear war, lends urgency to the need for resolving this conflict. The participants expressed serious concern at the continuing impasse, which causes immense suffering not only to the people of

Kashmir but also to the entire population of India and Pakistan. There was a consensus that the solution of this long-standing problem must be non-insurgent and democratic. However, the participants emphasised that the Forum should try to facilitate the creation of conditions conducive to a resolution of this problem. It was therefore resolved that:

- We are deeply concerned at and condemn the atrocities committed in Kashmir by the Indian security forces against women, including rape and molestation in a systematic way, and on unarmed civilians through the use of arrest, detention, and torture. We similarly condemn violations by sections of militants.
- We demand that the Government of India pull back its troops from the civilian areas and that the Pakistan Government should make efforts to stop armed activities of militants in order to put an end to military and armed actions which have led to violence and violations of human rights. This must be done to make 3rd party mediation unnecessary. We also ask the two Governments to pull back their troops immediately from Siachen since the conflict there has caused loss of human lives and proved to be a burden on the exchequers of the two countries which runs into thousands of millions of rupees every year. Finally we urge the Governments to finalise agreement on Tulbul Navigation Wullar Barrage issue in accordance with the Indus Water Treaty.

The group made the following recommendations:

1. The two chapters of PIPFPD should hold meetings with Kashmiri leaders from both sides of L.O.C. in their respective countries over the next year. For this the Forum should ask the two chapters to set-up sub-committees to undertake this task.
2. In the second phase within a year a meeting with members of legislatures on either side of L.O.C. should be held, if necessary in a 3rd country.

### **Report of the group on intolerance**

There were 19 participants in this group. It was agreed upon that the group should discuss intolerance in its many forms: intolerance between nations and within nations; intolerance by various dominant groups towards groups that are weaker (regional, ethnic, religious, gender and class-based). Mr. Afrasiab Khattak presented his paper and the group endorsed his observation that: "Religious extremism generally arises in reaction to the development model. It is not enough to just criticise the said model. There is a need for the forces of civil society to come out with an alternative model, to educate the people in general and political workers in particular about the significance of non-communal politics and equality of all citizens before law. Cultural and political pluralism as a fundamental value of a democratic society needs wide propagation. Regional co-operation in various fields and interaction between peoples belonging to various communities can help in promoting understanding and overcoming conflicts. Communal conflicts can finally be overcome by the advance of mass movements for peace, democracy and progress." It was seen as a matter of serious concern that our educational systems and media have, through misinformation, inculcated in our younger generation's values advocating intolerance towards each other. The following actions were recommended: increasing exchange programmes, a forum for newsmen and academicians, and highlighting of positive experiences of interaction between communities and ethnic groups. A resolution was adopted to request the PIPFPD to set up a committee to collate materials on the respective education policies and curricula/syllabi, so that relevant information could be circulated in the form of a joint pamphlet. Wider use of e-mail facilities wherever they exist needs to be encouraged. The PIPFPD should consider setting up its own web-site. There is need for a biannual or quarterly PIPFPD joint newsletter, in Urdu, Hindi and English, for wider sharing and dissemination of news and information.

Gender issue: An increasing number of women and men in India and Pakistan are struggling for the achievement of equal rights for women and for recognition of women's rights as human rights. Human

rights are universal and indivisible, and are not subject to religio-cultural injunctions, traditions or norms which propagate or may lead to intolerance. The group resolved as follows:

1. We strongly condemn all acts of intolerance and discrimination against women, and particularly the violent "punishments" meted out to women in the "sacred name of religion" by the self-styled custodians of religion.
2. We call upon our respective Governments to repeal all legislation that discriminates against women, and to promote an atmosphere conducive to the attainment of women's rights to equality, development and peace.
3. We call upon our respective Governments to ensure the freedom of expression and to stop the increasing incidents of violent suppression of any form of dissent.
4. We believe that there is need for space outside the religious discourse, where individual, rational, objective, scientific thought and the spirit of inquiry can flourish.

