

The study week on the secular communal question, organized at the Indian Institute of Advanced Study, Shimla between 8-14 May 1997, examined a number of theses concerning secularism and communalism. It began with Prof. Mrinal Miri's welcome note in which he suggested that the secular state is the condition of possibility of a sustainable, multi-religious society. Given that religion is a system of absolute truth, making inter-religious debate on these truth claims impossible, it becomes necessary for the State to maintain a distance from all religions. Prof. Miri further said that it was also important for individuals, in situations of sectarian conflict, to be able to return to 'their roots' as human beings and judge things as if 'they were not citizens of any particular community.'

Dr. Rajeev Bhargava, the convenor of the study week, explained in his introductory address that there is a need to re-examine different conceptions of secularism in the Indian context. He distinguished two distinct models of secularism, the Church-State model which is Christian and therefore culture specific and the religious-strife model which has far wider applicability. He pointed out that the second model had deep roots within the Indian context. He emphasized that the separation of religion and state did not imply mutual exclusion in India, but a principled distance of state and religion for the sake of religious liberty (freedom of religious beliefs and practices) and equality of citizenship. He defined principled distance as a general policy of the state which enables it to decide contextually whether or not to intervene in religious matters. In response, Dr. Satish Saberwal pointed out that one of the elements of secularism - the separation between the church and state - was threatened in India because of the repeated use of identity-based mobilization of political support.

A few scholars then took issue with the positions of T. N. Madan, Ashis Nandy and Partha Chatterjee, who have argued, in different ways, against the viability of a secularist strategy in India. Achin Vanaik rejected the claim that secularism as an ideology was

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foreign to India. He argued instead that communalism, a religio-political movement which necessarily posits a hostility to some religious 'other', is only a response to the failed promise of modernization. Vanaik unabashedly called for circumscribing religious values to a limited sphere and for speeding the secularization of civil society in India. Javed Alam also criticized T. N. Madan for problematizing secularism as the basis of religious tolerance in India while at the same time merely assuming that the traditional ways of coexistence were better. Anyhow, since the colonial encounter had altered the internal relations within societies like India in the direction of modernity, it was almost vacuous to offer a traditional solution to this urgent problem of communalism.

The largest bunch of papers dealt with Indian secularism in its sociological and historical aspects. Dr. Imtiaz Ahmad argued that unlike its pre-colonial predecessor, the modern colonial state saw itself as being made up of individual citizens instead of communities. In this context, communalism was the response of communities to retain space where that space was in the process of shrinking. The modern state could therefore only intervene fruitfully against communalism by recognizing community rights. Dr. Sumit Sarkar said that the secularism that developed in India in the 1930s was clearly a response to deepening communal divisions after the post-Khilafat, sharp decline in Muslim participation, and has little to do with anti- or even non-religious attitudes. As an example, Sarkar cited certain positions that leaders of the national movement took in the constituent Assembly: the secularists, pushing minority rights, advocated a more federal polity against those who believed in a stronger Centre as well as opposed the right to religious conversion. Shefali Jha traced in more detail different ideas of secularism in the Constituent Assembly: one conception combined the right to religious

worship and to a uniform civil code with political reservation for the minorities, while the other defined the right to religion broadly as the right to religious practice but refused to grant political safeguards to religious minorities. Dr. Suhas Palsikar described how the Indian state immediately after independence practised the secular principles of the Indian constitution by, for instance, enacting personal-law legislation, laws relating to temple management, social-reform legislation such as anti-untouchability and temple-entry acts and laws dealing with the issue of interreligious relations like regulating conversions. But all of this was done in an *ad hoc* manner: 'The actual practice of the secular principle was *ad hoc* and motivated mainly by exigencies of the situation rather than the drive for social transformation. This characteristic was similar to the practice of other aspects of social transformation.' Dr. Valerian Rodriguez agreed that the so-called secular practices of the State were ambiguous and led to several policy inconsistencies like ambivalence on the Uniform Civil Code, as well as on recognition of such political formations as the Akali Dal. So it was untenable to see the 1950s as having a thick secular orientation which was then given up in the 70s and the 80s. Other explanatory factors such as the economic crisis and the breakdown of political institutions were responsible for the turn of events in the later years.

Some speakers focused on secularism in its cultural aspect, claiming that no matter how secular the Indian state was, an independent effort had to be made to ensure that secularism was believed in by society. Alok Rai asked whether those who question the secularism of the common Indian fail to see its manifestations, or whether there was an urgent need for 'creating cultural trappings for taking secularism to the people'. Vinod Raina discussed an interesting experiment in increasing secular attitudes by

literacy programmes carried out by the All India Peoples Network. This network followed an indirect approach, never mentioning the *mandir-masjid* issue directly; however, it saw its work in education as the only way to counter the more than three-thousand Sararswati Shishya schools of the Sangh Parivar. Dr. Zoya Hasan looked at Indian secularism through the grid of the cultural politics of establishing Urdu as the state language in Uttar Pradesh, pointing out that the Congress vacillated on this from the beginning, falsifying its claim of believing that the secular state should not favour any one community.

Mr. Rustam Bharucha reflected on a number of cultural issues related to secularism, with particular reference to the unnamed fragmentary and unconscious dimensions of everyday human interactions. Ms. Urvashi Butalia, in her presentation on 'Talking to My Own Blood', traced the history of her own family, divided in partition, with one member opting to stay behind and converting to Islam. Through this narrative, she raised questions concerning how identities are formed, borders created and maintained and the meanings that thereby come to be attached to concepts such as 'nation' and 'country'. In her presentation on debates over the Uniform Civil Code, Nivedita Menon argued that feminists hold a range of positions on this issue and no longer demand a common uniform egalitarian code. This, she claimed, suggests that the women's movement has entered a phase of intense questioning of the notions of nation and citizenship.

A note of dissent was sounded during the study week in the presentation by Dr. Peter DeSouza who argued that this excessive foregrounding of communalism prevented us from seeing that there were actually different problems at issue: the inability of the Indian State to provide 'good policing, effective penalties through an efficient law-and-order mechanism, equitable distribution of social resources.....' These issues had to be dealt with along with an advocacy of secularism.

Shefali Jha

Fellows at the Indian Institute of Advanced Study, Shimla, returning after the winter break, were pleasantly surprised to find themselves amidst Gandhian activists who had gathered here to participate in a *Symposium on Organisation Building and Empowerment: Reflections on Some Gandhian Ideas, Practices and Experience*, held from 26 to 28 March 1997.

