Arts and Humanities Research Mapping, India

by

INDIA FOUNDATION FOR THE ARTS, BANGALORE

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An overview of the arts and humanities research landscape in India: Mapping the centres of excellence, potential funders, emerging themes, strengths and weaknesses.

A report prepared for Research Councils UK

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1. Introduction and Overview

This report provides a broad overview of the landscape of research and funding in the arts and humanities in India. While an in-depth analysis of the field is beyond the purview of the mapping exercise, an attempt has been made to consult and utilise various sources that exist, as well as introduce and briefly touch upon a number of the key issues and concerns relevant to the domain of research in the arts and humanities in India.

The Problem of Definition

The definition of the arts and humanities in India is rather fluid. The humanities have been understood to mean different things at different times. In 1948, the report of the Radhakrishnan Commission proposed a distinction between (i) facts/nature, (ii) events/society and (iii) values/spirit as the subject matter of the natural sciences, social sciences and humanities respectively, and the disciplines fell in place in rigid accordance with the tripartite division. However, till the 1980s, the currency of the terms 'humanities' and 'social sciences' within the regular university system was limited. Most disciplines that are grouped together under the humanities and the social sciences today were loosely referred to as the 'arts'.[28] So, the universities offered students a choice between the 'science' and the 'arts' streams.

'Arts' departments in universities typically included literature, language, philosophy, history, education, psychology, sociology, anthropology, political science, geography, economics and so on, in contradistinction to the 'fine arts' and 'performing arts' departments comprising the visual and plastic arts; and dance, theatre and music respectively. The term 'social sciences' began to gain legitimacy with the consolidation of the Indian Council of Social Science Research (ICSSR), especially in relation to its programme of setting up autonomous research institutions outside the scope of the

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1 Alok Rai makes a passing reference to the interchangeability of the terms 'arts' and 'humanities' in his critique of the New Education Policy in *Humanities, Who Needs Them Anyway?*, Social Scientist, *Vol. 17, No. 196-97 (Sept-Oct 1989) p. 40.* The University Grants Commission (UGC), the governmental body regulating higher education in India, recognises the fluidity of the definitions by combining the Humanities, Social Sciences and Languages under one rubric for its funding programmes for research projects. The lack of hard differentiators is particularly relevant for a discipline like history which comes under the aegis of an autonomous governmental body, Indian Council of Historical Research (ICHR), as well as the Indian Council of Social Science Research (ICSSR) and the UGC. The case is further complicated by the fate of a discipline like architecture under the university system. Architecture in most of the older universities like Jadavpur University, Kolkata falls within the purview of the engineering faculty since it qualified as technical education. It is with the emergence of autonomous Schools of Architecture that the discipline acquired a more broad-based definition, incorporating along the way, perspectives and methodologies from the arts, humanities and social sciences. Therefore, the perceived differentiation between the social sciences and the arts and humanities, is perhaps more hard and fast in the UK than in India. This is due, in part, to the fact that in the UK separate streams of research funding exist for each. Because the Research Councils who provide this funding (the Arts and Humanities Research Council and the Economic and Social Research Council) are part of the same research council 'family', they seek to carefully set out where their boundaries lie for clarity to potential applicants. This report, in contrast, not only treats the arts and humanities as fluid categories, but also recognises that the humanities need to be defined broadly to include the social sciences.

University Grants Commission (UGC) for improving the quality of research and enlarging the base of social science knowledge.

Within the Indian university system disciplines such as architecture, archaeology, geography and economics are treated as branches of science (economics, geography and archaeology) or engineering (architecture) rather than the arts, humanities and social sciences, and awards Master of Science degrees to postgraduate students.[2] In fact, architecture was regulated by the advisory and statutory body for the development of technical education, All India Council for Technical Education (AICTE), for decades and has more recently come under the purview of the newly constituted Council of Architecture. Law, on the other hand, is treated as a special stream, left largely un-integrated into the general university system, and offered through special schools or universities set up primarily for the purpose of producing legal practitioners. Sometimes, law is attributed the status of a science as is evident in the naming of The WB National University of Juridical Sciences, Kolkata. So, a precise, objective definition of what disciplines constitute the arts and humanities in India is impossible. Rather than consider the lack of clarity as a hindrance, the report views it as a creative porousness that has enriched the arts and humanities by introducing methodological pluralism and a plethora of perspectives and approaches widely recognised as the markers of advanced research worldwide.

Status and Sites of Research

Research in the arts and humanities is part of Higher Education (HE) monitored by the Government of India through regulatory bodies like the UGC, and the special Councils set up to advance specific disciplinary domains. A number of studies on Higher Education[3] in India draw attention to the gross disproportion between undergraduate and postgraduate enrolments. According to UGC figures, 88.91 per cent of students are enrolled at the undergraduate level, around 9.42 per cent at the postgraduate level, and only 0.64 per cent are enrolled for research. The number of doctoral degrees awarded in 2004-2005 in the arts (which includes the humanities and social sciences) was 7532, with an additional 179 in the field of law.[4] Research as an area under Higher Education, therefore, has low priority for the Government in comparison to what it perceives as the more 'pressing needs' of a developing nation. Within the broad area of research, however, national education policies from the 1980s accorded greater primacy to science

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[2] The North-Eastern Hill University, Shillong awards Master of Science for geography while the Department of Geography, University of Delhi awards Master of Arts for the same discipline.

[3] *In Fifty Years of Higher Education in India: The Role of the UGC* (Sage Publications, New Delhi, 2004), Amrik Singh argues that much of the problems in Higher Education stem from the prolific and unplanned expansion of the sector since Independence. A further complication results from UGC's strange dual responsibility to provide funds for and determine and coordinate standards of Higher Education in India. Singh goes on to observe that in no other country in the world does a grant-giving agency have the power to sit in judgement over the quality of performance of universities.

[4] UGC Annual Report 2006-2007

and technology as 'indispensable aids to the progress of a developing nation'[5], and arts and humanities research had to face a serious reduction in budgets.

The centres of high quality research in the arts, humanities and social sciences in India are overwhelmingly the autonomous institutions (set up by the Councils or by independent philanthropies) and in rare instances, the universities, both old and new. While the relationship between universities and institutes was meant to be complementary, it has not always been so. Despite frequent pronouncements about the need to connect research to teaching, generally replicable forms have not been found at the institutional level. The tendency has been, in general, to assign the teaching functions to universities and concentrate the research activities in the institutes.[6]

As a result, the relationship between the two kinds of centres – the university department and the research institute – has not been an easy one. Though faculty members and research scholars participate in workshops, seminars and conferences organised by one or the other; faculty members of research institutions sometimes serve as guest faculty in university departments; and most research institutions seek affiliation from neighbouring universities in order to confer degrees; there is little dialogue between them around larger academic agenda, concerted attempts to advance their respective disciplines and/or improving the general climate for research. One of the reasons for the arm's length policy adopted by both the university and the research centre with regard to each other rests on the key differences in their approach and access to sources and utilisation of funds, and the concomitant impact on research programmes and their sustainability.

