

As part of its mammoth project on Gandhi, designed to be carried out by a team of specialist Gandhi scholars functioning within an integrated inter-disciplinary framework, the IAS organized a three-day seminar in New Delhi from 21-23 March 1996, focusing on the interpreters of Gandhi for a meaningful discussion of Gandhi's rich and complex personality and praxis. The moving spirits behind its structuring and operational agenda were Prof. T.N. Madan and Dr. Ramachandra Guha. Instead of presenting a chronological account of the seminar, this summary report will focus on themes and issues, using individual papers as a framework of reference.

The seminar was inaugurated by Dr. Guha in a brief oral presentation, and the key-note paper was from Prof. Sibnarayan Ray, entitled, 'Gandhi, His Critics, and Contemporary India: Prelude to a Re-appraisal'. The paper raised crucial issues regarding the Gandhian legacy in contemporary India. While being unhesitatingly critical of Gandhiji from a modernist perspective as a religious revivalist and from a Dalit perspective as an uncritical adherent of traditional Hinduism, Ray also drew attention to the positive aspects of Gandhiji's historical role in the shaping of modern India. After inviting us to face up to the fact that post-Gandhian India has moved away from Gandhian ideas and ideals, Ray tried to salvage a limited relevance for Gandhism in modern India. This relevance was largely explicated in terms of the Gandhian demands for moral commitment, decentralization of power, ecological harmony, and

Gandhian Perspectives

humanism of a special kind. Prof. T.K.N. Unnithan's paper addressed the thorny issue of defining and identifying different types of Gandhians, his taxonomy dividing them into three groups - Gandhian fundamentalists, Gandhian hypocrites and opportunists, and genuine Gandhians.

In a stimulating paper, A. Raguramraju attempted to identify Gandhi with what he termed the Mahatma Paradigm, contrasting this with the Swami paradigm, whose chief exemplar was Swami Vivekananda. In terms of contemporary currents in Indian life, the Swamy paradigm functioned as a pro-state and pro-nation force while the Mahatma paradigm upheld the non-state social realities of Indian society. Dharm Raj Yadav examined the role of Jayaprakash Narayan as a socio-political expositor of Gandhi. He gave a systematic account of J.P.'s version of Gandhism, not as an ideology but as a 'way of life' and as a 'good attitude of mind.' He defined J.P.'s project as a synthesis of socialism and satyagraha. R.K. Gupta's paper tried to discuss the broad philosophical issue of how to determine the morality of means, and identified Gandhian discourse on ends and means as part of this effort. He contrasted the utilitarian way of determining the morality of means with the Gandhian way. Utilitarians make the morality of means depend on their effectiveness as producers of moral ends whereas, for Gandhiji, means must be inherently moral.

In his sweeping paper on Gandhi's understanding of human life, Kalicharan Rauta argued that

Gandhiji rejected a technological society on the ground that it was based on a denial of man's eternal spirituality, spirituality here defined in ethical terms as a framework for good life on earth. He concluded that Gandhi, like Buddha, Socrates, Christ, Mohammed and Mill, showed how we can lead a simple, moral life. Sucheta Mahajan used the historical event of Gandhiji's assassination in 1948 as a fable with complex moral implications. She saw a basic continuity between 'the concluding episodes of the saga of independence and partition' and our subsequent, post-independence history. In an interesting interpretative move, she linked the assassination to the contemporary struggle between the advocates of a Hindu polity and *rashtra* on the one side, and the votaries of a secular polity on the other. The former, in her view, continue the ideology that inspired the assassination. Makarand Paranjape's lively paper tried to situate the Gandhian project as a realistic project given his realistic appraisal that modernity is doomed to defeat in the Indian context. If this is so, then we need people who can implement the Gandhian project, and he defined them as 'neo-Gandhians.' To be a neo-Gandhian, one need not be bound by literal Gandhism. Rather one should internalize the Gandhian values, make them a structural component of oneself.