### **Report of the group on trade:**

The small group held a brief but positive discussion. The following conclusions were agreed upon:

This convention should reiterate all previous proposals and recommendations. The group wishes the Convention to urge upon the two governments to make progress in concluding the SAFTA treaty. There was a consensus that in the broad matter of trade and economic co-operation, the policy-making apparatus in Islamabad need to be persuaded to reorder its priorities. It should de-link trade and economic co-operation between India and Pakistan and progress towards regional economic co-operation and integration from the traditional Kashmir-first criterion. Without this change South Asian backwardness and poverty cannot be overcome.

It was suggested that India and Pakistan would be well advised to adopt the European Union model. As the whole history of EU from coal and steel communities to the common currency and central bank is before us, the two countries can adopt a similar methodology. This methodology implies that, as in the European case, an India-Pakistan rapprochement at people to people level alone can be the basis of further progress.

It was concluded that Pakistan should fulfil its legal obligation by according Most Favoured Nation status to India. There was a consensus that both countries can easily be helpful to each other by supplying vitally needed goods cheaper than world prices. Bilateral trade is held up because of inadequate knowledge about what opportunities are available in the other country.

The group recommended that a renewed push be made for

- (a) freer civilised travel between the two countries;
- (b) grant of visas valid for the whole country for a standard period such as 3-4 months;
- (c) businessmen should be facilitated in making contacts and for keeping them in the other country;  
and
- (d) telecommunication facilities between the two countries should be improved and increased.

It was recommended that businessmen should have a separate web-site for trade information, and facts about international tenders of one country should become speedily available in the other.

## **Report of the group on trade unions**

The group made the point that terming trade unions as one of the professional groups was incorrect, as trade unions represent millions of workers of India and Pakistan and are the biggest and most organised force in support of peace, democracy and human rights. It was decided to request the Forum to recognise Trade Unions as a group in its own right. The group reiterated the recommendations made by the trade unions group at the Calcutta convention of PIPFPD and expressed disappointment at the lack of any progress in implementing these recommendations. While agreeing that all the recommendations made in Calcutta were important, it was decided that concrete steps be taken in the following areas as a matter of priority:

1. A mechanism for exchange of information on trade union and labour-related activities be established so that the trade unions may interact effectively and contribute to the achievement of the objectives of Pakistan-India People's Forum. In this connection, the following steps were proposed.
  - (a) Two information clearing houses be set up, one in Lahore and the other in Delhi. The Lahore office of Pakistan Institute of Labour Education and Research (PILER) will facilitate the operation of the clearing house at Lahore and Mahendra Sharma of I.T.F. agreed to facilitate the clearing house at Delhi. All kinds of information and materials about trade union activities and developments in the labour movements of the two countries and research findings shall be collected by these clearing houses and provided to each other on a regular basis and which would be accessible to the trade unions of the two countries.
  - (b) Important labour related developments like new laws passed, important court judgements in labour-related cases etc, made in one country shall be published in the newsletters and journals of the trade unions federations of the other.
2. Trade unions in the two countries shall work in collaboration with all democratic forces, groups and parties in the struggle against nuclear weapons and for peace at all levels and make their fullest contribution in all such steps taken by the Pakistan-India Peoples' Forum.
3. The group proposes that one particular day in the month of May either 11th or 28th, the days on which India and Pakistan conducted their respective nuclear tests be observed as a day of protest against nuclear weapons, simultaneously in both the countries.
4. The PIPFPD should support the holding of a joint Pak-India Labour Convention in 1999, as also the exchange of trade union delegations between the two countries.
5. Recognising the importance and influence of the trade union federations in the two countries, the constitution of the Forum be amended to allow institutional membership, i.e. membership of

organisations, besides individuals.

6. The Pakistan-India Peoples' Forum should issue a statement appreciating the decision of the governments of Pakistan and India to unconditionally set free all the imprisoned fishermen and fishing boats of the two countries and call upon the two Governments to introduce fool-proof measures to prevent the recurrence of this gross violation of human rights in future.