Spread over six sessions, the seminar opened with the welcome address of Prof. Mrinal Miri, the Director of the Institute. This was followed by an exposition of the theme of the symposium by Samir Banerjee, who set the tenor of the symposium in terms of a two-fold dialogue. They were, first, the identification of social indicators from within the Gandhian paradigm for initiating a shift in the national transformation project, particularly the political practices and the State, and, second, a critical clarification of the influence of politics on access to economic resources and social justice.

Unlike the common feature of mutual distrust which marks many combined gatherings of academics and activists, the tone of the seminar was set amicably by Acharya Ramamurthy's keynote address in the first session entitled 'The Political Domain: Gandhian Perspectives'. He stated clearly that this symposium represented a *meeting of thought and experience*. In fact, his invocation to social scientists was that it was high time for them to draw critical attention to the failure of social movements so that the social activists know not just of their successes but also recognize their failures. He stated on behalf of Gandhian activists that the purpose of their discussions with the social scientists in this seminar was to learn from the latter, who must bear the onus of honestly assessing the achievements and failures of activists in the field.

Organization Building and Empowerment

Addressing the crisis which has beset society today, exemplified in the decay of political ideologies and in the total dominance of violence, Acharya Ramamurthy stressed that the life-blood of the Gandhian tradition is the separation of power (*sakti*) and authority (*satta*). Therefore, the question today is not whether politics should be made 'moral', but to change the 'instrument' of politics itself, i.e., as one based on people's power which is different from state power.

A new civilisation cannot be built by one-sided ideologies. Herein lies the notion of empowerment, a keyword in the context of people's power. Tracing the historical-philosophical roots of this concept, Prof. Miri, who delivered the keynote address on the second day, placed the notion of empowerment in the recent past in the philosophy of Schopenhauer and Nietzsche, and later in Freud's work, and showed how it is premised on the claim that 'power is the basic human motivation' appropriating even knowledge. Therefore, to free ourselves from western bondage, it is all the more necessary to provide a critique of those roots.

The octogenarian Gandhian worker from Rajasthan, Siddhraj Dhadda, who had resigned from his gubernatorial post to devote all his energies to social activities, presented the keynote address in the third session on 'Political Parties and Gandhism'. He said that it is 'duty' and not 'altruism' which gives sustenance to any work involving the people. Since the need of the hour is a complete change, our search for an alternative lies in people's power. For him,

Gandhians will remain social workers because, in the alternative that the Gandhian tradition presents, there is no place for 'party' and, therefore, activists are closer to the people than to a party or political power.

Speaking on the theme 'Matrix of Organisation Building', Chandi Prasad Bhatt narrated his experiences in the Himalayan region. He pointed out that people 'organise' themselves when their 'felt needs' are not attended to by the planners and development strategists. In fact, organisationally induced, people's participation in their own development is not only a political need, but an essential condition for their survival. Thus, when people organise themselves against poachers, contractors or state agencies in the Himalayan region, it indicates not just a claim to power but an imperative for the survival of their life, culture and economy.

Radha Behan, who spoke on popular protest and Gandhism, in her autobiographical sketch, brought out the vividness of the way people organise themselves in a non-violent fashion against the might of the state, individual exploiters, and even socio-economic constraints. The essential character of the entire Chipko movement, as Chandi Prasad Bhatt had also brought out, was its decentralised nature and the fact that there was no centralised leadership once the movement took off. It was based on conviction, transparency and popular decision. What this session clearly indicated was that people's protests constantly face the wrath of organised segments, including the State.

The session also highlighted the role of non-governmental organiza-

tions (NGOs) in addressing 'felt needs' through organisation and people's participation. While Radha Behan and others stressed the need for non-state agencies, the activities of NGOs and their accountability to the people whose interests they claim to represent also came up for scrutiny. The role of multinationals, WHO, and systems of funding to the NGOs were identified as creating impediments in this regard.

The last session, which began on the morning of 28 March, was addressed by Sanjeev Ghotge and Shyam Bahadur Namra. They talked about the societal 'crisis' which mars people's organisation and participation, and stressed the need for alternatives such as those provided by Gandhism. Shyam Bahadur Namra presented his own experiment with organic farming which had resulted, within a few years of his shift from modern farming methods, in more profits as well as retention and enhancement of soil fertility. This was contrasted with the latest move by the western economy to inundate the Indian market with their products in the field of organic farming, as a result of which India has ended up buying even manure from countries like Australia at exorbitant prices, especially when there are resources readily available in the country. Therefore, it was concluded, Gandhian strategies remain a very powerful symbol as well as method for transcending these problems and achieving success in collective endeavours.

Unlike the usual seminars on Gandhi which celebrate or condemn his personality, this was one in which participants, all influenced by Gandhian principles in some form or other, tried to learn from mistakes and to clarify confusions.

Rakesh Batabyal

Language, Identity and Rights

Prof. L. M. Khubchandani, renowned sociolinguist and Director of the Centre for Communications Studies, Pune, was a visiting professor at the Institute in May 1997. He presented a series of three lectures, addressing various issues that a plurilingual context poses for the study of language. The first lecture, *Language Movements and the Plurilingual Milieu of South Asia*, argued that in plurilingual interactions no single language caters to all the needs of the participants. In such milieu, even a 'small' culture or language carries within itself the potential of

contributing to the larger ethos. However, in the contemporary world, the relationship between small and big speech communities is not recognized on the basis of *reciprocity*. The 'big' cultures all round the world, supported by enormous political and economic advantages, tend to pursue one-sided policies which radically go against the basic intentions of *fair* communication. In this process weaker groups and their languages get subjugated and their cultural

identity gets imperilled.

Newly-independent countries in the South Asian region in the post-World War period have been going through the trauma of language transition, giving rise to many regional movements which question State policies concerning the nature of the relation between 'mainstream' and 'minority' cultures and between 'developed' and 'developing' languages. These movements raise important questions about how the concerns of ethnic identity can be

channelled in a positive manner to enrich the nations' heritage.

