

Book Reviews

Ijaz Hussain, *Political and Legal Dimensions of Indus Water Treaty*, published by Oxford University Press, Karachi, 2017, pages 563, price Rs. 2,595.

Of the many issues that the partition of India in 1947 did not address in time, and were left to worsen the relations between India and Pakistan, the issue of riparian rights was only next in importance to the issue of Kashmir. In many respects the two issues have direct bearing on each other as well, as some important rivers emanate from Indian-held Kashmir. As the time passes more and more historians are coming to the conclusion that the massacre at the time of partition, the uprooting of more than 12 million people from their native homes, horrendous violence against women, burning and looting, etc., all owe mainly to the colonial administration that failed to ensure peaceful transition to two independent countries. No less than a person than a former Prime Minister of Great Britain, Winston Churchill, described the attitude of the then British government as the 'biggest escape of human history'. In its urge to get rid of Indian responsibility, the government of Prime Minister Clement Atlee, showed extraordinary haste in relinquishing its responsibilities without ascertaining that the partition of a country of a subcontinental size would involve a huge amount of work. It required taking into consideration all administrative and security aspects so that the two countries could move along their independent journey as good neighbours. Unfortunately, the failure of the British government, both in London and, through its viceroy, in Delhi, left a number of issues unsettled, which the two independent countries have been trying to resolve for the last seven decades. Moreover, with the passage of time, new factors emerged which further complicated the original issues.

A lot has been written about the Kashmir issue. It is quiet understandable since the two countries have fought two wars directly on that issue. A low intensity war was also fought on the mountains of

Kargil in 1998. The 1971 war was fought mainly on the issue of East Pakistan, but the war had extended on the western fronts also. Therefore, the subsequent Simla Agreement not only referred to the issue of East Pakistan, that had now become Bangladesh but also to the Kashmir issue. In contrast with the Kashmir conflict, the issue of the division of water between the two countries has received much less academic attention. The severity of the issue, however, can be ascertained by listening to what an international expert Ismail Serageldine, the founding chairman of the Global Water Partnership and the former chairman of the World Commission for Water in the 21st Century, said. He warned in 1995, that if: ‘wars of this century were fought over oil, the wars of the next century will be fought over water, unless we change our approach to managing this precious and vital resource’. With this warning in mind, the author of the book under review claims and makes a more serious warning, when he observes that: ‘no two countries are more serious candidates for the first water war in the twenty-first century than Pakistan and India.’ It is this disturbing possibility that persuaded the author to comprehend the nature of the water issue between the two countries.

As mentioned earlier, it was the utter failure of the outgoing colonial regime that left this legacy of conflict, the author delves into the details of the Partition Plan, and shows how the Punjab Boundary Commission Award under the chairmanship of Cyril Radcliffe, violated its mandate to demarcate the boundaries on the basis of geographical contiguity, and made an award disregarding this criterion. The award gave the head-works in Madhopur and Ferozpur, which were Muslim majority areas, to India. As a result of this decision, Pakistan, which had to be an upper riparian *vis-a-vis* India, became the low-riparian. The decision was unjustified, therefore, Pakistan protested against it as a result of which the Standstill Agreement was reached between the two countries in December 1947. The agreement had to work till 31 March 1948, by which the two countries had to reach another permanent agreement. This could not be done in time. In the beginning of 1950s, there arose the idea that the issue could not be resolved without some form of international intervention. Therefore, the World Bank came forward, whose President, Eugene Black, offered the bank’s services to mediate between the two countries. These efforts led to the eventual 19 September 1960 agreement known as Indus Water Treaty. The treaty settled the water dispute in a manner that proprietary rights over the eastern rivers were given to India while the same rights were given to Pakistan with respect to the western rivers, particularly the river Sindh. The treaty was hailed as a success for both the countries, however, those researchers who have seen the parliamentary debates of India of that

time, know that Nehru's government was criticized for selling out to Pakistan. In Pakistan, we did not have a democratic system at work so the package was not examined critically in the press or elsewhere. The text books though kept praising it as achievement of the country. Of course there were certain points of satisfaction for both the countries but certain technical details could have the potential to adversely affect the implementation of the treaty according to its proclaimed spirit. In the last couple of decades, those weak aspects of the treaty have come up under discussion as these have paved the way for contest and conflict between India and Pakistan.