### **Report of the professionals' group (sub-groups teachers and others)**

Suggestions adopted by the sub-group teachers and other professionals are as follows:

An exchange of students, teachers and scientists between the two countries has to be facilitated. The task has to be taken up at all levels (state, institutional and individual levels). A forum of teachers should be set up so that it could identify elements in the syllabi that are adverse to peace and democracy. Exchange of students be facilitated Dr. Dhillon offered to organise a seminar on the following topics in which along with teachers parents and students could also participate;

1. Education in 21st Century
2. Education in South Asia

Dr. Ritu Dewan suggested that areas of joint research need to be identified. She may find possibilities of funding such efforts. Two convenors were elected to pursue the proposals agreed by the group. They are

1. Dr. Sarfaraz Khan, Area Study Centre, University of Peshawar, Pakistan
2. Dr. Ritu Dewan, Department of Economics, University of Mumbai, India

### **Report of the group on professionals (sub-group -Lawyers)**

The sub-group reviewed the progress of this sub-group since the Calcutta convention. It was reported that only a short-lived exchange of judgements had taken place and, thereafter there was no further contact. This was regretted. After a detailed discussion it was resolved that efforts should be made to increase contacts between joint conventions. In order to achieve the objectives of peace and democracy, the following measures were agreed upon:

- (a) to identify areas/issues on which to concentrate;
- (b) to suggest modalities/methods for practical work.

As regards (a) the following areas/issues were identified.

1. The state's relations with the citizens.
2. Human Rights
3. Commercial laws
4. Personal laws

5. Civil laws
6. Judicial review and judicial activism

As regards modalities/methods, the following measures were recommended:

1. Groups should be first set up in each city, which should co-ordinate Province/State wise. These groups should then co-ordinate their work nationally within India and Pakistan. Finally there should be co-ordination between the Indian and Pakistani groups.
2. However, meetings/exchange of visits should take place, at different levels, initially at least every six months, in between Conventions. These meetings could take the form of seminars, on mutually agreed topics, where papers could be presented.
3. Efforts should be made to provide home hospitality at such meetings to promote greater understanding.
4. Indian and Pakistani researchers wishing to visit Pakistan and India, respectively, should be assisted in research. This should be done at the level of both individuals and the Pak-India Forum.
5. Exchange of law journals published by universities and other organisations should be actively promoted.
6. The University of Peshawar Law College has an LL.M. programme on Law and Society in South Asia. This programme has links with the School of Oriental and African Studies (SOAS) in London. Mr. Kamran Arif, Advocate, will write and submit to the Forum's office in Lahore a proposal on how this programme can be used for greater contact and co-operation.
7. Efforts be made to ensure writing of relevant articles and their publication in journals, newspapers etc by Pakistanis in India and by Indians in Pakistan.
8. In regard to international conventions, e.g. Convention on the Rights of the Child (CRC) and Convention on the Elimination of all forms of Discrimination Against Women (CEDAW), efforts should be made to look for commonalities and to highlight these through all available forms as also to identify differences with a view to promoting common interpretation.
9. More specifically, more work needs to be done regarding prisoners. The work done by other groups and individuals, such as the recent release of fishermen in both countries, needs to be identified, projected and supported.
10. Efforts should be made to get the regulations relating to travel between the two countries reviewed and modified so as to facilitate travel and to eliminate restrictions. In this regard it was recommended that
  - (i) the Pakistani consulate in India and the Indian consulate in Karachi and Lahore be opened for the grant of visas;
  - (ii) police reporting be abolished; and
  - (iii) visas be granted for the country as a whole and the practice of granting visas for specific cities only be done away with.
11. A web-site be set up for wider and easier communication.