Khubchandani's second lecture, *Communication Processes and Communication Rights*, argued that a new communication ethos is emerging among modern societies as the consequence of a sudden upsurge in the use of State power and communication technology at national and global levels. The glaring impact of high-power media is felt in many forms, illustrated for instance by the propaganda for socio-political control and by aggressive advertising exploiting consumer vulnerability. Such

The Indian Institute of Advanced Study hosted a national seminar on the great Hindi poet Suryakanta Tripathi 'Nirala' and the Urdu doyen Raghupati Sahay - known to us as Firaq Gorakhpuri - to commemorate the centenary of their birth. The three-day event which began on 16 September 1997 was attended by more than fifty participants - an even mix of writers and scholars. In her introductory remarks, Raji Seth set the agenda of the seminar - the essential similarities in the work of Nirala and Firaq despite their disparate backgrounds. She suggested that the common historical context to which they belonged gets reflected in their respective works, often rendering their concerns and convictions similar. Krishna Sobti, in her inaugural address, applauded the bringing together of these two writers who wrote in different languages but at the core touched on very similar, universal sentiments. She argued that at a time when the question of language has become politicized with communal overtones, it is all the more important to recognize that the language of literature is universal, and that it cannot be bound to particular communities.

There were two themes that recurred in the seminar. The first concerned the relations between the writer's personal and creative identities, often perceived as contradictory facets of his/her subjectivity - whether it is necessary to study the tension between the two while evaluating a writer. The second theme was the role of political ideologies in the shaping of the creativity of a writer.

The papers on the first day

processes can inundate society with a point of view which may turn out to be opposed to progress, freedom and human dignity. Many agencies at the receiving end view such excesses as 'cultural imperialism', a sort of cultural invasion.

Prof. Khubchandani pointed out that international agencies, such as the United Nations, the UNESCO and the European Union, have been engaged in recent years in formulating a consensus over safeguarding the collective and individual dimensions of linguistic rights in a diverse world.

The third lecture, *Speech Community, Diaspora and State:*

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Remembering Firaq and Nirala

seemed to revolve around the first theme. Balraj Komal introduced this element by making anecdotal references to Firaq, whom he knew personally, while discussing Firaq's *Nazms*. This genre, while different from his more famous *Ghazals*, did display essential similarities in his treatment of 'love', women, beauty and childhood, and in his reliance on popular Indian myths and traditions. Bhisham Sahani presented Nirala - the person - to explicate the kind of writing he produced. While Nirala's life was one of great hardship and tragedy, his creative self rose above them. Nirala never stopped openly attacking ideas which came in the way of social good.

Paramanand Shrivastava examined the importance of the context in which Nirala and Firaq wrote. While both were influenced by the National movement and the social reform movements, their writings transcended their immediate concerns, and in that sense can be seen as fitting our present situation as well, or even as being timeless. Harbhajan Singh Deol placed Firaq within the context of the literary debate between romanticism and realism, as well as within the oppressive colonial structure. Nand Kishore Naval located Nirala's poetry in the moment of the freedom struggle, and elucidated the distinctions made by the poet with regard to various kinds of freedom. Nirala placed individual freedom at the apex - the freedom of the mind and soul, which can be seen as lacking even after

social or national freedom has been achieved. M. Shafey Kidwai reflected on Firaq as a critic and argued that his critical thought was too eclectic to be pinned down to any single tradition.

Archana Verma and Katyayini also addressed the relations between Nirala and the freedom struggle. Verma's paper dealt with the influence of Advaita as preached by Ramakrishna Paramahansa on Nirala's writings on the national movement. This is clearly visible in his long poems like *Ram ki Shakti Pooja* and *Kukurmutta*. Dwelling on the need to situate Nirala historically, Katyayini argued against those who label him a reactionary, anti-Dalit and conservative poet, and stressed the contemporary relevance of his writings.

Nirmala Jain's sociological analysis of Nirala's work pointed out that, in an editorial entitled 'Hindu or Hindvi', Nirala had recognized that the term was fraught with social prejudices, political hatred and conservatism. He espoused the use of 'Bharati/Bharatiya' to refer to the rich tradition and culture bequeathed by history to India. Even his belief in the emancipatory potential of the Vedanta system has to be seen as vastly different from present-day right-wing interpretations.

Lal Bahadur Verma and Lalit Joshi brought to the fore the second theme prominently. Arguing for a reinstatement of the importance of ideology, Varma suggested that it was necessary to read Nirala's

literary output as a historical source since it caught the pulse of society and its many aspirations. Joshi in the same vein located Nirala's treatment of the 'woman question' in his poetry and prose. He argued that given the historical limitations of the time, Nirala took a very strong, liberal, sometimes radical, stand against various forms of social oppression of women. Harish Narang pursued this point further by establishing a link between ideological impetus and creative expression, drawing on the pro-Dalit sensitivities in Nirala's prose.

Arun Kamal offered a reading of Nirala, describing the experience as 'fresh' and 'rejuvenating' while Lallan Rai presented the socio-historical dimension in his writings. Puspesh Pant delivered an impromptu summation on the relevance of reading the reformatory political agenda in the work of Nirala which is much more striking than in Firaq's writing.

Ramesh Chandra Dwivedi, commenting on Firaq - the man and the poet - returned to the first theme. His analysis of Firaq's character was based on a reading of passages from *Jugnu*, *Hindola*, *Aadhi Raat* and other poems. Z. R. Siddiqui discussed the abundance of the 'Hindustani' element in the poetry of Firaq. N. S. Tasneem chose a 'multi-dimensional' poem of Firaq, *Aadhi Raat*, to elucidate the technical dexterity and the romantic drift of the poet's mind.

It was a remarkable feature of this seminar was it went beyond reductive modes of analyses and discussion, and raised questions that were as universal as the concerns in the poetry and prose of Nirala and Firaq.

Mahalakshmi. R.

Striking the Balance, highlighted the phenomenon of *variation* as manifested in the verbal repertoires, within a language or across languages. Prof. Khubchandani began by pointing out that a verbal repertoire is characterized by the universal and the unique as two sides of the same coin. The perception of a language system by a *native* speaker, bound by a value frame of the 'indigenous' tradition, is radically different from that by a *non-native* speaker who is primarily guided by the dictates of *relevance*. The metamorphosis in non-native speech creates a distinct profile in an 'alien' soil, which may or may

not be intimately connected to the native model.

Against this backdrop, Khubchandani argued that it was necessary to break the monolithic model of promoting and developing a particular language in its entirety, and to recognize that in a plurilingual milieu different languages can have different functions and domains - including interpersonal, societal, political, academic, and aesthetic.