In this environment of worsening India – Pakistan adverse relations, Dr Ijaz Hussain's well-researched book seems to be quite timely and educates those who so far had not been able to make up their mind about what in fact the water issue is all about. The newspaper reports are always quite sketchy and do not tell in detail and in-depth what at different stages has been happening in the international court and other fora. This book seems to have left no technical aspects undiscussed. Based almost solely on the primary sources like the declassified documents of the World Bank and archival material housed in different American universities and the archives in Pakistan, the author has been able to build his thesis on quite profound and solid bases. He has also taken the pains to get audience with the senior World Bank officers as well as the former and serving bureaucrats of Pakistan to get first hand information about the parlays between different parties when the Indus treaty was being discussed, and the technical issues that came to the fore in the later years were being sorted out. The author has tried to maintain objectivity but since, as it appears, he did not have much access to the Indian sources, one can argue that had that also been available, he could have brought the other side of the picture too, before the readers. A critical examination of the Indian positions and perceptions would have added to the overall academic worth of the author's work.

The contents of the book deal with both the political and legal dimensions of the Indus Water Treaty, in particular, and the riparian question in its sub-continental background, in general. Some of the conclusions drawn by the author are eye-openers, and would certainly initiate serious discussion at least among the concerned quarters. For example, he holds that a treaty for which World Bank was so highly praised, in fact had resulted in the surrender of Pakistan of its eastern rivers to India. This, to the author, had an ulterior motive on the part of the World Bank bureaucracy who had sought to bring India closer to the western bloc in the Cold War era. The treaty was devised to achieve that

end. This leaves a lot to be discussed about the then Pakistani military regime whose apostle had claimed to be the harbinger of 'Friends not Masters'. Did Pakistan succumb to western pressures for the latter's interests, and if so, this would add to the long list of different Pakistani military regimes' submission to, and the approbation of, the West, particularly the United States. The author also contends that the technocrats had not been able to put Pakistan's case against Indian violation of the Indus Water Treaty in a manner that could have convinced the neutral experts and the bodies where the cases were heard. Here one may ask if the deliberations in the international courts and the arbitration bodies have come under the parliamentary review, if not then one may observe that some of the most crucial issues of the country which have direct bearing on its future, have been kept out of the nation's sight.

A large part of the work deals with the possible future scenario when the climate change in the region would make its impact felt, and that would certainly have implications for the future relations of the two countries. In the concluding chapter the author has come up with a set of suggestions which may be made use of by the two countries, particularly, Pakistan. Since the author comes from a social science background, with expertise in international relations, he has concluded things which do not confine to precisely the water issue. He speaks about the overall India-Pakistan relations, the need for devising confidence-building measures, the role of civil societies, importance of addressing the issue of non-state actors whose role should be totally eliminated if a peaceful South Asian milieu is to be attained. In fact, the state institutions as well as the civil society of both India and Pakistan, have so much to do for the improvement of the two countries' relations but their work cannot take even a step forward, if the political will does not exist on both sides and if the non-state actors are given a free hand to pursue their own agenda. The author also discusses the role of media and believes that a sober and serious media, both print and electronic, can help bring about an environment, in which serious pending issues can be addressed and solutions can be found which could satisfy both the parties. This detailed treatise helps one conclude that water that is so essential for life can very easily become source of conflict, and of death. It rests on us, the humans, to decide what we make of water.

Akhtar Baloch, *Prison Narratives*, compiled and translated by Asad Palijo, published by Oxford University Press, Karachi, 2017, as a part of its Platinum series of Pakistan, pages: 178, price: Rs.995.