## ANNOUNCEMENTS

### **South Asian Visiting Scholars Programme, Queen Elizabeth House, University of Oxford**

#### **Charles Wallace (Pakistan) Trust Fellowship for the Study of Contemporary Society and Politics in Pakistan**

The Charles Wallace (Pakistan) Trust Fellowship, under the South Asian Visiting Scholars Programme (SAVSP) at Queen Elizabeth House (QEH), is awarded to scholars of exceptional calibre with outstanding research and publications track record from Pakistan to come to Queen Elizabeth House to pursue research on an approved social science project on Pakistan. Those working in the fields of anthropology, development studies, economics, environment, gender studies, on contemporary history, international relations, politics or sociology are particularly encouraged to apply. Outstanding young scholars (usually under 40) will be elected to the Fellowship, especially those who have not had any previous opportunity to undertake study or research abroad. In exceptional cases, we occasionally invite established senior scholars who are actively engaged in original research. In addition to those based at universities and other academic institutions, applications are welcomed from those working in research and development organisations as well as from journalists, lawyers and other professionals, provided they have been directly engaged in serious scholarly research and writing. At QEH, the Visiting Fellow will work on his or her own research project, but is also expected to attend and participate in the wide variety of lectures and seminars available in the University. Additionally, special seminars and workshops may be organised to enable the Visiting Fellow to present his or her own research in progress. Visiting Fellows at QEH have access to University lectures, seminars and libraries. They are expected to live and work in Oxford to take maximum advantage of the facilities here.

## **About Queen Elizabeth House**

Queen Elizabeth House has had a presence in Oxford for forty years as a focus for research and teaching on developing countries and as a centre for visiting scholars. In 1987 it took on the name 'International Development Centre' to signal its major interest. QEH, as it is usually known, is a multidisciplinary Department of the University. It acts as the centre of development studies in the University, with links with all the major fields of study which bear on the subject. It is also the centre of a world-wide network of scholars and practitioners in developing countries, many of whom have been visitors to the Department. QEH produces its own book series and journal, Oxford Development Studies.

QEH comprises a core of academic staff engaged in teaching and research, together with a number of outside funded programmes. These programmes produce a range of research publications, lectures, workshops and seminars. They also provide facilities under which a variety of scholars from developing countries come to Oxford to pursue their own courses of study. QEH has its own library which contains some 60,000 volumes on the economics, politics, sociology and recent history of developing countries. There are current subscriptions to 600 journals. From the Library there is public access to the Oxford Library network of CD-ROMs and via the internet to library catalogues world-wide. Centrally located in Oxford, QEH has an academically congenial environment and a lively international community with its own social and dining facilities.

## **About the South Asian Visiting Scholars Programme**

The South Asian Visiting Scholars Programme at QEH is part of the South Asia Programme within the Department. The South Asia Programme runs a series of seminars on contemporary South Asia under the direction of Dr Nandini Gooptu, University Lecturer in South Asian Studies and Professor Barbara Harriss-White, Professor of Development Studies. The Programme also encompasses a South Asia Research Group consisting of QEH staff, doctoral students and a network of academics, many of whom have been visitors to the Department. The Programme holds regular workshops and conferences in QEH and develops collaborative research projects with South Asian and other overseas institutions.

## **Application and selection procedure for the**

### **Charles Wallace (Pakistan) Trust Fellowship**

Those wishing to be considered for the Fellowship should apply to Dr Nandini Gooptu, Director, South Asian Visiting Scholars Programme, Queen Elizabeth House, 21 St Giles, Oxford OX1 3LA. Please enclose a full dossier consisting of curriculum vitae, a detailed research proposal of at least 3000 words, and copies of two pieces of recently published or unpublished written work. Please also arrange for three referees to send confidential references directly to Dr Gooptu. Applications from those unable to provide evidence of proven experience of scholarly research and unable to submit substantial pieces of original research-based written work will not be considered by the selection committee.

Applicants are requested to state their telephone and fax numbers and e-mail addresses, whenever possible, and to indicate the most efficient and quickest means of contact. It would not be possible to acknowledge receipt of applications and only the successful applicant will be contacted.

In the selection of the Fellow, apart from consideration of the academic excellence of the candidate, it will be necessary to establish that appropriate research resources are available in Oxford for the proposed research. Short-listed candidates may be required to submit further samples of written work, and may at times be interviewed.