Arguing that linguistic rights are essentially *cultural*, fulfilling the human urge for gratification through affiliation to a particular heritage, he pointed out that identity

is usually fostered through the diasporic solidarity of the major group in its 'home' region along with the scattered groups across-state or across-nation. Citing the experiences of Punjabi and Bengali diasporas across the South Asian region as well as of 'transplanted' Sindhis in India and abroad with their people in the 'home' region in Pakistan, Khubchandani illustrated the diasporic realities of the subcontinent. He concluded his lectures by addressing some of the issues that State policy faces in the area of languages, given the complexity of the diasporic and plurilingual situation.

An international seminar on 'Dharma: The Categorical Imperative', sponsored by the Indian Council of Philosophical Research, New Delhi, University Grants Commission, New Delhi, Indian Institute of Advanced Study, Shimla, and McGill University, Montreal, Canada, was held at the Indian Institute of Advanced Study, Shimla, from 16 to 22 July 1997, under the directorship of Professor Ashok Vohra and Professor Arvind Sharma. Professor Mrinal Miri, Director, I.I.A.S., was the Chairman of the organizing committee. Over 30 scholars from abroad and 35 scholars from all over India participated in the seminar.

The general purpose of the seminar was to raise the issue of how Indian reality may be understood in terms of Indian rather than borrowed Western concepts alone and to explore the possibility of taking the first step towards developing a new epistemology for studying Indian culture. The papers presented in the seminar focused on the Indian concept of 'dharma' as an exemplar of a counter point to the Western concept of 'religion' to illustrate the conceptual, historical and contemporary problems which arise when the two are conflated. The basic issue before the participants, therefore, was: to what extent does the continued use of the concept of religion - a concept which has been and continues to be used

Dharma: The Categorical Imperative

for dharma - in the Indian context reflect reality and to what extent does it distort or misrepresent it. The seminar was devoted to the intellectual exploration of the existential situation in which neither the word 'religion' nor the word 'dharma' can be discarded in looking at the contemporary Indian reality and yet neither can be used as uncritically as might have been possible if India had not come under Western domination.

In his inaugural address, Professor Arvind Sharma called upon the Indian scholars to examine their understanding of Indology and strive to correct the distortions that might have crept in the reconstruction of Indian history, philosophy and culture due to its long-drawn phase of disturbance and uncertainty.

Most of the participants in their presentations aired their concern about the present neglect of Indian studies in Indian terms and categories. They strongly felt that the subsumption of Indian studies in Western norms and categories may well border on the immoral. Failure to understand Indian reality in specifically Indian terms would have consequences that go beyond academic life. It was felt that the

time is ripe to look at the Indian reality afresh and to develop new indigenous paradigms, consistent with the emerging information and the awakening of a consciousness about unique Indian self-identity and rooted in India's cultural and hermeneutic traditions.

There was a consensus among the participants that from the incontrovertibility of the fact that early indology was a product of Western intellectual initiative, it does not follow that the conclusions arrived by them are not invulnerable. Most of the papers presented in the seminar examined claim of objectivity made by non-Indian perspectives on India and showed that such claims were part of a myth perpetuated either by design or by colonial accident.

Such 'outsider' perspectives had led to the mistaken belief among a generation of intellectuals that Indian concepts and categories of understanding are inconsistent with modern notions such as socialism, liberalism and secularism. Some papers were at pains to show that modern notions of secularism and liberalism could be understood better, and some of their modernistic dilemmas overcome more easily, if looked at from the 'dharmic' point

of view. These papers concluded that the notion of 'dharma', properly re-interpreted, was not only consistent with liberalism but also could settle some post-modernistic debates. Others argued that many of the maladies of contemporary India can be attributed to the confusions resulting from a misunderstanding of Indian traditional concepts as well as from the application of modern Western concepts to Indian reality. The challenge of 'Hindutva' could be defeated only when genuine secularism worked to support a genuine Hinduism - not by retreating from Hinduism but by replacing a corrupt and rotten secularism with genuinely pluralistic Hinduism.

Some papers presented critical views on the persistence of colonial Indology and reductionist psychological interpretations of Indian spirituality. The need for Indian historiography and reassessment of Indian modernity as an alternative to European modernity were strongly advocated. The rest of the papers discussed problems such as: conceptual confusion between dharma and religion; philosophical, cultural and cross-cultural aspects of dharma; the theme of inter-religiosity; and contemporary concerns of eco-feminism, science and religion.

Ashok Vohra

Named after the creator of quantum mechanics and of the uncertainty principle, Werner Heisenberg (1901-1976), the colloquium saw philosophers and physicists engage in a discussion of the quest for unity in physics and philosophy. By a happy coincidence this year happens to be both the 70th anniversary of the uncertainty principle and the 40th anniversary of the V-A theory of weak interactions pioneered by E. C. G. Sudarshan and R. Marshak. The colloquium featured a set of four lectures by E. C. G. Sudarshan in honour of Heisenberg, and several lectures by other distinguished participants in honour of Prof. Sudarshan. Foregrounding the theme of the quest for unity, the aim of the colloquium was to provide an opportunity for critical reflection on a fundamental theme that interweaves physics and philosophy. In this it must be reckoned to have

Heisenberg Colloquium The Quest for Unity Perspectives in Physics and Philosophy

succeeded, with the well-focused contributions of a select group of participants evenly drawn from physics and philosophy.

The opening session of the colloquium on 4 August was chaired by E. C. G. Sudarshan, who observed that Heisenberg was not merely the justly-celebrated author of quantum mechanics and of the uncertainty principle, but the originator of many an idea that has led to key advances in high-energy physics. Introducing the colloquium, convenor Ranjit Nair of the National Institute of Science, Technology and Development Studies, New Delhi suggested that Eric Hobsbawm's choice of phrase, the 'age of uncertainty' to

characterize our century, was felicitous in more than one sense. The uncertainty principle is a distinctively twentieth-century creation. The revolution in physics brought about by quantum mechanics, is more far-reaching than that other revolution in the twentieth century, the theory of relativity. Relativity was the culmination of the 'classical' Kepler-Galileo-Descartes-Newton revolution of the seventeenth century. In the classical picture, the physical world exists as a unity independent of human minds, but wholly accessible to human reason.