Funding for Research

Funding for research is public or private or both, and comes from either the Government (including entities set up by the Government like the Councils and *Akademis* whose sources of funds are the Department of Higher Education, Government of India or the Ministry of Culture) or philanthropic organisations including Indian and foreign donors. In spite of shrinking budget allocations for the arts, humanities and social sciences, the Government still remains the single largest funder responsible for more than three-quarters of the total expenditure.[7] Here too, for reasons that are apparent, there is hardly any exchange of ideas and interaction between the two kinds of donor organisations supporting the same area of endeavour. The lack of dialogue between the Government

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[5] In *'Education Old and New – A Perspective'*, *Social Scientist, v 17, no. 1996-97 (Sept-Oct 1989) p. 4-14*, Badri Raina critiques the New Education Policy (1986) and the disproportionate value ascribed to technological education at the cost of the humanities and the social sciences.

[6] *Social Science Research Capacity in South Asia* (SSRC), Report commissioned by the Social Science Research Council, New York, 2002.

[7] It is important to point out here that the current budget (2010-2011) gives Higher Education lower priority than the previous one. While there is a hike in the total allocation for Higher Education from Rs 143.89 billion to Rs 166.90 billion, the allocation for running existing higher education programmes and institutions has been reduced.

and non-government agencies (corresponding to that between the universities and research centres) is largely premised on the fundamental differences in institutional culture accompanied by such corollaries as relative autonomy in relation to the State, openness to change, processes of programmatic review and responsiveness to new themes and compulsions in arts, humanities and social science research.

While university departments still rely on Government funding for the bulk of their research activities, most autonomous institutions have worked out innovative combinations of Government and non-government funding with varying degrees of success, and developed appropriate and flexible institutional arrangements. The argument that apart from the danger of partisan political interests, Government funding brings with it a set of problems peculiar to applied or policy-oriented research has been around for a long time. Referring to research sponsored by Government agencies, the eminent sociologist, M. N. Srinivas observed in the 1950s that the Government of India has "an understandable tendency to stress the need for sociological research that is directly related to planning and development".[8] While he recognised that it was the duty of sociologists as citizens to take part in such research, he warned that there was a grave risk that 'pure' or 'fundamental' research might be sacrificed altogether in favour of applied research.

Fewer people, however, have commented on the equally grave problems arising out of private funding. Those who have recognised the dangers, have drawn attention to the fact that most private funding is project based, and seen as a source of revenue generation for the institution (usually 10-15 per cent overhead charges go to the institution). As a result, faculty who are able to attract private funding for projects are less accountable to the institution, corroborated by the fact that they are expected to submit reports on the research to the funder rather than to the institution. Often, such projects are not scrutinised for quality or academic significance.[9] Private funding, especially from large foreign donors, brings with it the peril of research programming lacking a solid disciplinary basis, rigour, and/or connection to particular institutional identities and histories. Therefore, although the story of autonomous research institutions seems more promising than the universities in relation to arts, humanities and social science research, there is something here about the interplay between flexibility and innovation on the one hand, and the patient cultivation of academic rigour on the other, that is being constantly negotiated in working out the right mix between different types of funding for research.[10]

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[8] Cited in the SSRC Report, p. 135

[9] SSRC Report, excerpt from interview with Dr A. R. Vasavi, Faculty, National Institute of Advanced Studies (NIAS), Bangalore.

[10] The SSRC Report discusses the problem with regard to the scrutiny of institutions like the Centre for Study of Developing Societies (CSDS), New Delhi which had a sudden and comprehensive turnaround in fortunes as a result of several large grants from foreign donors including a huge endowment grant (the income from which took care of 70 per cent of its recurrent expenditure).

A study commissioned by the Indian Council of Social Science Research (1974-1978)[11] focussing on funding of social science research in India in the early 1970s, provides a surprising conclusion about the correlation between research and funding. The survey of 181 research institutions in different parts of the country demonstrated that institutions in the South were the best funded and those in the East had the lowest funds. In relation to the average expenditure of Rs 1.37 million (approximately £20,000) in South India per research institution in 1977-78, expenditure for institutes in the East was only Rs 0.81 million (approximately £12,500). Interestingly, however, although institutes in the East had the lowest funds and research facilities, they published more books and journal articles per researcher and had the highest number of programmes per institute even though the average size of the institutions was the smallest. Moreover, output in terms of published project reports, as well as performance per researcher on all counts, was the highest in the institutes of the Eastern region. The interesting conclusion drawn was that research output did not necessarily improve with increased funding.

The most interesting and perhaps, the only such example of a path-breaking research initiative in India that did not rely on either public or private funding is the *Subaltern Studies* project. In order to address the need for a new approach to political and cultural history, *Subaltern Studies* was initiated in the 1980s as a collaborative research platform involving a diverse group of scholars with the Centre for Studies in Social Sciences Calcutta (CSSSC), serving as its main institutional forum. It is interesting to note that although several members of the CSSSC faculty have been associated with *Subaltern Studies*, the project itself was never formally or financially supported by the CSSSC or any funding agency. In order to maintain full autonomy over the contents of *Subaltern Studies*, its editorial group chose to pool royalties from the sales of its volumes and from the many translation rights to pay for the expenses of editorial work and for organising its meetings and conferences.

Subaltern Studies has had far reaching implications for many disciplines in India, and current research methodologies and perspectives in the arts, humanities and social sciences worldwide take cognisance of its importance as pioneering a new approach to political and cultural history. Though the *Subaltern Studies* model is not easily replicable for all collaborative research projects in the arts, humanities and social sciences, it does reinforce the inference that there cannot be an easy collapse between the quality of research and the availability of funding.

In spite of the vicissitudes of public and private funding available for research, the comparative wellbeing of the social sciences and more particularly social science research has been triggered to a great extent by the allocation of separate funds to research centres through the Councils. This is in sharp contrast to the decline in the humanities where there are no comparable specialised agencies, except the Indian Council of Philosophical Research (ICPR), responsible for the advancement of research in the disciplines. The funding available for research in the core humanities disciplines

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[11] J. L. Azad, *'Financing of Social Science Research in India: An Analytical Review"'*, ICSSR Newsletter, 12, 2 (March 1981), pp. 11-23.

like literature and languages, for instance, has shrunk considerably. Though ICPR was set up around the same time as the other Councils to further the discipline of philosophy, it never achieved its stated goals (explained in more detail in The State of the Disciplines section).