The tenure of the Fellowship is for one term (three months). The academic year at Oxford runs from

October to June, during which period the Fellowship will be held. The Fellowship consists of the following:

1. A monthly stipend to cover subsistence and accommodation.
2. A specified amount towards return air travel from Pakistan.
3. Other allowances to cover some settling-in costs, stationery, photocopying, etc.

Further details of the stipend and allowances will be provided to the successful applicant.

### **Alternative affiliation to the SAVSP**

Apart from the Charles Wallace Fellowship, applications for non-stipendiary affiliation to the SAVSP, without any financial support from Queen Elizabeth House, are welcomed from those who have independent sources of funding. As in the case of the Charles Wallace Fellowship, non-stipendiary affiliations are offered strictly on the basis of academic excellence. An affiliation fee of up to stlg1200 per term is payable by the non-stipendiary scholar to Queen Elizabeth House. We encourage applicants to seek funding from agencies and institutions in their own countries, as well as from the British Council, the Ford Foundation, the ODA or other similar grant-making bodies.

### **CLOSING DATE FOR APPLICATIONS:**

31 March 1999 for the 1999-2000 academic year.

**South Asian Visiting Scholars Programme**, Queen Elizabeth House, International Development Centre, University of Oxford, 21 St Giles, Oxford, OX1 3LA, UK. Telephone: 44 (0) 1865 273600, Direct Line: 44 (0) 1865 273617, Fax: 44 (0) 1865 273607, Email: savsp@qeh.ox.ac.uk

### **South Asian Visiting Scholars Hilary Term 1999**

#### **Dr. Monirul Hussain** (Commonwealth Fellow)

Reader in Sociology at Gauhati University, Assam, India. He is researching into social and political movements in post-colonial North East India.

#### **Dr. M.S.S. Pandian**

Madras Institute of Development Studies, Madras, India. His research project is entitled 'Nation in the (Un)making: the outcastes and the nationalist discourse in Tamil Nadu 1850-1947

#### **Dr. Dinesh Pratap** (Commonwealth Fellow)

D.A.V. College, Dehra Dun, India. His research area is sustainable development in the case of common property resources in hill areas.

**Dr. K. Ravi Raman**

Kerala Agricultural University, Kerala, India. He is researching into Dalit women and world accumulation: plantation work -world in S.W. Asia c. 1850-1950.

**Dr. U. Vindhya**

Department of Psychology, Andhra University, Andhra Pradesh, India. Her research project is entitled 'Arms and the Woman: the psychology of women's radical activism'.

**WORKSHOPS AND CONFERENCES**

**'Sanskrit Drama' workshop, University of Leiden, 5-6 February 1999**

The workshop will be divided into two consecutive sessions. The first will focus on problems involved in editing drama texts, the second will be concerned with the form and content of the plays and with possible approaches to a new history of Sanskrit drama literature.

For further information contact: Herman Tieken, Institut Kern, PO Box 9515, 2300 RA Leiden, The Netherlands . Tel: +31-71 5272953; email: [hjhtieken@rullet.leidenuniv.nl](mailto:hjhtieken@rullet.leidenuniv.nl)

Roland Steiner, Fachgebiet Indologie der Philipps-Universität, Wilhelm-Röpke-Strasse 6, D-35032 Marburg, Germany. Tel: +49 6421 282184; email: [steiner@mail.uni-marbur.de](mailto:steiner@mail.uni-marbur.de)

**Textual Space: The Geographies of Modern Literatures in Africa, Asia and the Middle East**

**School of Oriental and African Studies, University of London**

**13th & 14th September, 1999**

**Two-day postgraduate conference**

This conference will seek to investigate 'space' as a new category of analysis in Asian, African, and Near & Middle Eastern literatures. Until recently, postcolonial discourse has considered space in abstract theoretical terms. As opposed to more theorizing about centre and periphery, this conference would like to address spaces within literary texts. It intends to explore literary representations of space including urban and rural landscapes; 'natural' spaces such as deserts, seas, rivers; diasporic spaces such as the 'alien city' in immigrant and refugee writing; and the investiture of these spaces with certain cultural and political meanings and significances. For example, papers may seek to elaborate upon the association of these spaces to questions of ideology; identity; nationalism; internationalism; regionalism; Diaspora; and gender.