Quantum theory, on the other hand, has been taken to challenge

fundamental classical commitments such as realism, causality, locality and even the Cartesian divide between mind and matter. Despite its radically different approach, quantum theory has kept alive the classical dream of a unified physics, as witness the successes in the unification of the fundamental interactions. The V-A theory of weak interactions authored by E. C. G. Sudarshan 40 years ago was a major landmark in the quest for unity in physics. In Indian philosophy, the themes of unity (*ekam sat*) and of metaphysical ignorance (*yadi va na veda*) are as old as the *Rg Veda*. Like thoughtful Indian physicists, Sudarshan sees physics as advancing the millennia-old quest of Indian philosophy. Giving the vote of thanks, Tilmann Waldruff, Director of the Max Mueller Bhavan, New Delhi, drew attention to the importance of Heisenberg as a public figure in Germany and his influential

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Prof. B. N. Patnaik, a very well-known linguist who teaches at the Faculty of Humanities and Social Sciences of the Indian Institute of Technology, Kanpur, was a visiting professor at the Institute from 9 September to 5 October. He gave three lectures on what may be termed "comparative linguistics", a possibly new field of research of particular relevance to the understanding of classical Indian traditions.

Prof. Patnaik, a trained linguist brought up primarily in the tradition of generative grammar pioneered by Noam Chomsky, has recently turned to examining various classical Indian authors; in particular, Panini, Bhartrhari and the Mimamsakas. This series of lectures focuses on a specific aspect of this large project. It would be interesting to know what led a front-line worker of transformational grammars to look at the classical traditions in India. The lectures supply a partial answer to this issue which concerns (possibly even, *engulfs*) many intellectuals in India, including some scientists.

Patnaik began the first lecture with the interesting observation that even though two schools of language differ widely in their conceptual foundations, they may nevertheless share a large spectrum of technical interests. In other words, the technical resources employed by Panini could very well match Chomsky's despite fairly obvious differences in motivations between them. This is because the data of language forces

Classical Indian Theories of Language and Contemporary Syntax Research

certain immediate generalizations and strategies which under-determine the conceptual scheme in which these things are located. For example, it is unlikely that Panini shared Chomsky's interest in biology and genetics but there does not seem to be a direct link between Chomsky's biological interests and the actual data of language so far examined.

The first technical similarity Patnaik wanted the audience to note concerned Chomsky's early point that a descriptively adequate grammar must take the form of a transformational grammar where a transformational grammar is distinguished by a set of transformational rules which map one structure-description (an expression) onto another. Each transformational rule applies certain operations on the elements of the 'input' string: addition, deletion, substitution etc. Having so identified the form of a transformational grammar, Patnaik raised the problem that, since Paninian conception of grammar did not employ, on standard reading, the notion of a sentence at all, it is unclear whether it had a notion of structure and, therefore, of structure-description. Patnaik challenged this standard reading by drawing on examples from Sanskrit which required that

certain noun phrases (NPs) be spelled with a certain word-order although the Karaka-theory (i.e., the generative theory) does not force order. So some operations must have taken place to change an unordered NP into an ordered one

For the second lecture, Patnaik entered the heart of the problem concerning the availability of inflection-systems and the consequent non-availability of word-order. Thus, analysing in detail the classical example *Devadattah odanam pacati*, Patnaik argued that some notion of 'projection' of a verb, i.e., *pac* in this case, is built into the Karaka-theory. The verb is thought of as a predicate-structure whose licensing-conditions require that other elements, i.e., *Devadatta* and *odna*, are located within a certain domain. The Karaka-inflections *ah* and *am* signal the fulfilment of these licensing conditions. In other words, the verb itself may be thought of as an "unsaturated" sentence-structure which is subsequently saturated by the listed arguments. Once the inflections are in place, the word-order is not required since an equivalence class of sentences is already generated. Thus, if one thinks of a grammar, as in Chomsky, as basically stipulating licensing conditions for subsequent

interpretation, Paninian grammar satisfies the demand. Many other examples and structures were subtly discussed to establish the point.

For the third lecture, the central theme was *visibility condition*. In his seminal work, *Knowledge of Language*, Chomsky argued that the licensing conditions for the interpretations of NPs require convergence between two properties of NPs that are independently available. Working through a series of interestingly chosen examples, Patnaik showed that an NP is licensed only when a visibility condition that links thematic and case properties of NPs is satisfied: roughly, an NP can be theta-marked (i.e., shown to have a thematic role) only if it is Case-marked. Then, working through the example *Devadattah odanam pacati* again, Patnaik showed in detail that this is precisely what happens with the application of the Karaka-Vibhakti system, thinking of Karaka as theta-roles and Vibhaktis as Cases. The central difference from Chomsky's visibility condition, however, is that, in the Paninian system, the order of marking is reversed: an NP can have a Vibhakti only if it has a Karaka which ensues from the properties of the verb. We get a very natural explanation of the differences between, say, English and Sanskrit, within the same notion of grammar.

It goes without saying that each lecture generated prolonged (and, sometimes, heated) discussion.

Nirmalangshu Mukherji

role in the development of science in post-war Germany.

In his four lectures, delivered on successive days, E. C. G. Sudarshan, gave a lucid exposition of topics such as chiral kinematics and the A-V interaction, complexification of the vector space in quantum theory, open systems, spin and statistics. He invoked the idea of open systems to answer the puzzle which led Heisenberg to discover the uncertainty principle - how do we get tracks of electrons in cloud chambers, when electrons are supposed to be described by wave functions? The morning session of 5 August, chaired by Partha Ghose (currently visiting IACS, Calcutta), featured R. Rajaraman (Jawaharlal Nehru University) on the challenge to our everyday concepts of elementary, of part and whole, when quantum mechanics is combined with relativity. Ram K. Verma (Physical Research Laboratory,

Ahmedabad) revisited Heisenberg's original paper on matrix mechanics, to introduce the trajectories that Heisenberg had abjured, by employing two time-variables.

The afternoon session of August 5, with Mrinal Miri in the chair, commenced with Sibajiban Bhattacharyya's paper on the Advaita Vedanta concept of unity. Bhattacharyya outlined two kinds of arguments deployed by Advaitins, directed respectively against the concepts of difference and relation, purporting to show that these are self-contradictory. In his paper, K. P. Shankaran (St. Stephen's College, New Delhi) discussed the argumentative strategies adopted by Sankara in his commentary on the *Brahma Sutras*. Priyadarshi Jetli (Mumbai) argued in his paper that Poincare sought the unity of science in fundamental principles rather than

laws.