Sudhir Kumar's paper tried to offer a provisionally constructed notion of Gandhian aesthetics, and then tried tortuously to apply it to a specific modern Indian text in English - M.G. Gandhi's *The*

Imperilled Earth. Prem Singh's paper showed how Lohia not only interprets Gandhi but uses this understanding to apply Gandhism to promote his own revolutionary goals. Lohia drew on Gandhian resources to generate an Indian project of socialism. Vir Bharat Talwar's Hindi presentation offered a critique of Gandhian theory and praxis from a Dalit perspective, by confronting them with Ambedkar's project, taking as his point of departure D.R. Nagaraj's recent text on that theme, *The Flaming Feet*. Shekhar Pathak's Hindi presentation focused on the life and work of Sarla Behn as the representative of a lesser-known Gandhian stream.

In his oral presentation, Ramachandra Guha explored possibilities of understanding and interpreting Gandhi by examining the complicated interpersonal and ideological relationship between Gandhiji and the British anthropologist Verrier Elwin, who had chosen to go native. This exercise brought out some of the limitations of a Gandhian perspective, especially on the question of sex. Prakash Sarangi and V. Bharathi in their joint paper, submitted but not presented, examined addresses to the nation made by Indian Prime Ministers, from Nehru to Narasimha Rao. They concluded that these public texts produced in the context of political power-holding, make use of Gandhism in its role as a symbol while rejecting it as theory and ideology. In his concluding remarks, T.N. Madan pointed out that Gandhism cannot be written off, and its continuing relevance to India and the world was abundantly demonstrated in the course of the seminar.

K. RAGHAVENDRA RAO

Prof. Mohit Bhattacharya, Vice-Chancellor, University of Burdwan, was a visiting professor at IAS in April 1996. During his stay at the Institute, he gave three lectures on the theory of urbanization. Prof. Bhattacharya began by explicating the notion of urbanization as it has been developed in contemporary social theory and by drawing attention to the substantial corpus of studies on the formation, functions, spatial characteristics and socio-economic processes in

Theorizing the Urban

and around cities and towns.

Broadly speaking, theorizing the urban has taken a few identifiable forms: (i) the ecological (urbanistic) school, (ii) structural Marxists with the capitalist-city thesis, (iii) statist theorists who stress the autonomous role of state managers, (iv) dependency theorists with their focus on the exploitative relation between the metropolis and the periphery, and

(v) world-system theorists who draw attention to the dominating influence of world capitalism on the formation and functioning of cities.

Prof. Bhattacharya also addressed the difficult task of relating these theories to the phenomenon of urbanization in the third world. It can be argued that the Third World, being a creation of the First World, should

be discussed in terms of dependency/world-system categories. However, Prof. Bhattacharya suggested that this would be simplistic, and argued that urbanization in the Third World is a far more complex phenomenon on account of its historical roots in the pre-colonial period and due to the complex interactive processes involved in the determination of urban forms and processes under colonialism.

A seminar on the life and works of Saadat Hasan Manto was held at the Indian Institute of Advanced Study on 21-23 May 1996. While it has generally been acknowledged that Manto was one of the finest writers of the Indian subcontinent, surprisingly, neither his life nor the vast range of his writings have received the scrupulous critical attention they deserve. No one has, thus far, written a comprehensive biography of Manto which carefully and discriminatingly locates him in a historical period when one's confidence in a trustworthy society of common decencies was shaken, and at the same time, attentively considers his readings and sources, his friendships and betrayals, his religious and political presuppositions or his restless shifts from Delhi to Bombay and finally to Lahore. Further, his writings have still not been edited with the kind of scrupulousness they deserve.

The intention of the seminar, therefore, was to invite scholars to write serious comparative studies that would place Manto within the literary and political currents of his time, paying close attention to the complex ethical impulses that governed his works as well as to the unique texture of his tales, essays and plays. The seminar was memorable in that it attracted critics from Urdu, Hindi, Punjabi and English literatures along with scholars of history, social science and philosophy. During the six sessions held over three days, twenty-two papers were presented - twelve in English, six in Urdu and four in Hindi. Useful discussions on the papers were conducted, without any apology or anxiety, in each of the three languages.