The Special Case of Arts Research

Compared to the humanities and the social sciences, the case of research in the arts is more serious. Part of the reason for this stems from the fact that the 'fine arts' and 'performing arts' come under the aegis of the Ministry of Culture, rather than Education. The *Akademis* – Sahitya Akademi, Sangeet Natak Akademi and Lalit Kala Akademi – set up by the Ministry of Culture to advance both research and practice in the literary, performing, and visual and plastic arts respectively, have had no real impact in terms of producing high quality research in the arts.

The work of the *Akademis*, mired as it has been in bureaucratic red-tape and in a rather nationalistic definition of 'arts and culture'[12], has focussed on supporting institutions and individuals involved in the teaching and practice of the literature, fine arts and performing arts as against promoting and consolidating research in areas like art history, literary studies or performance studies. Ironically, a cursory survey of some of the publications (books, monographs and essays) that constitute art historical research of significance on various aspects of the visual arts, theatre and music, for instance, reveals that most of these come from scholars trained primarily in history or sociology.[13]

Connected to the above argument is the problem that arts institutions and departments in the country have largely perceived themselves as teaching institutions responsible for producing 'artists' rather than advance the cause of arts research. While art history is a major teaching component in almost all Fine Arts and Performing Arts departments in universities, historically there has been very little research-based work produced by these centres. Rather, as several experts consulted in the course of the mapping exercise corroborate, the more interesting work comes from historians rather than art historians.

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[12] In *'India in the Arts: Brief History of the Issues Before the NGO Movement'*, paper presented in the Preliminary Asian Cultural Forum: Connecting Networks, Gwangju, Korea, July 2005, Ashish Rajadhyaksha locates the problem in the dominant descriptions of the word 'culture' and in the tendency to locate 'arts and culture' in the same portfolio. He argues that the term 'arts' has always been a poorly defined category in India's national policy, contrary to the far more explicitly defined term 'culture'. He also draws attention to how almost every perception of the word 'culture' harks back to its nationalist origins, and tends to inflect the word in the areas of both *sanskriti* and *parampara.*

[13] To provide just a few examples, Tapati Guha-Thakurta, *The Making of a New 'Indian' Art: Artists, Aesthetics and Nationalism in Bengal, c. 1850-1920*, Cambridge University Press, South Asian series, 1992; Lakshmi Subramanian, *From the Tanjore Court to the Madras Music Academy: A Social History of Music in South India,* OUP, New Delhi, 2006; Veena Naregal, 'Lavani, Tamasha, Loknatya and the Vicissitudes of Patronage' in M. Naito, I. Shima, H. Kotani (eds.), *Marga: Ways of Liberation, Empowerment and Social Change in Maharashtra,* Manohar, 2008, pp 329-356; Roma Chatterji, *Writing identities: Folklore and the Performative Arts of Purulia,* IGNCA & Aryan, 2009.

The field of museology and museum studies that constitutes a component of arts research elsewhere, has not been given due attention except in rare instances by historians interested in the larger domain of colonial history in India. Moreover, a lot of research that is loosely categorised under art history tends to be a kind of taxonomy-building exercise and/or unproblematic documentation. Many of the experts and documents consulted also allude to the question of language (discussed in the next section) as a related problem that has not been adequately addressed in the context of research that is largely English-centric.

The Question of Language

Scholars and commentators have repeatedly drawn attention to the almost unbridgeable divide in India between the regional languages and English. In a country where the medium of instruction up to the undergraduate level is, more often than not, the various regional languages, postgraduate education and almost all advanced research except language studies, uses English as the language of communication. The problem is compounded by the fact that there is very little translation of critical writing in English into regional languages and vice versa. A number of scholars identify the divide as being responsible for the lack of critically engaged research, particularly into cultural forms and practices in India.

One of the experts consulted observes, "The arts and humanities are cultural productions. Cultures in the Indian context have carved out their singularities based on the verbal and visual idioms specific to language and performative contexts. One of the reasons for the poverty of research and contribution in the arts and the humanities in the Indian context is that the researchers in these areas lack any serious relation with the languages and *jatis* from which the cultural forms have emerged." He goes on to point out that the relationship between English and the other Indian languages must be supplemental, but sadly, in its current state, it is asymmetric, with English (language and thought) in the dominant position.

Without taking the extreme position as a couple of experts and commentators have, that all arts and humanities research in India is, therefore, essentially derivative, it cannot be ignored that research, particularly in the domain of the arts (literature, theatre, music, visual arts, among others with some exceptions) in India, is less than adequate. It has been generally admitted that there is insufficient focus in art historical research on acquiring language skills to handle pre-modern or historic materials, and/or the competency to bring theory to the analysis of pre-modern art, architecture, urbanism and so on. Also, there is almost no visibility for research in the arts, humanities and social sciences in Indian languages beyond their specific language regions. More than one of our respondents observe that without suggesting a move to 'ethnicisation', one of the tasks before arts research in India is to invest in the development of original theoretical frameworks and critical perspectives for studying cultural forms that are not wholly dependent on Western frameworks, and pay close attention to the language contexts and practices in which these forms are embedded.

However, there have been attempts from within arts, humanities and social science research, in more recent years, to address the languages and writing in those languages in various ways. The volume, *History in the Vernacular* [14] is such an attempt exploring the status of regional and vernacular histories in relation to academic histories by professional historians. Questioning the assumption that there was no history writing in India before colonialism, the essays in the book turn to vernacular history traditions in Assam, Bengal, the North-East, Kerala, the Andhra-Tamil region, Maharashtra and Uttar Pradesh, examining them through fresh archival material. The singular contribution of the volume is in recovering, for historical scholarship, narratives in the languages that are embedded in non-historical literary genres such as poems, ballads and works within the *itihasa-purana* tradition, and commenting on the discursive signs that allow them to be recognised as historical.

The best practices in research so far, have also addressed the problem of language through innovative archiving programmes discussed in the following section.