The morning session of 6 August, chaired by R. Rajaraman, featured, in addition to Sudarshan's talk, a paper by Partha Ghose entitled 'Is quantum mechanics contained in classical mechanics?' in which a general formulation of the de Broglie-Bohm theory and an experimental test for the existence of trajectories were discussed. In the afternoon session chaired by Sibajiban Bhattacharyya, Job Kozhamthadarn (De Nobili College, Pune) outlined the centrality of the quest for unity in the work of Johannes Kepler. In a paper entitled 'The Mind of Physics', Nirmalangshu Mukherji suggested that the appropriate role for physics might be to provide a theory of implementation for the computational system that is the human mind. C. K. Raju (NISTADS, New Delhi), argued in his paper that Tolman's paradox, which is

allegedly involved in experimental attempts to detect tachyons, can be resolved in the same way as the grandfather paradox.

In the morning session of 7 August, Sudarshan's fourth lecture was followed by a paper by Ranjit Nair which urged skepticism concerning recent claims to have solved the problem of measurement in quantum mechanics. The concluding session was devoted to a panel discussion, with the convenor as moderator, of the themes of the colloquium by the sessional chairmen. In this, as in the rest of the proceedings, there were lively contributions from the audience by way of questions and interventions. It was felt, however, that the debate begun here by philosophers and physicists could be usefully enlarged to the humanities and social sciences.

Ranjit Nair

A four-day seminar on 'Black and Dalit Writings: Some Recent Trends' was organized by the Inter-University Centre for Humanities and Social Sciences from 14 to 17 October 1997. Professor H. S. Gill inaugurated the seminar, with an address that focused on the concept of 'dalit discourse'. He pointed out that when blacks and dalits who were 'objects' for centuries, suddenly refuse to be subjected to the other's gaze and begin to constitute their own discourse, this results in a tumultuous upheaval in the order of things. Prof. Gill observed that although dalit discourse has effected a reversal of roles and a transformation of perception, it also involved a historical continuity in the creative process. Dr. Harish Narang and Dr. Chaman Lal, joint convenors of the Seminar introduced the theme, emphasizing the significance of black and dalit discourse in contemporary national and global cultural contexts.

There were eleven academic sessions in the seminar, and two evenings were devoted to the reading of creative work in different languages by the poets and prose writers. Altogether,

Black and Dalit Writings: Some Recent Trends

twenty-five papers were presented in the academic sessions. Dr. Vinoy Kirpal presented a paper on 'Combating the politics of non-Inclusion: A study of Recent Marathi Dalit Poetry'. She distinguished between two kinds of dalit writing - 'voices for' in which the untouchable is represented as subtly militant and 'voices of' in which they appear stridently militant. Dr. S. D. Kapoor's paper focused on Nelson Mandela's autobiography, *Long Walk to Freedom*. Sharan Kumar Limbade, noted Marathi Dalit writer, made a comparison between dalit literature and American Negro literature, and noted the impact of the Black Panther movement on the Dalit Panther movement in Maharashtra. Prof. Bhim S. Dahia spoke on the 'Uses of Literature: Political and Cultural'. Dr. N. Singh presented a critical study of Om Prakash Balmiki's autobiography in Hindi, *Juthani*, in his paper entitled 'The Epic Written on the Back With a Stick'. Dr. Vimal Thorat looked at Marathi dalit autobiographies as

documents of dalit life, while Dr. Ranjit Saha's paper stressed the need for a telescopic study of dalit poetry.

On the second day of the Seminar, Dr. Jaidev presented a study of Mahasweta Devi's novelette, 'Daulti as Not by Law Alone'. Dr. Dharamvir presented a study of the development of dalit thinking. Dr. Vir Bharat Talwar spoke on 'the Concept of Dalit Literature' while Dr. Shyam Asnani presented *Things Fall Apart* by Chinua Achebe as embodying the structure of colonial tragedy. Mohan Das Nemishrai spoke on the Hindi dalit literary scene, and Mala Pandurang on the trajectory of African colonial discourse. Neerja Jayal examined Afro-Canadian and dalit Indian literatures.

On the third day of the seminar, Dr. Mahadeva presented a paper on Kannada dalit writer Devanoor Mahadevan. Dr. Chaman Lal spoke on 'Dalit Literature, Cultural Action for Freedom'. Using Paolo Frere's phrase, he described dalit, black, feminist and other progressive trends in literature as a broad

stream of 'literature of the oppressed.' Dr. Harish Narang made a presentation on Ngugi's novels, while Dr. Roopali Sircar addressed the question of sex, violence and aggression in African Literature. Dr. Chandrani Biswas made a comparative study of the novels of Toni Morrison and Buchi Emecheta, while Dr. Sushila Takbhore examined dalit women's writings.

On the fourth and the last day of the seminar, papers from Dr. Ramnika Gupta and Lal Singh Dil addressed new trends in dalit literature. The last academic session of the seminar comprised Kunwar Prasun's paper on 'Three Books on the Dalit Movement' and Dr. S. Thillainayagam's analysis of Rajan Krishnan's Tamil novel *Setril Manithrakal*.

The last session of the seminar was chaired by the eminent Hindi writer Krishna Sobti who, in her concluding address, underlined the need for writer's sincerity and honesty as well as the need to honour human dignity. Drawing attention to the complexity of the writer's situation, she said that even while relating to different tendencies, a writer must also assert oneself as a writer.

Chaman Lal

Professor Riyaz Punjabi, of the Centre for the Study of Social Systems, Jawaharlal Nehru University, New Delhi, delivered a series of three lectures on 'Human Rights and Politics' at the Institute in June 1997. In his first lecture, Prof. Punjabi drew attention to the fact that there has been an increase in focus on the issue of human rights during the last decade. This increase, which took place in the post-cold-war era, has led to a wider dissemination of human-rights awareness. The Vienna World Conference on Human Rights, attended by 171

Human Rights and Politics

States and 88 Non-Governmental Organizations, was a watershed in the history of human rights. Subsequent to this, several global consultations on population, development and rights of women have been held. These consultations had a strong bearing on human rights. The appointment of a Human Rights Commissioner and the procedure of entertainment of individual complaints by the Human Rights Commission were significant steps in the

direction of strengthening and promoting the human rights. In a parallel development, the Security Council of the United Nations, which had remained dormant during cold war era, started reasserting itself on the lines of the U.N. mandate. Measures taken against Iraq, prosecution of human rights violators in former Yugoslavia and Rwanda, and the restoration of democratic government in Haiti indicate the renewed vigour of the Security Council.