Prof. Mrinal Miri, Director of the IAS, welcomed the participants to this first serious seminar on Manto's work held in either India or Pakistan. In his introductory address, Alok Bhalla, the organizer of the seminar and currently a Fellow at the Institute, invited the participants to consider, in detail and without prejudice, a series of intriguing problems about Manto's life and works - was Manto, for instance, not a moralist at heart? Was he not painful, precisely because he did not suggest a religious, political or ethical solution to misery? Why did a man like him, who had spent all his life condemning ideas that did not emerge from the sensuousness

The Life and Works of Saadat Hasan Manto

of lived actuality as a swindle, persuade himself to migrate to Lahore after 1947?

Responding to the main outlines of the seminar proposal, Gopi Chand Narang (Delhi University), in the opening paper, suggested that it was possible to discover, beneath Manto's sardonic view of life, a sense of profound compassion which at times seemed almost Buddhist in its nuances. During the discussion on the paper, O.P. Grewal, (Kurukshetra University), wondered if there weren't some fundamental differences between Buddhist ethics and the social rage that characterized Manto's works. Defending G.C. Narang's thesis, Varis Alvi (University of Allahabad) and Joginder Paul (a well-known Urdu writer), said that Manto's attempts to be a witness to his times may seem cynical to some, but were in fact full of pity and kindness. The second paper, by Harish Narang, was on Manto's ideology, aesthetics and craft. Analysing stories like 'Boo', 'Khol do', 'Toba Tek Singh' and 'Kali Shalwar,' he said that Manto's works should be read as critiques of a particular period in our history. Mohammad Umar Memon (Wisconsin University) read a well argued and analytic paper on Manto's play 'Is Manjhar Mein' ('In this Maelstrom').

In the afternoon session, Abul Kalam Qasmi (Aligarh University) read a paper on the art of Manto's short stories, enumerating their special qualities by analysing a series of his texts. Later, Sukrita Paul Kumar (Delhi University), in her paper, said that Manto's women characters were not merely the wretched and outcast creatures of a patriarchal society. Manto's greatness lay in his ability to empathize with them and to present them as living beings who had the capacity to respond in a variety of complex ways to the demands of the world around them. Narendra Mohan (Delhi University) read an analysis of Manto's partition stories, arguing that the partition continued to torment Manto till the last days of his life. Chaman Lal (Patiala University) also read a paper on Manto and the partition.

During the opening session of the second day, Alok Bhalla

presented the first detailed paper on a single story by Manto. Making a complex analysis of '1919 Ki Ek Baat', he contended that the main concern of the story was not with the massacre at Jallianwalla Bagh, but with the holocaust after the partition. Bhasham Sahni, in his brief paper, argued that Manto's characters couldn't negotiate the gulf separating the world of reality and the world of make-believe. That was the special quality of his stories - but that was also, at times, their limitation. Devinder Issar (the Urdu writer and critic) said that Manto's characters lived precarious lives, which made them seem hard, callous and insensitive, although the stories dealt with them sympathetically and presented them as people who deserved our continuous pity. Keki Daruwalla (English poet) presented a paper which was critical of Manto's craft. Relying, as he admitted, entirely on the English translations of Manto's stories, he tried to show that they were often shoddy in their construction and sentimental in their tone.

Later in the day, Varis Alvi read a long and detailed paper analysing 'Babu Gopinath.' Refusing to make a distinction between Manto's biographical and fictional worlds, he insistently suggested that Manto himself was a part of the story and that Babu Gopinath was in some ways his alter ego. Mrs. Taranum Riaz (an Urdu short-story writer) read a paper on the social and psychological works of Manto and drew attention to his concern with the politics of Kashmir. Manto's craft was also the subject of Prof. N.S. Tasneem's (Ludhiana) paper, which argued that Manto was a writer of a new kind of story in India.