Research and the Archive

Archiving, for several research institutions today (in rare instances, combined with translation into and from English), is an attempt to engage with the creation and strengthening of intellectual resources by including material from the regional languages. More importantly, the archive is a tool to make the language discourses (much of which has not been conventionally attributed any value as critical discourse in the arts and humanities) visible, and thereby widen the critical vocabulary of disciplinary and interdisciplinary research conducted primarily in English. The linkage between archiving and research has taken various forms in India. Opposed to the popular conception that the archives aid and trigger research, a number of significant archival collections have come out of research done by faculty at various institutions. The Centre for Studies in Social Sciences Calcutta (CSSSC) has been a pioneer, and two of its significant archival collections have emerged out of research on the visual worlds of modern Bengal and the history of print advertisement in Bengali. Similarly, faculty research in the domain of early Bengali cinema has spawned a growing archive of materials – textual, visual and aural – in the Department of Film Studies, Jadavpur University, Kolkata. The striking case of a centre that grew out of faculty research and consequent archiving needs is the School of Cultural Text and Records, Jadavpur University.

The second, more familiar approach to archiving is the creation of resources for research, and more often than not, such initiatives have allowed the question of language to be addressed in various ways. There are many examples of archives that focus on materials

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[14] Edited by Raziuddin Aquil and Partha Chatterjee, and published by Permanent Black in 2008, the volume brings together fourteen essays by scholars with diverse disciplinary backgrounds focussing on a wide range of forms and genres of writing in the languages.

in languages other than English, like the Roja Muthiah Research Library's collection on Tamil cinema and National Folklore Support Centre's archives on folklore in various parts of the country among others. Archives have also functioned as a structural device to focus region-specific research questions in addition to widening critical discourse through the incorporation of language sources. The Jadunath Sarkar Resource Centre for Historical Research, located in the CSSSC's older premises, has emerged out of the felt need to make available to scholars materials in the languages for the social and cultural history of Eastern India. The archive of the social and cultural history of Bengal in the Bengali language is now open to scholars. Among research institutions, CSSSC is unique in this regard because historically, a number of its faculty members have been prolific bilingual scholars publishing their research in both English and Bengali.

The critical impact of these archiving initiatives for research in the arts and humanities has been the widening and problematising of the intellectual base of English-centric disciplinary domains. Though much needs to be done to bridge the divide between languages, archiving (in addition to stepping up translation) provides an opportunity to gradually reduce the gap.

The State of the Disciplines

In 1947, there were a total of 20 universities in the country. By the early 1980s, there were over 200. This was the result of a huge expansion in Higher Education directed and financed almost entirely by the federal and state Governments. In particular, there was a massive growth in social science research and teaching largely boosted by the work of the Indian Council of Social Science Research (ICSSR), which unlike other bodies funded entirely by the Government, has till date adhered to the principle that it should be run by social scientists rather than bureaucrats. Interestingly, the debates in the early years of the ICSSR demonstrate overwhelming concerns about the perceived lack of a sufficient number of trained social scientists in the country; the relevance of social science research; and the relationship between research and teaching.

Consequently, the Council made available research grants and fellowships to hundreds of university and college teachers and doctoral students. It set up a chain of 27 research institutes across the country, at least a few of which have established themselves among the foremost institutions of social science research in the country, producing work of the highest international standards in several disciplines. More significantly, ICSSR performed a crucial function of promoting social science by persuading State Governments to recognise the importance of research and to contribute to the infrastructure and funding of the institutes. On the research front, ICSSR organised and published two series of surveys of research in Political Science, Sociology, Psychology, Economics, Public Administration and Social Anthropology written by leading scholars in the field and considered landmark surveys. A survey of the debates in ICSSR through the 1980s also provides a sense that the nerve centre of social science research was shifting and most universities in India were growing disconnected with the domains of advanced social science research in the country.

It is widely acknowledged among social scientists in India that the creation of the Indian Council of Social Science Research (ICSSR) has made an enormous difference, though critics point to a decline in the apex body from the late 1980s. Further, both research and teaching in the social sciences began to be more closely integrated with international, especially Anglo-American, professional norms, procedures and styles in each of the disciplines.[15] A number of commentators and scholars also observe that from the 1980s, the larger domains of the humanities and the social sciences have witnessed a definitive churning, and significant shifts and transformations.

Strengths and Themes

While a detailed discussion of the strengths and current themes of research is beyond the scope of this exercise, this section attempts to touch upon some of the major concerns that preoccupy the disciplines in the arts, humanities and social sciences. Also, articulated here are a number of significant moments, shifts and turns in some of the disciplines that have had a bearing on the status of current research within each, and in the larger domain in general.

One of the undoubted strengths of research in India is in the discipline of history. In his account of the modernisation and professionalisation of the discipline of history, Partha Chatterjee[16] observes that historical scholarship from the 1950s was marked by increased technical sophistication and the exploration of new fields of research and of new historical sources. The new sources ranged from the archaeological, epigraphic and numismatic (as against the overwhelming reliance on textual sources earlier) with reference to the early history of India, to the massive colonial archives with its extensive range of non-official records, literary and visual materials and oral sources of history writing. The colonial archives, in particular, spawned a whole new range of issues concerning the histories of subordinate and marginal groups (such as peasants, lower castes, tribal peoples, women, religious or linguistic minorities etc.) that began to be debated from the 1980s.

The seminal work resulting from the churning, of which the writings of the *Subaltern Studies* (1982) group are well-known examples, has not only spoken of distinct histories of such groups that cannot be encompassed within the terms of a history of the 'nation', but has also inflected national history with new questions of cultural politics. A related aspect is the emergence of well-researched regional histories that have strongly

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[15] In *The Modern Social Sciences in India,* Partha Chatterjee discusses the modernisation and professionalisation of the disciplines of history, sociology, social anthropology, economics and political science. Acknowledging the role of the ICSSR in promoting and coordinating advanced research in these disciplines, the paper adds that this was made possible by the establishment of a network of 25 research institutions and regional centres within the first two decades of the Council's existence, in addition to the setting up of the ICHR in 1972.

[16] Ibid.

questioned the conventional assumption that developments in northern India were crucial for the demarcation of the periods and phases of 'Indian' history.

The new contacts of Indian sociologists and anthropologists with international trends and the consequent professionalisation of the disciplines have meant a significant change in the style and content of research. From an earlier research emphasis on contemporary Indian rural society (especially small communities in a process of change) and the attendant issues of local caste structure, factionalism, patron-client relations, relation between caste and class, and the relation between the village and the outside world, current studies have consolidated specialised branches like social demography, urban sociology, industrial sociology, or sociologies of science, education, law or medicine within the disciplines.[17]

The inauguration of a developmental state carrying out a programme of planned industrialisation presented Indian economists with a whole range of new theoretical and empirical problems.[18] From the 1960s, Indian economists were participating in professional research and teaching at the most advanced international levels and in all branches of economics. Nevertheless, economic development and planning in both its theoretical and empirical aspects occupied centre stage. In the late 1960s was added the study of the welfare aspects of economic policy, especially the relation of economic growth to questions of justice and equity. This debate was accompanied by numerous empirical studies on forms of bondage, tenancy and employment in the rural sector, on the relation between farm size and productivity, on product and credit markets, and many other institutional features of Indian agriculture. Another theme was the role of public investment in promoting industrial growth. On this, the debate has been mainly between those who have questioned the rationale of import substitution strategies and the economic efficiency of state-sponsored industrialization and those who argue that without sufficient public investment, growth and equity would both suffer.