A popular Urdu lyric says '*Zulm rahay aur amn bhi ho, kiya mumkin hay tum he kaho*', as it questions the coexistence of peace and oppression. The dialectical logic also dictates this, and it is endorsed by the history of South Asia that even the feeblest and un-armed people have been challenging the strongest regimes of their times through protest actions. It was the interplay of historic sense and an intended or un-intended conviction in and message that 'they have nothing to lose but only their chains', so they chose to brave the greatest of persecution. One would not be surprised to see that women have been in the squads of resistance, defying the Shakespearean 'frailty', to uphold their conviction in freedom, be it for rights of a community, nationality, or women at large. The book under review is story of a woman, determined to resist what she believed was the democratic right of her people. Akhtar Baloch, was a young student of 18, when she was imprisoned by the military courts twice in 1970, in Hyderabad and Sukkur jails. The *Prison Narratives* is based on her jail diary, which was earlier published in Sindhi language. It rather endorses the statement: 'A Woman's Place is in Resistance'. This statement, though, appears on a feminist website, is applicable to all the situations wherever women are part of resistance. Nowhere in this world, uplift of oppressed marginalized sections of population is possible without their own agency. No Messiah comes from the heaven. Their own urge and active participation in assessing the barriers and the mustering up of energies to overcome them is quintessential for change. Women in Pakistan, though not very prominent in the pages of history of resistance, have been supporters of change in many ways. Fighting at the forefront was perhaps the least preferred task they took up, but those who chose it, did it fearlessly. The story goes back to the days of Rani of Jhansi to Hazrat Mahal, Chand Bibi and scores of other women, who fought for freedom.

No one else can be more desperate or better judge of the value of freedom than those put in small cells of jail of a military regime. The book is based on the diary of a prisoner, vividly telling the feelings, the contemplation, the dreams, and the craving to see the open sky again. It records the formative years of a political worker, who later in her life continued the mission by joining major movements of Pakistan, such as MRD. Very openly she admits her pride in her ethnic identity, and this very proclamation and her struggle made her a role model for the future activists for rights of Sindh and Sindhi-speaking people.

The high note of Sindhi separatism recorded in this book written in 1970, must be interpreted in the same historical context. Pakistan, a state created with a federal political system, is still facing complications for not observing the basic principles of federalism properly. Such principles ensure that the federation accommodates differences among populations which are ethnically or culturally diverse, hence having cleavages, but if they want an arrangement for a common, often democratic, political order, a solution for accommodating diversity can be worked out. This principle was violated so grossly that even the slightest deviation from the national/official languages was seen as threatening. It is strange if one follows the next four and half decades history of Pakistan, that this diary—merely a simple old text—even today says it loud and clear that saving the federation is saving Pakistan.

The twentieth century has a galaxy of women luminaries, who fought throughout the world at various points, to secure rights to civil liberties, suffragette, national independence, labour and peasants' rights, and so on. Feminist struggle has no doubt being a hallmark of the 20th century, which continues till today due to the iron-claws of patriarchy. Women have no doubt taken prominent part in feminist struggle, but it should be reiterated and refreshed in our memories time and again that women have fought for the wider human rights and citizens' rights of democratic participation, even after the dawn of independence in Pakistan, as the dawn was no doubt eclipsed and hazy. The cherished destination, which was envisaged as an 'envious state of freedom', was still out of sight. It was this time of obliviousness when the visionaries and the fighters still believed in struggle to make the dawn brighter and surer for the common citizen of Pakistan. The struggle was for the commoners' rights, thus the commoners participated in it enthusiastically.