On the third day, Bhupinder Parihar's paper pointed out Manto's limitations as a writer and critic. Later, Abdul Bismillah (Jamia-Millia Islamia) read a witty paper on a letter by 'Pandit' Manto to Pandit Nehru. Ironic in tone, this letter is a dialogue between 'two Kashmiris' about the fate of Kashmir after the partition. It is also a plea for sympathy. Later, Shashi Joshi (Nehru Memorial Museum and Library, New Delhi) compared Manto's literary vision with that of other writers on the partition.

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Tejwant S. Gill (Guru Nanak Dev University) offered a comparative analysis of the partition stories in Punjabi and Manto's stories. He also thought that Manto's work could be placed in the tradition of the great prophet-poets of Punjab. Asaduddin (Jamia-Millia Islamia) read a paper which critically examined the existing translations of Manto's stories into English. Shamim Hanfi (Jamia-Millia Islamia) suggested that Manto could well be read as a visionary, whose insights into the social evils of his time were profound. In his paper, Ateequlla (Delhi University) suggested that more attention should be paid to the variety of characters, locations and circumstances of his stories. Ravi Kant (Delhi University) compared Manto's work on the partition to 'Aadha Gaon', 'Aag ka Dariya', 'Jhoota Such', etc., while Prem Singh (Delhi University) analysed Manto's stories about prostitutes. Prem Singh said that what made Manto difficult to accept was that, unlike those who sought to blame colonialism for all our evils, Manto insisted on showing that the responsibility for the brutal treatment of women was entirely ours.

In his concluding remarks, Gopi Chand Narang said that, given the present politics of the subcontinent, a seminar on Manto seemed inconceivable. Praising the Institute's efforts, he hoped that future scholars would build upon the diverse range of insights regarding Manto which had been offered during the seminar. During the seminar, there were late evening sessions with the different novelists and poets who were present. Keki Daruwalla and Som P. Ranjan read their poems in English on the first evening of the seminar. The following evening, Bhasham Sahni, Joginder Paul, Taranum Riaz and M.G. Vassanji read their stories.

A three-day National Seminar on 'Shakespeare in India', sponsored by the Indian Institute of Advanced Study, was held at Dhvanyaloka in Mysore from 29 to 31 March 1996. Organized by Prof. D.A. Shankar, the seminar focused its attention on the Shakespeare of Indian languages, on the 'home' these languages had given him. The seminar attempted to explore the subtle ways in which Shakespeare, the most prized possession of the Empire, had been appropriated/expropriated by various writers and cultures in India, and how he - Shakespeare - in turn had influenced and shaped their creative impulses.

Inaugurating the seminar, Prof. C.D. Narasimhaiah, the doyen of English studies in India, described Shakespeare as the *hiranyagarbha*, that primordial creative energy which precedes even creation and subsequently becomes the cause of all creation. Prof. Narasimhaiah drew attention to the live presence of Shakespeare in works like Raja Rao's *Cat and Shakespeare*. Delivering the key-note address, Prof. D.A. Shankar suggested that translation

Shakespeare in India

was primarily an attempt on the part of one culture to come to terms with another, and that it defined the form in which an alien culture could enter the indigenous. Through an original and insightful analysis of Srikantesha Gowda's adaptation of *Macbeth*, *Prataparudra Deva*, he showed how the changes - textural as well as structural - had strengthened the indigenous tradition by putting it in live touch with new modes of feeling and thought. Participants in the seminar included critics of international repute such as S. Viswanathan, S. Nagarajan, Krishna Rayan, K. Krishna Murthy, Bhaben Barua, Harish Trivedi, S. Ramaswamy, Annaiah Gowda, Chellapan and others. As many as eight languages - Kannada, Tamil, Telugu, Oriya, Hindi, Malayalam, Sanskrit and Gujarati - were represented by bilingual writers and scholars who analysed the ways in which Shakespeare had been received into their languages.