Since the 1980s, an important dimension has been added to these debates, namely, the role of the external economy and especially that of direct foreign investment. This theme has raised questions not only about the short and long-term implications for growth but also for distributive justice and national sovereignty. The fourth theme relates to technology - its import and adaptation, its appropriateness, its diffusion, the sustainability of technological change, the possibilities of innovation and indigenous development and so on. An important comparative perspective into which Indian discussions have been drawn in recent years is the so-called success story of industrialisation in East and Southeast Asia as well as the problems faced by the economies of several South American countries. The fifth theme, related in many ways with the other four, is that of

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[17] Sociological writings in India in the period after Independence are surveyed in detail in the two series published by the Indian Council of Social Science Research, *A Survey of Research in Sociology and Social Anthropology* (1972 and 1985).

[18] Partha Chatterjee discusses the developments in economics and the old and new research interests in *The Modern Social Sciences in India.*

the revenue and monetary policies of the Government and the legal regulation of economic institutions.

Unlike the other social sciences within the context of a 'developing' nation, economics as a discipline has often been ascribed a more utilitarian function and seen to contribute directly to the growth of the State. The discipline has had to increasingly deal with a fracture between applied empirical research, more often than not commissioned by various stakeholders including the Government, and theoretical economics that straddles the other social sciences and addresses a wide range of themes from the philosophical basis of the discipline to the question of culture, gender or the politics of globalisation. The rift has widened with the proliferation of sponsored projects, and the availability of project-based funding from foreign governments and financial institutions like the World Bank, the corporate sector and industry associations for data-driven, statistical and quantitative studies that are seen to contribute to various stakeholder interests. In contrast, support for, and interest in, 'hard' areas of pure theory like social choice or international trade has shrunk. A related reason is the sharp decline in enrolment in doctoral programmes in economics across university departments and research institutions. From the 1990s, the management institutes have become the preferred choice for economics graduates as a route to corporate sector jobs.

The survey of the special articles (published between 1998 and 2000) in the Economic and Political Weekly (EPW) conducted as part of the Social Science Research Capacity in South Asia Report (2002) demonstrates that there were 342 articles published under Economics (constituting 55.70 per cent of the special articles) over the three-year period. Political Science came second with only 108 articles. A much discussed, though officially glossed over fact is that economics departments within universities and economics faculty in social science research institutions work in isolation, and have little or no conversation with the other disciplines. Most graduates interested in advanced, interdisciplinary research in economics, therefore, prefer to pursue Masters and/or doctoral programmes in foreign universities. The accent on applied empirical research triggered by sponsor interests combined with the lack of interdisciplinary perspectives, has had an unfortunate impact on the future of the discipline.

The dominant framework in Indian political science in the 1950s was that of liberal modernisation theory. Much of the recent approaches in Indian political science tend to either accept the role of the developmental state in modernising Indian society, or critique it. Most critiques of the developmental state fundamentally question the project of modernisation and describe it as one of conflict, violence and the marginalisation of vulnerable groups. Ashis Nandy, political psychologist, social theorist and cultural critic, is notable in this regard. He has argued that the modernist state has failed whenever it has tried to impose on Indian society a set of institutions adopted from the modern West that go against the everyday practices of collective living in local communities.

The path-breaking research in the last couple of decades in the realm of political theory engages many disciplines like political science, international relations, history, sociology and anthropology (Partha Chatterjee's work for instance), and forwards the compelling

argument about the necessity of going beyond the conventional understanding of the state, or 'the old forms of the modern state'.[19]

Compared to the relative health of research in the other disciplines, philosophy suffered a huge setback. In contrast to the West, particularly Europe, where the discipline of philosophy has been central to the advances in critical theory, there is hardly any significant research within the discipline of philosophy in India. Unlike the Indian Council of Social Science Research (ICSSR) and Indian Council of Historical Research (ICHR), the Indian Council of Philosophical Research (ICPR) never realised its objective of advancing the discipline. Much of its work remained trapped in a debilitating divide between classical Indian philosophical traditions entrenched in Indian languages, and the weight of Western philosophical traditions accessed through English. In fact, ICPR's failure as a Council entrusted with the task of advancing research and teaching in philosophy has had grave consequences for philosophical research in India. The closure of many philosophy departments in the country and a significant lack of energy in departments that exist have made ICPR's lack of direction more glaring.

The sharp reduction in funds allocated by the Government has also contributed to the decline of the Council. Figures reveal that against the ICPR's estimated budget of Rs 135.5 million for the year 2009-2010, the Government sanction was only 63 million. Attempts are being made, though, to revitalise philosophy in new research institutions like the National Institute of Advanced Studies, Bangalore, and through the inauguration of a new Centre for Philosophical Studies in the Jawaharlal Nehru University.

The Indian Council of Social Science Research (ICSSR) series of surveys for the period after 1988 provide detailed overviews of the themes of research in each discipline in the last decade and a half. Of the three more recent surveys published, two volumes focus on disciplines – geography and psychology – that have had a somewhat fragile and troubled relationship with the current direction of social science research. A brief look at the survey of priority research areas in geography demonstrate a gradual shift from qualitative, regional studies (in areas like physical geography and population and settlement geography within the larger discipline) to systematic, quantitative geography, privileging themes like remote sensing and geographical information systems. Part of the reason as mentioned earlier derives from geography's provenance as a science in various parts of the country.

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[19] Partha Chatterjee's work proposes that the concept of the nation-state used in political science in India, is derived from Western social scientific thought and may not work for all states. He points to the fact that post-colonial administrators adopted the paradigm of the nation-state and thus blinded themselves to new possibilities of thinking outside Western categories. He argues for a comprehensive shift in methods of analysing and engaging in democratic politics in India, and puts forward a model of politics in which the state is neither conceptualised nor experienced as an outgrowth of popular sovereignty. Rather, 'the people' are treated as a 'population' that must be managed according to policies defined largely by the interests of political economy. His arguments are developed over a number of books, from *The Nation and Its Fragments; Colonial and Postcolonial Histories* (OUP, New Delhi, 1997) to *The Politics of the Governed: Reflections on Popular Politics in Most of the World* (Columbia University Press, 2006).