Research students are invited to submit abstracts of up to 500 words by 12 March 1999.

Send abstracts and/or requests for further information and registration details to:

The Editors, SOAS Literary Review, c/o S. Madigan, Dept. of South Asia, School of Oriental and African Studies, Thornhaugh St., LONDON, WC1H 0XG e-mail: [soas.lit@soas.ac.uk](mailto:soas.lit@soas.ac.uk)

All postgraduates and scholars are welcome to attend.

**Centre for South Asian Studies**

**the University of Edinburgh**

**16<sup>th</sup> European Conference on Modern South Asian Studies**

**Edinburgh, 6-9 September 2000**

## **Preliminary Announcement**

At the 15<sup>th</sup> Conference in Prague, it was agreed that the Centre for South Asian Studies at the University of Edinburgh would host the 16th Conference. A sub-committee convened by Professor Roger Jeffery is making detailed plans. We have a list of panels and abstracts proposed at the Prague business meeting, but we are also eager to hear of any additional proposals for panels. Final decisions on panels will be made by 30 June 1999.

We hope to extend the scope of the conference by attracting scholars working in the Himalayan area, in Pakistan, Bangladesh and in Sri Lanka, in larger numbers than previously.

We are keen to hear from you at this stage (preferably by e-mail) if

1. you wish to register your interest in attending the conference and you are not already on the mailing list of 'Scholars of South Asia Resident in Europe'
2. you wish to propose a new panel, in which case you should also supply a 300-word abstract;
3. you are involved with another network of south Asian scholars that might be willing to meet at Edinburgh during the conference

More details of registration etc will be available in Spring 1999.

**For more information about the city, visit <http://www.ed.ac.uk/city/>**

**Nationalism, Identity and Minority Rights: Sociological and Political Perspectives**

**University of Bristol, UK**

**16-19 September, 1999**

There is currently a marked increase in the claims of a wide range of minority groups for greater

representation and inclusion in modern nation-states, not least in western liberal democracies. Moreover, these claims have brought into question the very assumptions of individual autonomy, equality, national culture and citizenship, and universalism upon which modern nation-states have historically been based.

This conference is concerned to examine the social and political legitimacy of such identity claims, and the affiliated notion of minority group rights. It aims to provide an international and interdisciplinary forum in which assertions of social, cultural, ethnic and religious identity and difference, their varied political mobilisation, and the potential consequences for the present and future organisation of nation-states may be fully explored.

### **Confirmed Keynote Speakers:**

**Craig Calhoun, Thomas Hylland Eriksen, Stuart Hall, Will Kymlicka, Ali Mazrui, Bhikhu Parekh, Jan Nederveen Pieterse, Iris Marion Young, Nira Yuval-Davis**

### **Call for Papers**

Offers of papers, accompanied by an abstract of 300-500 words, should be sent to the Conference Organisers (Dr Stephen May, Professor Tariq Modood, Dr Judith Squires) at the address, or email below.

The final deadline for paper abstracts is **31 March 1999**. Notice of acceptance will be no later than **31 May 1999**. Closing date for registration to the conference will be **31 July 1999**.

### **For further details, contact us at:**

#### **Mailing Address:**

Nationalism, Identity and Minority Rights (NIMR) Conference,

Sociology Department, University of Bristol, 12 Woodland Road, Bristol BS8 1UQ, UK

**Email:** [nat-conf@bris.ac.uk](mailto:nat-conf@bris.ac.uk), **Fax:** (0117) 9706022, **Website:** <http://www.bris.ac.uk/Dents/Sociology>