Particularly interesting were papers by Harish Trivedi and Bhaben Barua. Trivedi chose a single text, *Romeo and Juliet*, and a single word from the play - 'love' - to present the socio-cultural implications of translation. Referring to a wide variety of texts ranging from Shakespeare and the renaissance to Kalidasa and Tagore, Bhaben Barua argued that Shakespeare had entered Indian consciousness through the narrative and not the dramatic mode. And, with Shakespeare, he said, came a different ideal of the heroic and of the Romance.

S. Ramaswamy's paper on the Sanskrit adaptation of *Hamlet* demonstrated how the translator reshaped the original material - here *Hamlet* was not merely a person with a philosophic bent of mind, but a *tattvanveshi*, a prince among philosophers. Sachidananda Mohanty described the ways in which Oriya writers and translators had creatively responded to the new

challenge of Shakespeare's idiom and thought, while Jaysree Ramakrishnan focused on the Malayalam adaptations of Shakespeare, and Chellappan's paper shed light on the Tamil Shakespeare. M.S. Pati's comparative inquiry contrasted attitudes and values in Shakespeare and Kalidasa. Sudhakar Marathe and A.G. Khan approached Shakespeare through theatre. Krishna Rayan and K. Krishna Murthy discussed the ways in which the *rasa-dhvani* theory could be used in an essentially Indian interpretation of Shakespeare. Ragini Ramachandra analysed *Macbeth* from an Indian point of view.

The pioneering value of the Seminar resided in the fact that it projected an indubitably Indian image of Shakespeare - a Shakespeare who had become a creative part of India's age-old literary history. He had been transformed, true; but he too had transformed Indian writing.

The Indian Institute of Advanced Study, as part of the seminar, sponsored the production of *Vigada Vikramaraya* directed by Sinduvally Ananthamurthy.

Under the auspices of the Inter-University Centre for Humanities and Social Sciences, a study week on Contemporary China was organized at the Institute from 16 to 19 April 1996. Attended by several major scholars in Chinese studies, the study week addressed a number of significant issues that mark the changing profile of China, ranging from economic reforms and political ideology to ethnic nationalism and defence doctrine. Prof. K.R. Sharma, from the Department of Chinese and Japanese Studies, Delhi University, was the convenor of the study week.

The study week began with Prof. Mrinal Miri, Director, Indian Institute of Advanced Study welcoming the participants, followed by the key-note address by Prof. K.R. Sharma. In his address, Prof. Sharma suggested that the central problem faced by Chinese studies was that of working out a meaningful and academically convincing frame of reference to understand the changing realities of China. Prof. Sharma described the limits of analyses of China based on models that take as their point of departure Marxism-Leninism-

Understanding China Today

Maoism, nationalism, power theory, and the status of China as a developing country. 'The age of grand models and theories is over', he concluded, 'there has not been and there cannot be "the" model, or even "a" model; at best one can have medium-range arguments.' Prof. P.L. Mehra's paper addressed the controversy surrounding the selection of the new Panchan Lama, and drew its implications for an understanding of current Chinese policies. Prof. J.K. Ray, in his reassessment of China, focused on the tensions between theoretical ideals and practical policy-making in contemporary China, and drew attention to the implications of recent economic reforms for the power of the bureaucracy and the party, for labour law, and for potential social and political unrest. Mr. Janardhan Sahu and Prof. V.C. Bhutani dealt with issues of political ideology, the former exploring the notion of 'socialism with Chinese characteristics' and the latter the increasing dominance of national interests over

political ideology in the policies of the communist party, especially in the post-Mao period.