Likewise, areas of emphasis under psychology comprises integrated biological and ecological approaches to the study of behaviour; neuroscience; cognitive science; affective and motivational processes alongside language acquisition and language processes; reading; bilingualism; and cultural psychology. The small number of interdisciplinary studies in these disciplines, however, comes mostly from scholars who in spite of their training in one or the other discipline have expanded their research interests, and/or are located within autonomous research institutions and, therefore, work in close proximity with other social science disciplines.[20]

The discipline of architecture, on the other hand, has largely been rescued and revitalised through the pioneering role played by schools of architecture like Kamla Raheja Vidyanidhi Institute of Architecture and Environmental Studies, Mumbai, School of Planning and Architecture, New Delhi and the Centre for Environmental Planning and Technology, Ahmedabad. Unlike departments of architecture in the universities that provide technical education and produce architects for the market, the architecture schools encourage research and focus on theoretical perspectives, opening up architecture to other disciplines constituting the expanded field of cultural studies. Urban studies as a new area of research in India emerges at the intersection of a number of disciplines like architecture, social history, cultural studies and film studies.

Generally, in the last couple of decades, the location of most high quality, forward-looking research in the arts, humanities and social sciences in India has been at the edge of the traditional disciplines. An edited anthology of essays like *History and the Present*[21], pulling together a range of interdisciplinary perspectives (art history, anthropology, political theory, law, labour history and ethnography to name a few) to question the place of history and the historical in the present, signals the 'moment of critique' and of 'self-reflection of disciplinary practices'.[22] These influential studies, based as they are on strong research and a fundamental interrogation of the very place of a discipline in relation to the present, emerged concomitantly within a number of the humanities and social science disciplines including literary studies, sociology, anthropology and political science.

The developments through the 1980s and the 1990s are often attributed to the 'cultural turn' in these disciplines at a global theoretical level, and on the other to the critique of the concept of the 'nation' as it emerged in India from the 1970s onwards, especially in relation to and after the two-year Emergency (1975-1977). The developments within the discipline of English are of significance here. In the 1980s and 1990s, a series of seminal studies demanded a radical rethinking of the discipline of English in India, questioning its

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[20] Keya Dasgupta who is a senior fellow in geography at CSSSC works on historical cartography and urban morphology of Kolkata, and her research interests include environmental studies and labour history.

[21] Partha Chatterjee and Anjan Ghosh (eds.), *History and the Present*, Permanent Black, New Delhi, 2002.

[22] Ibid.

colonial origins and its relevance to the Indian present. Much of the literature was produced by bringing the discipline of English into an active dialogue with the social sciences.[23] Without going into the debate about whether such a moment in the history of the discipline signalled the beginnings of cultural studies, it must be emphasised that it raised a set of key questions that transformed the discipline and led to new research and pedagogic practices.

Coupled with the 'cultural turn' within the social science disciplines mentioned above, the late 80s and 90s thus brought to the fore outstanding research looking at both the politics of nationalism and the history of the present. One must also point to the debates within the cultural practices of the Left in India and the discussion and writing around aesthetics and politics within it, particularly to the establishment of the *Journal of Arts and Ideas* in the early 1980s.[24] Here, the attempt was to articulate and theorise a space between politics and aesthetics, and draw attention to the domain of art practices where the social science critiques interfaced with the question of culture.

A related development has been the foregrounding of inter-disciplinary domains of research and pedagogy, some of which are politically inflected like urban studies, women's studies, Dalit studies and cultural studies[25]. Women's studies as a relatively new area of research in India had its beginnings in the women's movement and cohered around the need to integrate women's experiences, issues, problems and perspectives within traditional disciplines and transforming them through considerations of gender. Given its political anchoring, Women's studies occupies a zone of productive tension between the immediacy of activism and critical and scholarly research. Similarly, Dalit studies emerged around the contemporary questions of discrimination and representation, drawing upon the significant corpus of research on caste available within traditional disciplines like sociology and history. One of the experts consulted for the mapping exercise observed that as a fledgling domain, Dalit studies has gathered a lot of empirical material on dalit questions, but there is a need to move on to studies of dalit social life and culture in the pre-colonial era; oral and performative traditions; religious ideologies; literary practices; and legal principles, that have a more theoretical orientation.

Urban studies, though a fairly nascent area of research in India, has benefitted from its often varied anchoring within disciplines such as architecture, film studies, literary studies and sociology. On the one hand, there is a growing scholarship on the many

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[23] Rajeswari Sunder Rajan, *The Lie of the Land: English Literary Studies in India* (Delhi; New York: Oxford University Press, 1992); Svati Joshi, *Rethinking English: Essays in Literature, Language, History* (New Delhi: Trianka, 1991); Susie J. Tharu, *Subject to Change: Teaching Literature in the Nineties* (New Delhi: Orient Longman, 1998).

[24] In a report on the status of Cultural Studies in India, Ratheesh Radhakrishnan discusses these moves as the possible narratives about the beginnings of Cultural Studies in India that have been debated within the Indian academia.

[25] *Cultural Studies in India: A Preliminary Report on Institutionalisation*, Higher Education Cell, Centre for the Study of Culture and Society (CSCS) Bangalore, 2008.

aspects of the Indian city in the context of globalisation, and on the other a manifest research interest in the experience and imagination of the city in representational forms like cinema and literature. A book like *One Hundred Years One Hundred Voices* by Neera Adarkar and Meena Menon (Seagull Books, 2004), through the oral history of the textile mill workers of Girangaon, Mumbai, brings together various strands like the growth of industry and labour movements; the World Wars and their impact; the complex politics of regional and linguistic identities in Mumbai and Maharashtra; the eclipse of the organised Left; and the rise of extremist sectarian politics to throw light on the history of central Mumbai. A rare collaboration between a trade union activist and an architect-activist, this sprawling people's history covers a period of more than hundred years through direct oral testimonials, and is an invaluable contribution to the domain of urban studies in India.

Anthologies such as *City Flicks: Indian Cinema and the Urban Experience* edited by Preben Kaarsholm (Seagull Books, 2006), explore the interfaces between cinematic representation, globalisation and city life. Bringing together essays written by a range of scholars with different disciplinary affiliations, the volume throws new light on the significance of cinema in Indian society within and beyond India, and the rapid expansion of Indian cities and the urban lifestyle as closely linked phenomena. The eclecticism of urban studies in India as a domain of research and scholarship is evident from these examples, and much of its strength derives from the interdisciplinary methodologies deployed for studying the processes, forms and experience of urbanisation.