Akhtar Baloch was imprisoned in two different jails for about a year. She was not an ordinary young woman, rather she was parented by two great leaders of the struggle in Sindh province against the One Unit and allied issues. Later she always felt proud of her being the first Sindhi woman standing up for her people and becoming the first political prisoner. She gained a lot from that experience, as is revealed from her account on her last day in jail and her recapitulation essay. She learnt and observed the tribulations of women prisoners, injustice and servitude, all as a result of their victimization in a patriarchal society. She finds the root cause lying in their sheer ignorance and unconditional bowing to male relatives and husbands. Added to this misery was their being abandoned by their families who never came to visit them in jail. Akhtar, being a powerless political prisoner, so fervently longed to acquire power

to set them free. Akhtar's writing about 100 letters for these women tell the inability of prisoners to get connected to the outside world.

The author of book, Akhtar Baloch, gained enormous respect among the circles of those who believed in the spirit of federalism, which was promised to them at the time of creation of Pakistan, so they were infuriated when the military regime tried to oppress the voices of resistance. When Akhtar Bloch participated in a protest and hunger strike, the nation had already seen the tyrannical times of General Ayub Khan and Yahya Khan's was a no better than Ayub Khan's in many ways. Face to face to martial law came fighters like Akhtar Baloch, who were guided by no lesser figures than Zulfiqar Ali Bhutto and G.M. Sayed, who were on the same page then, to demand for electoral lists be printed in Sindhi, at least. The regime was soon going to learn the lesson due to its callousness, the history of post-election (1971) Pakistan testifies it. So those were the fighters who proved '*charagh-e aakhr-e shab*' (lamps at the dying hour of night) destined to be followed by broad daylight of freedom.

When students on hunger strike were treated brutally and thrown behind the bars, it was undaunted action of Akhtar Baloch, a college girl, just turned 18 by then to come out to face the brutal regime openly. She revealed the same spirit and feelings in a recent Literature Festival program that her parents asked her whether she would be able to face whatever comes her way, and she was adamant, positive and clear-headed. The story of her being thrown in jail in November 1970, is valuable from many perspectives. First, as an insider of a jail, second, being a woman, third being a political worker, and also as a citizen of Pakistan, run by civil-military bureaucracy defying the high ideals of democracy, which, to committed workers, were the only peace-ensuring solution to the national question at hand.

She writes so fluently as if telling a story. She gropes over the conditions of girls' education in general, prospects for the poor and rich girls or education and jobs, and her own plight as a student preparing for exam without attending classes. Then prisoner women longing for a furious flood to force jail doors be opened as happened in East Pakistan (22 August 1970). Akhtar's own humanism and sense of change happening around, of which the women sentenced for twenty years of imprisonment would be totally unaware, is expressed then and there. She laments the condition of such women 'stuck in time, in the same daily routine of cooking, cleaning and stitching'. Of course, this is people's history, especially of the people behind the bars, and abandoned by their relatives, or having no relatives, or of poor families who cannot afford to pay them visits frequently. She describes horrible facts amassed due to

subtle realities, for instance not giving sufficient soap for washing clothes, giving away share of child inmates to the cow of Miss (Jailor, the lady officer), and mothers have to compromise at loosing bread for getting soap, whereas all that was their legitimate share. The Jailor had unlawfully taken the share of poor prisoners in both items.

Then there are reported emotional scenes of waiting for and receiving letters, losing money, getting death news, taking intoxicants, her falling ill and getting only sedatives, inmates being released, new prisoners' entry, their insults, torture and threats. She saw certain women there bossing and bullying other women, and her heart was with those who were ultimately suffering.

The narratives are not of one prisoner, but of many jail inmates, confessing outlaws as well as those convicted but declaring them as innocent women, were around her. It is a real picture of how they were suffering during their jail terms, and which was unbearable for them, whereas the world outside was also very harsh to put them to commit crimes or put them behind the bars. Their mutual fight, rivalry, friendship, efforts to socialize the newcomers of the jail manners or modalities, ways to appease the immediate authorities and safeguard against their undue wrath are also described vividly. Their sharing of sorrows and happiness, longing and disappointments, are also mentioned from case to case. This book, therefore, provides a good account of 'sociology of prison'. Children of women prisoners were also suffering for no fault of them. They were begging for bread for survival. No schooling, recreation, health facility or cleanliness could be afforded for them in a decent manner. It was the sympathy with the fellow prisoners that put Akhtar in agony, since she had a mission in her life—to exalt the status of underprivileged people. Her mission was no wonder very gigantic, but one can see that messages like the one in a letter to her carried: 'it is callous to remain silent upon witnessing ruthlessness', kept reinforcing her conviction and her callousness to tyranny.