The problems raised by ethnic nationalism in China were the theme of a paper by Dr. O.N. Mehrotra. After recalling details of ethnic composition in Chinese society and provisions in the Chinese constitution regarding minority nationalities, the paper discussed ethnic problems in Xinjiang, Tibet and Inner Mongolia. Maj. Gen. Dipankar Banerjee provided an analysis of China's defence policies in the Deng era, and argued that the Taiwan Straits crisis in March 1996 revealed the contradictions between the doctrine of People's War under Modern Conditions and the reality of China's current security concerns. Dr. K.N. Ramachandran presented a paper on 'China Towards The Twenty-First Century'. Mr. L.L. Mehrotra, former Indian diplomat to China, presented a review of issues that merit active consideration in a study of contemporary China.

The third day of the study week

saw papers by Mr. Swaminathan S.A. Aiyar, Dr. Srikant Kondapalli and Mr. Ravindra Sharma. While Mr. Aiyar analysed China's economic scenario, Dr. Kondapalli's paper dealt with modernization in the People's Liberation Army. Providing a brief survey of Chinese modernization in the last 150 years, Mr. Sharma argued that the country's backwardness was a constant source of concern for Chinese leadership since the opium war. Discussing the political history of modernization, the paper sought to show how Marxism replaced the idea of western democracy in the May Fourth Era, and how modernization supplanted radical Maoism in the post-Mao era.

The study week concluded on 19 April, with concluding comments from Dr. K.P.S. Namboodiri from the Cabinet Secretariat, Dr. T.C.A. Rangachari from the Ministry of External Affairs, Dr. K.R. Sharma and Prof. Mrinal Miri. Suggesting that the papers and the discussion in the study week provided a profile of scholarship in the area, the speakers drew attention to the need for an enhanced understanding of contemporary China for a variety of aims including policy-making.

Prof. Suresh Chandra, Former Senior Fellow of the Indian Council of Philosophical Research (ICPR), delivered the ICPR National Lectures at the IAS in April 1996. The lectures had as their theme, 'the historiography of civilizations'. The lectures sought to draw attention to a number of misconceptions prevalent in historical scholarship on ancient and modern India, especially in the work of western scholars. Their claims regarding the birth of the first 'historical man' in Europe, the earliest civilization on the globe being the Sumerian civilization, the origin of Indo-European languages in eastern Europe, and the original homeland of the Aryans being located somewhere in Europe - all these can be seen, according to Prof. Chandra, as instances of a Eurocentric historiography. Prof. Chandra's lectures made an attempt to rectify some of these misconceptions, especially in the 'scissors-and-paste historiography' of Arnold Toynbee,

Historiography of Civilizations

regarding India's cultural heritage and struggle for freedom.

Prof. Chandra tried to establish the anteriority of the Indus civilization to the Sumerian and Egyptian civilizations on the grounds that the Indus script has not yet been successfully deciphered and that, geographically, the Indus civilization was vaster than the Sumerian and the Egyptian civilizations. The Harappans were driven away from the Indus valley by the Aryans whose original homeland was, according to Prof. Chandra, nowhere other than Punjab. Prof. Chandra argued that the exodus of the Harappans to Mesopotamia or even their movement for business purposes to the new world exploded the myth that the original homeland of the Aryans and of the Sanskrit language was in Europe. According to him, there is no

reason to believe that the Harappans, Aryans and Dravidians belonged to three different races, and that racial wars took place in ancient India.

Prof. Chandra further maintained that India was the first country of the world to give up nomadism and to evolve settled civilizations. The Indus civilization provided the necessary stimulus for the establishment of the Aryan and Dravidian civilizations in its neighbourhood. The Indus Aryans of Punjab were responsible for the birth of Sanskrit and its spread to other countries. Hittite documents were the documents of Sanskrit-speaking Aryans and the language of these documents, Prof. Chandra suggested, was Sanskrit expressed in cuneiform script.