The case of cultural studies has been much debated in India. Most scholars are of the opinion that cultural studies is best left non-institutionalised, viewed as a charged field of knowledge and research, and/or used primarily as a methodology cutting across disciplinary divides. For instance, *Cultural Studies: Taking Stock*, a conference organised by the English and Foreign Language University (EFLU, formerly CIEFL, Hyderabad) in August 2005, that attempted to articulate the space occupied by cultural studies in India relegated the discussion around the development of a discipline and questions of institutionalisation to the margins. Instead, the conference chose to present the significant and often remarkable research that has come out of the interstices of the humanities and social sciences. Many university departments and social science research institutions have absorbed the domain of knowledge opened up by cultural studies rather than establishing separate units dedicated to the study of a formal discipline.[26]

One of the earliest attempts at putting together a programme around cultural studies was the establishment of the Cultural Studies Workshop in 1995 by CSSSC, Kolkata. The workshop, held annually since then and conducted under specific themes each year, has created a space for the presentation of and discussion around a diverse body of research that has since come to be called 'Cultural Studies'. Through the workshop, interdisciplinarity becomes a large field populated by a number of approaches (from 'inter-' as literally 'between' disciplines, and 'inter' as a space for give and take).

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[26] *Cultural Studies in India: A Preliminary Report on Institutionalisation*, Higher Education Cell, Centre for the Study of Culture and Society (CSCS) Bangalore, 2008.

Ratheesh Radhakrishnan suggests that the convenience of non-definition is being creatively used in this context, and it allows for the programme to be more inclusive and to address and challenge earlier disciplinary formations with ease.

He also points to the advent of integrated Master's programmes in several universities (like the Integrated Master's programme in Social Sciences taught at the School of Social Sciences, University of Hyderabad) where the space of disciplinary interaction seems to be opening up on a larger scale. The Faculty of the Cultural Studies programme in EFLU, define cultural studies as a set of research agendas or research programmes including Dalit studies and issues like gender and community. In universities such as Kuvempu University, Bangalore University, University of Calicut, University of Delhi and so on, cultural studies is taught as part of the English Literary Studies programme. One of the key consequences of cultural studies gaining ground in various forms and with diverse definitions within the Indian academia has been the focussing of research interests on popular culture as a legitimate subject of study.

From the discussion above, it is apparent that there are two complementary forces at work in the domain of research in the arts and humanities in India. The first relates to the various moves through which the boundaries of the traditional disciplines are being re-negotiated, both from within and without. The second pertains to the emergence of new institutional structures and new interdisciplinary courses, or altogether new themes/fields of research within the arts and humanities. As a caveat, not all of these energies in the domain of research could be adequately addressed within the scope of the mapping exercise. However, the attempt has been to draw on existing studies and reports and initiate brief consultations with experts to outline the major advancements and transformations in relation to research that is, at best, tantamount to a broad overview of the area.

2. Mapping

Commentary on Selection: Methodologies and Processes

The process of identifying 'centres of excellence' in the context of arts and humanities research in India is beset with a number of problems. The UGC as the Governmental agency regulating and monitoring Higher Education (HE) in India, has over the years put in place systems of measuring and commenting upon the performance of institutions of HE through a variety of processes, including conferring the status of 'centre of excellence' on departments and centres within the university system. For example, five different centres/departments in the Jawaharlal Nehru University have been recognised as centres of excellence by the UGC. These performance measures instituted by the UGC have mostly been processed through the National Assessment and Accreditation Council (NAAC) that grades institutions of higher education on a 5-point scale according to preset criteria. While a mapping exercise needs to take into account such evaluation systems and available measures, a brief survey of the UGC-NAAC reports reveals the flaws of the system.

First, the UGC by virtue of its own mandate is limited to commenting upon and judging the performance of institutions of Higher Education, namely colleges and universities that fall under its purview. All autonomous research institutions in India, like those set up and maintained by the Indian Council of Social Science Research (ICSSR), do not report to the UGC or access its funds. Therefore, a monitoring body like NAAC does not provide any information, data or commentary on these institutions of advanced research in the arts, humanities and social sciences, leaving out in the process most of the major sites of research activity in the country. Secondly, in relation to the universities, the NAAC reports provide mainly an overarching perspective (mostly commenting on infrastructure and potential for growth) and therefore do not focus in great detail on specific departments of the arts and humanities or the nature and quality of their research output.

More importantly, the systems of evaluation instituted by the UGC have paid little attention to the gradual opening up of the arts and humanities disciplines in India over the last three decades and the concomitant changes in institutional orientations and structures. As discussed in the preceding sections of the report, the critical shift in arts and humanities research in India has to do with the way new institutions (including universities like the English and Foreign Language University, Hyderabad or the University of Hyderabad) have articulated their research and funding interests based on a critique of the definition and constitution of, and established research practices within the domain of the arts and humanities. Alongside, many older institutions have adapted themselves to the felt need for interdisciplinarity as opposed to pursuing research interests within strict definitions of disciplinary domains. As a result, many of these key institutions are engaged in a process of constantly reflecting on, reviewing and altering their funding priorities, research interests, and practices for a richer understanding of the transformations taking place in the larger domain of culture. UGC's existing measures

and evaluation systems as well as its funding strategies have not adequately recognised and/or responded to these transformations.

While acknowledging the limitations of the UGC and NAAC, the mapping exercise has looked at both the list of institutions with the highest score on the NAAC 5-point scale; NAAC's 'criteria for assessment'; and the 'self-study' reports by the institutions on the basis of which the NAAC peer review team undertook the evaluation, as a starting point. The NAAC documents and lists were read alongside a host of other documents like the Social Science Research Capacity in South Asia (SSRC) Report; Restructuring Indian Council of Social Science Research (ICSSR) Report; and the various position papers on women's studies and cultural studies for instance, produced by the Higher Education Cell, Centre for the Study of Culture and Society, Bangalore that provide a thorough and in-depth analysis of the state of the field (including, in many cases, case studies of specific institutions) from many perspectives. The initial list of 70 'centres of excellence' was drawn up through a process of comparing and correlating the various reports, consultations with experts in the field, and the India Foundation for the Arts' own experience (and that of members of the staff) of working with a number of the institutions under consideration.