The book has a 15 page introduction to the historical events leading to the hunger strike of Akhtar, written by her step-father and mentor, Rasool Bux Paliyo. It was the unbridled and unlimited energy of the students that kept infuriating the military regimes of Pakistan. The Ayub Khan's regime had a long row with them and so was Yaha Khan's fate, but it was the final stifling act of Zia's regime that distorted the focus and character of students unions, as thereafter they turned into students wings of political parties, and gradually youth of the country started drifting towards sectarian and ethnic groups, militant and insurgent groups, and the terrorist organisations. A conscientious and open struggle for democratic rights was possible when students were

allowed to express themselves forthrightly. Now students of higher education institutions have also been linked with international terrorist organisations, a tragic output being brewed for decades. With the present ‘youth bulge’ of population, it is matter of serious concern for the planners and managers, or at least for the patriots, if the ‘suffocation’ continues.

Though put at the end in English translation, the ‘Foreword’ to the Sindhi edition of the book by Sirajul Haq Memon is also very enlightening, affirming the need to endorse a federal setting, in which ‘people achieve their right to live their lives honourably in a democratic and tolerant Pakistan.’ Memon asserts: ‘Although I regret that I have not seen my homeland Sindh and its people freed from exploitation, hope, nevertheless, remains alive.’ (p.173). This conviction also adopted by the political workers has stayed with Akhtar all through her life.

The struggle, for which Akhtar Baloch stood up, continues even today, in the wake of now a widely shared sense of sheer ‘social injustice’, done to certain regions or groups of Pakistan in provision of basic rights, civil liberties and freedom to voice protest. The multi-headed monster of oppression has feudal mindset, patriarchy, class based deprivation, ethnic and tribal discrimination and rivalry, corruption and mal-governance, all making the life of weak sections miserable. Therefore, her diary is still relevant, and will remain so, if the oppression continues in any form.

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Kaiser Bengali, *A Cry for Justice – Empirical Insights from Balochistan*, published by Oxford University Press, Karachi, 2018, pages 146, price Rs.1,075.

Dr. Kaiser Bengali’s book *A Cry for Justice: Empirical insights from Balochistan* is the first attempt to quantify the ‘need for justice’ in the province. It is the need of the hour as with Balochistan in the spotlight because of the insurgency, Kaiser Bengali, a noted economist with years of advisory positions in Planning and Development in Sindh and Balochistan, has very lucidly given in this research-based book a quantitative analysis of the deprivation of the province in five critical areas. He has used published government data which has been reproduced in the form of 30 tables, 16 charts and maps, thereby giving factual support and clarity to the slogan of deprivation of Balochistan.

The irony is that the potentially richest province, the size of which is 44% of the country, is the most backward and poverty stricken, and unfortunately is sliding down. He has shown that this situation has arisen because of resource transfer on a massive scale and colonial style political and economic management. The responsibility for this lies not only with the federal government but also with the people of Balochistan – including politicians, *sardars* and bureaucrats.

The book documents five different aspects of under-development and deprivation in Balochistan: gas pricing, federal development expenditure, federal social protection, federal civil service and structure of electoral representation.