Prof. Punjabi observed that Human rights regimes envisaged equality of human beings, participation by all sections of society in decision-making processes, access of people to resources, and protection of social and cultural rights. In days to come, human rights mechanisms and institutions are likely to monitor the institutions of States and ensure that they adhere to human rights standards. In this sense, the claims of human rights would begin to impinge upon the sovereignty of States.

In his second lecture, Prof. Punjabi argued that despite the

Prof. J. P. S. Uberoi, well-known sociologist from the Delhi School of Economics and Sociology was a visiting professor at the Institute in October 1997. The following paragraphs are from Prof. Uberoi's preface to his series of lectures on 'European Modernity and its Alternatives'.

A few prefatory words of apology and explanation seem to be called for to present these three lectures which will attempt to try and persuade some Indian social science colleagues and others not to continue to concede the monopoly of self-representation so far freely exercised by modern European culture and the European modernity. It is useless to try and explain away that European culture is the only living one that has spread world-wide in modern times. That cause-and-effect attitude, amounting only to wishful thinking, erodes one's own sense of responsibility. It will be ineffective also as a merely ritual exorcism, since it fails to notice the essential dualism of power and culture instituted by the European Enlightenment project, which is, accurately speaking, a project better described as forming a duopoly, whereby European power and culture are indeed truly divided the one against the other, but always united against us.

On the contrary, the attitudes

European Modernity and its Alternatives

of resentment and anger, followed by appeals for justice against European power, appear to be more than compensated by the universal promise of modern learning and material culture, the enlightenment of Europe's arts and sciences, useful and useless, as Raja Ram Mohan Roy saw (1800). We are willing recruits in consequence and not merely mercenaries or forced labour, in the service of the Enlightenment project, in whichever of the three grades of merit: (a) we are its trained missionaries duly supported in India, and with regular metropolitan home leave from time to time, (b) its loyal soldiers fighting against Oriental despotism, feudalism or ancient superstition and obscurantism, or else (c) hired coolie labour in its Indian data collection branch. The method, theory and praxis of Gandhi, or of the alternative Indian modernity and its counter-Enlightenment from Kabir (1440-1518) onward, as I see it, are not at all occupied with the transfer of power (Rajput) or the protection of tradition (Brahmin), but rather with the non-dualist recovery and affirmation of self-rule and self-reform in culture as well as power, believing that their

conjoint basis is civil society, including the universities, and not the modern Indian State, whether under the Mughals or under the British or thereafter. [...]

I owe a sincere apology for attempting to discover or invent, beyond the limits of my specialist competence and evident lack of means, not one but two Europes for study, the official and orthodox modern dualist one and the other Europe, here identified as the heterodox or occulted Hermetic tradition and the radical European underground, of course invisible to the Enlightenment regime, except as reactionary, heretic or treasonable, just like the original Gandhi. My conclusion will be that the duopoly or the dualism of the European modernity, i.e. fact and value, truth and reality, theory and praxis, howsoever efficient it might be in fact or enlightened in intention, is altogether bad for humanity, because a person whose head, heart or hand (let us say) habitually act without first consulting the other two organs, is very likely sooner or later to produce something horrible, either Auschwitz or Hiroshima or both, whether this process appears as expediency (the end

justifies the means) or alternatively as technicism (the means justifies the end).

By way of explanation, then, I have adopted the point of view and corresponding attitudes, in relation to method, theory and data, of the scientific non-specialist and the no-expert who, rejecting the two hypotheses of incoherence of the object and domination of the subject, will try and regard the project of the European modernity, not (a) in the historical terms of a concatenation of circumstances of (b) as a type of society with a complex of distinctive features, a system of causes, factors and effects or of structures, processes and functions of even of ends and means, but as (c) a universe of discourse, the language or the medium, code and message of the modernity project, and attempt (d) to discover and define its conditions of existence, what are called in philosophy its presuppositions and assumptions, or in science its initial situation and boundary conditions, and in politics its limits of the art of the possible, so as to better understand their role, meaning and effect as 'constants'.

My conclusion will be that (e) it is better to regard the European modernity as a method of thought and life, the method of dualism, rather than as a system, a theory or a thing.

claims of human rights to universal standards, it is not possible to apply the same conception of human rights across the globe. The application of human rights measures needs to be sensitive to the variability of history, culture, values and social norms of the societies concerned. The situation of South Asian societies is a case in point. Since these societies and their politics lack uniformity at various levels, the measures to be adopted for ensuring human rights in these areas would have to be conceived with great context-sensitive caution.

Referring to India, Prof. Punjabi suggested that although the democratic order has taken root in this country, the State apparatus and State mechanisms, which are descendants of British colonialism, are not responsive to democratic urges and aspirations. Fulfilling these urges and aspirations depends upon empowering marginalized sections of society and in decentralizing economic and political power.

The experience of repressive military regime in Pakistan for twenty-three years, and prolonged upsurge of separatist movements based on ethno-

cultural identities were referred to by way of stressing the need for human rights consciousness in that country. The demands for Pakhtunistan, Baluchistan, and of Sindhis for the right of self-determination indicate that the division of States on the basis of religion does not solve the problem of self-determination. The ruthless response to the demands of 'Muhajirs' exposed the hollowness of the two nation-theory.

Prof. Punjabi spoke about the infancy of democracy in Bangladesh and the urgent need to restore civil and political rights of its people. He added

that the minority problem is caught up in a deplorable state of uncertainty. In a similar vein, he drew attention to relentless ethnic violence as a serious impediment to the attainment of peace in Sri Lanka. Thus, the South Asian situation is described as a sector too complicated with heterogeneous problems to permit a uniform agenda of human rights.

In his concluding lecture, Prof. Punjabi talked about the need to devise nation-specific agenda for human rights, apprehending that a uniform global agenda would result in a new bi-polarity.

Forthcoming Events at the Indian Institute of Advanced Study

LITERARY AND CULTURAL CRITICISM: MODERN INDIAN PERSPECTIVES

'Criticism' in its broad sense - subsuming the work of scholars and critics on literature and allied arts, and extending to thinking on interpretation, textuality, culture, communications theory, and so on - has been central to intellectual endeavours in India since the beginning of the nineteenth century. However, despite the availability of this rich tradition, contemporary literary criticism in India, arguably, has not made substantive use of it. The seminar aims to redress this to some extent, by bringing together an intellectually stimulating group of writers, literary critics and scholars from a variety of disciplines and positions. The seminar will take place at the Institute from 4 to 6 November 1997. Dr. Makarand Paranjape (Indian Institute of Technology, New Delhi) is the convenor of the seminar.