## **SEMINARS**

**Centre for South Asian Studies, c/o Department of Sociology, The University of Edinburgh,**

Convenor: Dr Roger Jeffery

**Please note** except for 18 March, the seminars take place in Room G17, Adam Ferguson Building, starting at 5 p.m.

Department of Sociology 18 Buccleuch Place, Edinburgh EH8 9LN, Telephone: (+44) 0131 650 3976, Fax: (+44) 0131 650 3989, Email: [South.Asian@ed.ac.uk](mailto:South.Asian@ed.ac.uk) Web page: <http://www.ed.ac.uk/sociol/sas/>

14 January *(Indian documentary films)*

Marubhumi (52') *Jodhpur's water supply*

Meals Ready (46') *Rice in Tamil Nadu*

Aan Poove (20') *Trans-sexualism in Kerala*

28 January *(Indian documentary films)*

Mr Jinnah (90') *More to his story than we thought*

The Spirit doesn't come here any more (38') *Tibetan faith healer's son doesn't want to heal*

4 February **Apurba Kundu** (Department of Social and Economic Studies, University of Bradford)

*Indian officers and military intervention in India*

18 February **Benjamin Zachariaiah** (University of Cambridge, Department of History)

## **Beyond Economics: Development as Socialism, Science and National Discipline in India, c. 1930-1950**

18 March (5.15, Department of Scottish History Seminar Room, 17 Buccleuch Place)

**Andrew Mackillop** (University of Aberdeen Department of History)

*Contours of Colonisation: Scots and the East India Company, 1695-1800*

**Institute Of Archaeology**

**31-34 Gordon Square, London WC1H 0PY**

Monday 15 February: 4.00 pm, Room 609

**Dr Vivek Nanda**, Institute of Archaeology, University College London

*Chidambaram - The Shrine of the Dancing Shiva - A comparative insight of South Indian Temple Traditions*

**Afghanistan Seminar: Women's Rights in Afghanistan**

Convenor: Dr Sayed Mousavi

Mondays at 5pm, Middle East Centre, St Antony's College, , 68 Woodstock Road, Oxford, OX2 6JF,  
Tel: 01865 284780

**PLEASE NOTE:** If you are coming from a distance, it is wise to check with the Middle East Centre that the lecture will actually take place.

18 January                    **Fatima Gailani**

*Islam and Women's Rights*

1 February                    **Elizabeth Winter** (Afghan Aid, London)

*Women and Aid*

15 February                    **Veronica Doubleday**

*Afghan Women's Rights to creative Expression Through Music and Arts*

1 March                        **Pida Ripley** (Womensaid International, London)

*In the Lion's Jaw: A Human Rights Catastrophe for the Women of Afghanistan*

## **Contemporary South Asia seminar, QEH, University of Oxford**

Convenors: Dr Nandini Goptu, Dr Judith Heyer, Professor Barbara Harriss-White

Thursdays 2 pm, Blackhall Seminar Room, QEH, 21 St Giles, Oxford, 01865-273600

**PLEASE NOTE:** The seminar on 4 February is being co-convened with the Centre for Cross Cultural Research on Women, QEH, and will be held in the Library Wing Seminar Room, QEH.

21 January                   **Yunas Samad** (University of Bradford)

*Nuclear Pakistan and the emergence of a peace movement*

28 January                   **Dinesh Pratap** (D.A.V. College, Dehradun and Commonwealth Visiting Fellow, QEH)

*Sustainable management of common property resources: A case of forests in the Himalayas*

4 February                   **U Vindhya** (Andhra University and Visiting Fellow, QEH)

*Comrades and lovers: Questions of revolution and sexuality in the contemporary radical left movement in Andhra Pradesh*