Starting from the gas grievance, Dr. Bengali points out that whereas gas was first discovered in 1952 at Sui, it reached Balochistan after a lapse of 30 years, and even then was given a mere 2.2% share. Even today there are long hours of load shedding and the province is denied priority for gas supply which is against the constitution! What is even more exploitative is that the gas is given at a subsidized price to the country with a major share to the fertilizer industry. But the bulk of the burden of this subsidy has been borne by Balochistan, which hardly uses the fertilizers. This province has paid a staggering 7.69 trillion rupees as of today to other provinces for their development. Dr. Bengali suggests providing Balochistan with 20% gas subsidy for the next 20 years.

For a province which is almost half of Pakistan by land, a mere 6% resource allocation based on its population size, is reflected in the almost non-existent road network, absence of modern methods of water management in an arid zone, and lack of exploration and development of the mining sector. Dr. Bengali has particularly focused on the pathetic condition of roads which causes insurmountable difficulties to the public. Illustrated is the ‘Empty Quarter’ which comprises one quarter of the province, where there is no road network despite having five chief ministers from that area. This unique situation requires a revisit of the allocation of funds based on the land size.

The Benazir Income Support Programme (BISP) which was the brain-child of Dr. Bengali, is the only one of its kind in Pakistan giving social protection to the underprivileged of society. Here again, despite being the most poverty stricken province, only 3.7% of BISP beneficiaries are from Balochistan, which has 6% of the population of the country.

This 6% quota for Balochistan in the Federal Public Service Commission leads to little say in national level policy-making, as few Balochistan-domiciled officers can be appointed in Balochistan or anywhere in the country. Presently there are no Baloch in the cadre 19-

22! Even at the lowest level, BPS 1-4 which require little or no education, many offices are without any Balochistan-domiciled personnel. Ironically, in an exclusively provincial service – law and order, which is paid out of Balochistan’s Provincial Consolidated Fund, 100% of the senior police officers in the province from the rank of SSP and above are federal officers! A serious reconsideration of the civil service and police federal-provincial sharing formula should be done as the very concept of a federal share in provincial posts seems to be in violation of the spirit of provincial autonomy.

The persistent under-investment and neglect is exemplified in its share of GDP where the allocation for Balochistan in the Federal Public Sector Development Programme during 1990-2016 was 0.19% - less than 1/5 of 1%. The allocation of housing was for security agencies and federal administration and none for the civilians in the period from 1990-2016.

The large size of the province should be taken into consideration in the allocation of seats in the National Assembly. Politicians have to traverse large distances on dangerous roads to reach the public – 18 times more than in Punjab. To overcome this, Dr. Bengali suggests doubling Balochistan’s share in the parliament. The Baloch National Assembly legislatures are unable to pass legislation to the benefit of the province as comprising only 6% of the total strength of the assembly, their voices get drowned. In the Senate where there is equal representation of all the provinces, the body is ineffective in resource allocation as it does not have financial powers.

He has shown that even now all is not lost. He has given concrete suggestions to be taken in each area of deprivation to turn the situation around. With the political will to provide justice, one has to find innovative solutions to the unique problems. The province has the potential to provide financial and job opportunities to the rest of the country. A ‘one size fits all’ approach cannot serve Balochistan’s interests, and special dispensations need to be sought to redress the grievances of being exploited, colonized and discriminated. This will bring peace and prosperity to both Balochistan and Pakistan.

In the next edition of the book it would be worthwhile to reduce the number of photographs showing the deplorable situation of the three national highways, which are still single track, and have some showing the stretches of parched land, barren mountains, abject poverty and the archaic mining conditions.

Zubeida Mustafa, *My Dawn Years – Exploring Social Issues*, published by Paramount Books (Pvt.) Ltd., Karachi, 2018, pages 227, price Rs.695.

My Dawn Years: Exploring Social Issues by Zubeida Mustafa is a fascinating account not only of her autobiography, but also the transformation of journalism in the last 30 years. It traces her career from 1975, when she joined *Dawn*, as the first woman to be inducted at the decision-making level in mainstream media, to her post retirement period. Soft spoken and unpretentious, Zubeida through her hard work and perfectionism gained the respect of her colleagues which enabled her to get her point of view incorporated in the paper. She became a role model for young women to join the profession and was instrumental in having women dispersed in all sections of the paper; thereby, as a fall out, having a gender perspective embedded in the paper as a whole.