Coming to Gandhi and India's freedom struggle, Prof. Chandra argued that Gandhi's strategies

for a free India were quite different from his strategies for an enslaved India. Although he advocated peaceful co-existence between peasants and landlords in pre-independent India, he did not hesitate in recommending 'peasant violence' in free India. Regarding the importance of the American war of independence for India's freedom movement highlighted by Toynbee, Prof. Chandra argued that although the American freedom struggle was temporally prior to all other modern struggles for liberty, it was not at all causally responsible for India's struggle for freedom. The peaceful, unarmed and non-violent civil resistance did not look to that experience for inspiration. Prof. Chandra also criticized the characterization of Gandhi by subaltern historians as an elite leader who suppressed the wave of popular resistance from peasants, industrial workers and tribals against the British.

SUBRATA KUMAR ACHARYA

Dr. Makarand Paranjape from the Department of Humanities and Social Sciences, Indian Institute of Technology, New Delhi delivered a series of three lectures at IAS in July, outlining an approach towards formulating a poetics of the Indian English novel. The lectures put forward a series of conceptual tercets which, together, Dr. Paranjape argued, would provide a framework for understanding and evaluating works of Indian English fiction.

In his first lecture, Dr. Paranjape tried to locate the novel in the context of Indian 'narrative and civilizational traditions'. Stressing the relations between narratives and conceptions of moral life in the Indian tradition, he argued for the centrality of the *purusharthas* in formulating a poetics for Indian narratives. Here, Dr. Paranjape suggested

Towards a Poetics of Indian English Novel

that *moksha* occupied a special position among the *purusharthas*, and that a consideration of the other three *purusharthas* revealed the centrality of *dharma*. The 'dharmic approach' was seen as having continuing relevance in the modern age as well, providing a ground for understanding the relations between works of art to morality.

Dr. Paranjape's second lecture elaborated further tercets in outlining a cultural critique of the Indian English novel. Relying on an understanding of the politics of culture in the Indian context in terms of *deshi*, *marga*, and *videshi*, as well as through their analogues such as 'subaltern', 'sub-imperial' and

'imperial', he argued that Indian English literature was best understood as a site of sub-imperial cultural production. Having provided a general critique of the cultural politics of the Indian English novel, Dr. Paranjape moved on to consider a set of three aesthetic categories. Adapting Bhalchandra Nemade's categories - *kriti*, *pratikriti* and *riti* - Dr. Paranjape suggested that a distinction between realistic, fantastic and formalistic notions of the novel would be important for assessing Indian English fiction.

The third lecture shifted ground once again, to provide a historical survey of Indian English fiction from its colonial

beginnings in mid-nineteenth century through the 'nationalist era' and the 'modernist interlude' to contemporary, post-modern novels. After recalling the major types of Indian English novel, Dr. Paranjape presented a series of brief assessments of the contributions of major Indian English novelists from Mulk Raj Anand, Raja Rao and R.K. Narayan to Salman Rushdie, Amitav Ghosh and Vikram Seth, and suggested that Raja Rao could be considered the greatest novelist in Indian English fiction.

The lectures generated considerable discussion, with responses focusing on the nature of tradition, the relations between the sets of categories outlined in the lectures, the notion of realism, the purpose of a poetics, and the relations between aesthetic forms and categories of moral life.

Forthcoming Events at the Indian Institute of Advanced Study

NATIONAL SEMINAR ON FIFTY YEARS OF INDEPENDENCE

To mark the fiftieth year of India's independence from British colonial rule, the Institute is organizing a national seminar that will focus on three aspects of freedom: freedom as concept, reality and value. What did freedom mean to those who were in the forefront of India's struggle for freedom? How has free India translated their ideas into practice? And what ought freedom to mean to us as a nation, as individuals, as communities, as we rapidly approach the next century? These are some of the questions that the seminar will be centrally concerned with.

The seminar will be held in the Indian Institute of Advanced Study, Shimla from 24 to 26 September 1996.

RESEARCH SEMINAR AND STUDY WEEK ON SOCIO-LINGUISTICS IN INDIA: RETROSPECT AND PROSPECT

Although the last two decades have seen considerable scholarly activity in the field of socio-linguistics in India, several crucial issues have not received adequate attention, and an unquestioning use of western concepts, models and frameworks has obstructed the emergence of a clear and complete picture of the Indian socio-linguistic scenario. The seminar would seek to contribute to a more meaningful understanding of socio-linguistic patterns in India by focusing on a set of specific themes, including language, education and literacy, language and intergroup relations, language of politics and the politics of language, and language and the crisis of translation and literary development.