11 February                   **K Ravi Raman** (Kerala Agricultural University and Visiting Fellow, QEH)

*Caste and Gender: Plantation Work-World in South West Asia, c. 1850-1950.*

18 February                   **M S S Pandian** (Madras Institute of Development Studies and Visiting Fellow, QEH)

*Resisting Modernity: Two stories*

25 February                   **Martin Greeley** (Institute of Development Studies, University of Sussex)

*Villages revisited: Poverty reduction and growth over 20 years*

4 March                       **Bela Bhatia** (Gonville and Caius College, Cambridge)

*The Naxalite movement in central Bihar*

11 March **Gautam Mody** (Vice President, Kamani Employees Union, Mumbai)

*Questions of governance in Indian manufacturing firms*

**The Society for South Asian Studies**

The British Academy, 10 Carlton House Terrace, London, SW1Y 5AH

15 February **Dr Mehrdad Shokoohy** (SOAS)

*The Mosques of Malabar at Cochin and Calicut*

19 April **Dr. Ian Glover** (Institute of Archaeology, UCL)

*The Ethnography of High Tin Bronze Working in Kerala, South India, and its Archaeological Implications*

21 June **Dr. Julia Hegewald** (University College, Oxford)

*Jaina Temple Architecture in North Western India*

**Editorial team:**

**Yunas Samad, Department of Social and Economic Studies, University of Bradford, Bradford, BD7 1DP, Tel 01274 234804, Fax: 01274 235295, E.mail: a.y.samad@bradford.ac.uk.**

Tazeen Murshid, University of North London and SOAS, University of London, Tel 0171-6372388, E-mail: tm14@soas.ac.uk
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**Membership Secretary:**

**Graham Chapman, Department of Geography, Lancaster University, Lancaster LA1 4YB, Tel 015242-593737 E-mail: g.chapman@lancaster.ac.uk**

**Contributions for the next issue have to be received before the end of April for inclusion in the May**

issue.

**BASAS Homepage is: <http://www.brad.ac.uk/acad/ses/basas1.html>**

# **BASAS ANNUAL CONFERENCE 1999**

**7-9 APRIL 1999 THE UNIVERSITY OF DERBY**

## **NORM AND DIVERGENCE**

The aim of this conference is to draw together scholars from a variety of disciplines to discuss and debate in inter-disciplinary manner issues of historical and contemporary relevance related to Norm and Divergence. What do we mean by Norm and how divergence articulates? There are two main areas, which will run in parallel. One on the South Asian Diaspora and the other on the South Asia region. Under these thematic blocks a number of panels on gender, ethnicity, religion, politics, economy are envisaged. There will be a number of plenary session designed to bring together these two perspectives – that is Norms and Divergence

### **KEY-NOTE ADDRESS BY**

**PROFESSOR FRANCIS ROBINSON**

**UNIVERSITY OF LONDON**

### **CALL FOR PANELS AND PAPERS**

**Politics, Economics, Gender**

**Literature, Ethnicity, Religion**

**Media, Arts**

There are a **limited number of bursaries available on a first come first served basis**. The conditions are that the applicant should (i) be a postgraduate student; (ii) be presenting a paper at the conference and (iii) that their paper is accepted by a panel. **The deadline for abstracts is 1<sup>st</sup> February 1999**

For further information contact conference organisers:

Professor Jamal Malik, Department of Religious Studies, University of Derby, Mickleover, Derby DE3 5GX E-mail [J.Malik@derby.ac.uk](mailto:J.Malik@derby.ac.uk)

Ahmed Andrews, Religious Resource and Research Centre, University of Derby, Mickleover, Derby DE3 5GX. E-mail [A.Andrews@derby.ac.uk](mailto:A.Andrews@derby.ac.uk)

## **BASAS ANNUAL CONFERENCE 1999**

**7-9 April 1999, University of Derby, UK.**

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

Contact for further details: **Dr Yunas Samad**, BASAS Secretary, Department of Social and Economic Studies, University of Bradford, West Yorkshire BD7 1DP, UK. Tel: +44-(0)1274-234-804 | Fax: +44(0)1274-235-295 | Email [a.y.samad@bradford.ac.uk](mailto:a.y.samad@bradford.ac.uk)

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Contacts for further details : **Dr Apurba Kundu**, co-editor, *Contemporary South Asia*, Department of Social and Economic Studies, University of Bradford, Bradford BD7 1DP, UK. Tel: +44-(0)1274-235-046 | Fax: +44-(0)1274-235295 | Email: a.kundu@bradford.ac.uk

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