Zubeida's commitment to social issues are clearly reflected in the book. *Dawn* was started before partition to promote views of the All Pakistan Muslim League to the masses, and therefore its main emphasis was to cover political issues. The social scenarios were addressed in a general way that touched upon broader topics without going in to the depth of the matter. For over forty years, Zubeida feeling passionately about the social issues around her, took advantage of her position to pioneer injecting them in the newspaper. The topics close to her heart were women issues, education, family planning and health. Her strong convictions made her write on taboo subjects like family planning and breast cancer. She, in her own quiet way, was instrumental in getting these reflected in all pages of the newspaper, and courageously faced the wrath of conservative readers and of those on whose feet she had stepped upon.

Zubeida took pains to talk to the people affected, to the professionals dealing with the issues, looked for remedies and then went back to the people to see if these solutions would apply. The coverage of social sector therefore struck a chord in many readers as it articulated their thoughts and feelings. She describes how starting from a scratch in this field, she built up the resource and information base, and later was able to get contributions from experts in the field.

She did not merely write on social issues, but also actively participated in the various activities of the human rights activists especially when women issues were concerned. She was always there at their protests, meetings and seminars.

Zubeida's being an avid reader herself, promoted book reading in the public at large by happily taking upon herself the responsibility of

starting the first book page in 1990 which she edited for a decade. This one page fortnightly gave room for subjects that were neglected in mainstream media. Books read in Pakistan, both in English and indigenous languages dealing with fiction and non-fiction were reviewed, thereby, providing contents that appealed to a wide variety of readership. It also discovered new writers. This was the predecessor of 'Books and Authors' in 2000, where Zubeida worked till 2005. Profiles and interviews of over 200 authors were published during this period. In recognition of her efforts in promoting book reading, she received an award from The Pakistan Publishers and Booksellers Association.

The credit of upgrading of the *Dawn* library also goes to Zubeida. The library was mostly doing clippings. Under her guidance a professional librarian was appointed, books catalogued, newspapers indexed, news magazines, and journals were subscribed to.

She takes us on a journey on how technology changed the face of journalism. When she joined *Dawn*, the printing process was cumbersome with every word composed by hand on a lino-type machine, the metallic lines arranged in trays in single columns, and then printing ink smeared on the page. Computers changed it all, bringing speed as well. With the advent of round the clock news by the electronic media, the morning newspapers often had stale news. To stay relevant and capture the interest of the readers, the paper had to change its direction and style, and in doing so added analysis and interpretation in good measure to the reported news.

She acknowledges with gratitude the great impact *Dawn's* editor, Ahmed Ali Khan, had on her career. She was inducted and mentored by him. She remembers fondly how he showed sensitivity to her being a mother of young children by giving only her flexi hours, thereby, enabling her to work from home. She had spent the longest period under him, and gives him all the credit for giving the paper credibility and dignity.

The lifetime achievement award by International Women's Media Foundation in 2012 was worldwide recognition of her contribution to journalism. She modestly says that it was simply because she entered mainstream journalism at a senior level, and gives credit to the contribution of many women before her who wrote in English, Urdu and Sindhi. She received many other awards including the award for population reporting by the Population Institute (Washington).

Even in the twilight years of her life after retirement in 2009, and with failing vision due to retinitis pigmentosa, Zubeida has not lead a life of recluse. She accepted the reality of gradual loss of sight by first giving up driving, then using a white cane and asking for help when needed, but

never gave up writing and contributing her bit to issues close to her heart. She became a freelance journalist, writing weekly columns for *Dawn* and foreign publications. She has edited two books and is the author of four. She has even found a positive streak in the loss of vision by saying that 'one has little to distract, thereby becoming more insightful than others!'

Karachi.

Habiba Hasan