This study week, organized under the auspices of the Inter-University Centre by the Institute in collaboration with Kurukshetra University, will be held in Kurukshetra University from 7 to 12 October 1996.

NATIONAL SEMINAR ON DYNAMICS OF IDENTITY AND INTER-GROUP RELATIONS IN NORTH-EAST INDIA

The ethnic groups and communities in the North-East, with the assertion of ethnic, religious and linguistic identities and the conflicts centred around this assertion, present a challenge to social scientists as well as policy-makers and planners. The seminar aims to develop theoretical and methodological frameworks to study the dynamics of identity and inter-group relations in the region. Questions of identity will be discussed in the context of issues related to ethnicity, language and religion as well as of land and forest issues.

The seminar will be held in the Indian Institute of Advanced Study, Shimla from 12 to 14 November 1996.

RADHAKRISHNAN MEMORIAL LECTURE, 1996

The Radhakrishnan Memorial Lecture is an annual event organized by the Institute during the birth week of Dr. Sarvepalli Radhakrishnan. Prof. Simon Blackburn, eminent philosopher from Oxford University, delivered the lecture in 1995.

This year's Radhakrishnan Memorial lecture will be delivered by PROF. RICHARD SORABJI. The theme of the lecture will be: CAN RIGOROUS PHILOSOPHY GIVE TRANQUILLITY? THE STOIC VIEW.

Prof. Sorabji, currently a Fellow at Wolfson College, Oxford, has previously taught at Cornell University and King's College, London. His publications include *Animal Minds and Human Morals* (1993), *Matter, Space and Motion* (1988), *Time, Creation and Continuum* (1983) and *Aristotle on Memory* (1972).

VISITING PROFESSORS AUGUST-NOVEMBER 1996

- DR. EDWARD CRAIG will visit the Institute in August 1996. He will deliver a series of three lectures on 'Hume's Religious Philosophy'. Dr. Craig, a distinguished philosopher and a Fellow of Churchill College, Cambridge, is currently the chief editor of the *Routledge Encyclopedia of Philosophy*. His publications include *The Mind of God and the Works of Man* (1989) and *Knowledge and the State of Nature* (1991).
- PROF. MEENA ALEXANDER, Professor of English and Women's Studies at the Graduate Center of Hunter College, City University of New York, will be a visiting professor at the Institute in August-September 1996. A creative writer of considerable repute, Prof. Alexander is the author of *River and Bridge* (poems, 1995), *Nampally Road* (novel, 1991) and *Fault Lines* (memoir, 1993). Her critical work on romanticism includes *Women in Romanticism: Mary Wollstonecraft, Dorothy Wordsworth and Mary Shelly* (1989).

Seminars at the IIAS by Fellows and Visiting Scholars

1 April - 20 July 1996

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| 1. | 14 April 1996 | Prof. N.S.S. Raman | <i>Interpretation and Translation</i> |
| 2. | 9 May 1996 | Dr. Papiya Ghosh | <i>Mutahhidah Qaumiyat in Aqliat Bihar: The Imarat-i-Shariah in the 1940s</i> |
| 3. | 6 June 1996 | Prof. B. Lakshmi Bai | <i>Speaking with two Tongues</i> |
| 4. | 14 June 1996 | Prof. K. Raghavendra Rao | <i>Imagining Unimaginable Communities: The Case of Modern Karnataka</i> |
| 5. | 20 June 1996 | Dr. Lawrence Cohen | <i>On Political Pornography</i> |
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Summerhill

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All correspondence regarding this issue should be addressed to the Editor, Summerhill, Indian Institute of Advanced Study, Rashtrapati Nivas, Shimla - 171005.

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