SCIENCE AND TRADITION: EXPLORATIONS IN THE INDIAN CONTEXT

The Institute and the Inter-University Centre for Humanities and Social Sciences are planning to organize a seminar on this theme in the Indian Institute of Technology, Kanpur in December 1997. This seminar will draw together scholars from various disciplines in the sciences and the humanities to engage in a debate on the foundations of modern science and explore the possibility of a critique of these foundations from a point of view other than that of modern western liberal rationalism. Prof. A. K. Raina and Prof. B. N. Patnaik (Indian Institute of Technology, Kanpur) are the convenors of this seminar.

NORMS, RELIABILITY AND KNOWLEDGE

A national seminar on the above theme has been proposed with a view to bringing together epistemologists, philosophers of science, philosophers of mind and cognitive scientists under a common forum to explore the possibility of different dimensions of cognitive reliabilism outside epistemology. The seminar is scheduled to be held in May 1998, and its convenor is Prof. Mahasweta Chaudhury (Calcutta University).

HUMAN RIGHTS AND HUMAN RIGHTS EDUCATION

The Inter-University Centre for Humanities and Social Sciences is planning to hold a study week on this theme. While attending to theoretical perspectives on human rights, this study week will devote itself primarily to spelling out possible ways of introducing human rights education in our highest educational system, i.e. colleges and universities. The University Grants Commission's Panel on Human Rights Education will be actively associated with this study week.

IMAGES AND SELF-IMAGES: INDIAN WOMEN, HISTORY, MYTH AND FICTION

A national seminar on this theme will be organized by the Institute in 1998 in order to explore the alternative imaging and self-imagining of women within local myths and oral traditions of India, and to relate these to the deconstruction and reconstruction of women's images in the feminist writings of the twentieth century. The convenor of the seminar will be Dr. Vijaya Ramaswamy (University of Delhi).

VISITING PROFESSOR

PROF. Y. B. DAMLE, Professor Emeritus, Poona University will spend three weeks at the Institute in November 1997 as a Visiting Professor. Prof. Damle is a distinguished sociologist known for his contributions to theoretical sociology. His works include *Caste, Religion and Politics in India* (1982) and *Bureaucracy and Agricultural Development* (1972). During his stay in Shimla, Prof. Damle will deliver a series of three lectures on ALTERNATIVE PATHS - MODALITIES OF DEVELOPMENT.

THE PROBLEMS OF PLURALISM

The Problematic of Pluralism, in its several dimensions, is emerging as the focal point in many important theoretical debates in philosophy and social theory today. The Institute is planning a seminar on diverse aspects of pluralism - its nature, limits, presuppositions and consequences, as well as the proper response to it at the levels of philosophy, social theory and political action. The seminar will specifically address a number of contexts of the pluralist debate, including the hermeneutic, epistemological, religious, socio-cultural and feminist perspectives. Dr. Peter DeSouza (University of Goa) is the convenor of the seminar. The seminar will take place in June 1998.

Seminars at the IIAS by Fellows and Visiting Scholars

April-October 1997

Nigel J. R. Allen	Comparative Himalayan Research
R. Laurence	Religious Pluralism and the American Experience
Arun Bali	Gerontology Studies in India - A Status Profile
Atul Sharma	Emerging Issues in Fiscal Federalism in India
R. Rajaraman	The Role of Symmetry in Science and Art
Ajit Bhattacharjya	Prelude to Partition
Sushil Chaudhury	The Imperatives of the Empire: British Conquest of Bengal, 1757
Lt. Gen. D.D. Saklani	Jammu and Kashmir: An Overview
Barun De	Central Asian and Afghan Politics and Economy
Rakesh Batabyal	Noakhali Riots - 1946
K. S. Dhillon	Sandhu's Final Statement - The Perils of Expediency
Prem Shankar Jha	The Asian Century : The Effect of the Transfer of Hong Kong
Som P. Ranchan	Auro Therapy: An Overview
Suresh Sharma	Gandhi and the Modern Universal
Abhijit Choudhury	The 'Savage' Frontier: Reconsidering Colonial Discourses on North-East India (1780-1870)
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- The prescribed application form may be obtained from the Deputy Secretary (Administration) of the Institute by sending a self-addressed envelope (25cm x 10cm) or personally from the Institute by November 30, 1997. The application form duly completed, should reach the Institute latest by December 15, 1997. In the case of candidates living abroad, applications will be accepted upto December 31, 1997. Those in service should apply through proper channel.

**Journal of the Inter-University Centre
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SOCIAL SCIENCES**

General Editor: Mrinal Miri

Editor: Chetan Singh

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Rakesh Batabyal	Communalism, the Naokhali riot and Gandhi
Madhavan Palat	Minorities in the Soviet Union
Ramesh Kumar Sharma	Some Aspects of St. Thomas' Conception of the Mind-Body Relations

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OBITUARY

Madan Lal (1947-1997)

The Officers, Fellows, Associates and Staff members of the IIAS condole the sad and untimely demise of Shri Madan Lal, an employee of the Institute. Shri Madan Lal died on 26 January, 1997. Members of the Institute remembered with gratitude his dedicated service at a condolence meeting held on the day.

DECLARATION

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I, N.K. Maini, son of Hem Raj Maini, declare that I am the printer and publisher of newspaper entitled Summerhill-IIAS Review and that the particulars given above are true to the best of my knowledge and belief.

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by Bhisham Sahni

Translated by Jaidev

Basanti encompasses the blighted springs of a low-caste teenaged girl brought up in one of Delhi's numerous ever-insecure bastis. After going through a series of traumatic experiences of a vicissitudinous life, she finally comes to a life that resolves the oddities in a moving and dignified manner, and then turns into a mature being unlikely to be deluded by myths about class, caste, love marriage, and the welfare state.

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Rs. 180

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This volume brings together a collection of essays by literary critics, historians and sociologists presented at a seminar on the life and works of Saadat Hasan Manto held at the Institute in 1996. It offers the first major critical appraisal of the complex moral impulses and formal elements which characterize the works of one of the greatest writers of the Indian subcontinent. Many of the essays included here also pay thoughtful attention to Manto's attempts to make sense of the partition of India and its accompanying horror.

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by Chetan Singh

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ISBN 0 19 5642767 Indian Institute of Advanced Study, Shimla and Oxford University Press, Delhi. xxvii + 250 pp.

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