At this stage, a critical decision about the scope of the mapping exercise was made with reference to centres within the 'traditional academic spheres' and those outside it, as well as the related issue of research in English and the other Indian languages. Many of the experts consulted drew attention to the divide between English-centric research in the arts and humanities and research in the languages, while stressing the fact that in a country with as many as 25 officially recognised languages, it was virtually impossible to adequately map the variable nature, extent, quality and impact of the research. The problem is compounded by the fact that most of this research has little or no visibility within the academic sphere; is methodologically diverse; exists in multiple forms and genres in relation to specific disciplines; is largely addressed to a regional audience having access to the language in which it is written; and disseminated through local language publications like books and journals, forums and other region-specific platforms. Moreover, any general set of criteria formulated for the purpose of evaluating and commenting upon research in the languages would have been reductive of its pluralism.

Capturing this diversity, necessary as it may be, would have demanded a different timeframe and more importantly, other kinds of resources like a large team of consultants who were qualified and had the required language skills to provide inputs about research in the various disciplines in most of the major Indian languages. Therefore, this mapping exercise risks ignoring the diverse and more complex formations of research activities in the languages and largely focuses on research in English. However, an attempt has been made to pay attention to research and/or research-related work pursued by various institutions that address the language divide and make consistent and concerted efforts to widen the intellectual base of the disciplines.

Since the attribution of the descriptor 'centre of excellence' inevitably suggests an assessment of quality, it is imperative to outline what the term 'quality' includes or excludes with reference to the exercise. It might be apparent from the overview and the list of institutions that there is a manifest bias towards theoretical and qualitative research in the arts, humanities and social sciences as opposed to quantitative, data-driven studies. It was necessary to make an informed choice at the outset about the kind of research, and therefore the type of institution that would qualify for inclusion in the mapping exercise. To quote an example, the Indian Council of Social Science Research (ICSSR) lists 66 universities, 15 deemed universities, 27 research institutes set up by the Council, and dozens of other centres and institutions specialising in specific areas of the social sciences amounting to a total number of 320, as institutions engaged in social science research.[27] The list includes a substantial number of institutions whose core area of work might be agriculture, rural development or management studies, but who are responsible for a significant body of research that is relevant to the social sciences in general.

The *Restructuring the Indian Council of Social Science Research* Report, however, provides a clue to the Council's own position shift with respect to what kind of research is to be actively nudged and supported. The report, which is both a detailed review of ICSSR's work and a set of recommendations for greater impact, clearly identifies a need to look closely at the scope and focus of social science research, and improve the conditions for qualitative rather than quantitative research. The argument put forward by the review mentions that there is a great deal of research, often sponsored by both governmental and non-governmental agencies, that tends to focus on collecting, collating and providing analyses, but there is a strong need to 'develop and refine theoretical frameworks to document, analyse and interpret different facets of society and its dynamics from a broader perspective'. It follows that the Council's emphasis should be on funding 'research that improves and helps accumulate and consolidate a knowledge base by sustained work on selected themes; encouraging multi-institutional, interactive network of researchers from different disciplines to work on common themes; promoting interchange, interaction and collaboration between research institutions and between institutions and the university system, both in research and the training of researchers'.

The decision to privilege theoretical research has also implied identifying a certain set of funders interested in furthering scholarly research and/or investing in the future of disciplines in the arts and humanities, at the cost of others like United Nations Development Fund for Women (UNIFEM), United Nations Development Programme (UNDP) and allied international and national agencies supporting data-driven, empirical studies and surveys that contribute to activism rather than academic research.

Likewise, an institution like the Indian Institute of Technology (IIT) set up in various parts of the country that have full-fledged arts and humanities departments/centres and offer doctoral programmes, have not been considered. The reasons for the exclusion lie in the very conception of the purpose of the arts and humanities centres in the IITs. The

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[27] *Restructuring the Indian Council of Social Science Research* Report, 2007

mandate of the centres was to make the engineer a good human being (the assumption being that engineering is value neutral education) by teaching introductory courses/versions of the humanities and social sciences as value-education. The doctoral programme in the arts and humanities lacks a larger intellectual and critical context in an institution set up primarily for technical education, and its legitimacy is further compromised by the fact that there is no postgraduate programme leading up to it. It is widely acknowledged by academics in India, therefore, that the project of the humanities and social sciences in the IITs students was 'born dead'.[28]

The introduction to the list of 'centres of excellence' explains the rationale for a primary list and an appendix, largely based on the assumption that while track record and reputation are accepted measures of merit, there is a need to recognise promise latent in new institutional formations especially in relation to the churning in the disciplinary domains of the arts and humanities. While the older institutions mentioned in the list have successfully made a transition in response to the changed landscape and climate of arts and humanities research, it is to be seen how the new institutions (listed in the appendix) respond to contemporary challenges and continue to experiment and evolve in spite of the pressures of sustainability. As a caveat, since no such list can claim to be definitive and inclusive of all the institutions that matter, it is best viewed as an attempt to represent some of the best practices evident in the vast and complex terrain of arts and humanities research in India today.

Research and Funding Climate

There has been a huge expansion in higher education in post-independence India, directed and financed almost entirely by the federal and state governments resulting in more than 300 universities and an equally large number of other autonomous research institutions. The task of mapping arts and humanities research in this context is challenging for two related reasons. First, the arts and humanities have to be understood as fluid categories, and secondly, the humanities need to be defined broadly to include the social sciences. For instance, the University Grants Commission (UGC), the governmental body regulating higher education in India, recognises the liberal definition by combining the humanities, social sciences and languages under one rubric for its funding for research projects.[29]

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[28] Sanil V, faculty in the arts and humanities centre, IIT Delhi, draws attention to the problem while discussing the context in which a Cultural Studies programme is taking shape in IIT, in the Institutional Collaborations Workshop organised by the HE Cell, CSCS, Bangalore, June 2008.

[29] UGC List of Recommended Major and Minor Research Projects in Humanities, Social Science & Languages. The lack of hard differentiators is particularly relevant for a discipline like history which comes under the aegis of an autonomous governmental body, Indian Council of Historical Research (ICHR), as well as the Indian Council of Social Science Research (ICSSR) and the UGC. The case is further complicated by the fate of a discipline like architecture under the university system. Architecture in most of the older universities like Jadavpur University, Kolkata falls within the purview of the engineering faculty since it qualifies as technical education. It is with the emergence of autonomous Schools of Architecture that the discipline acquired a more broad-based definition, incorporating along the way, perspectives and

A diverse set of discussions informs the thinking about the present and future of research and funding in the arts and humanities, as well as the advantages and problems of various processes of institutionalisation. The following section focuses on some of the broad themes and concerns that characterise the climate of research and funding.

i) Interdisciplinarity

As research and teaching within Higher Education in India began to be more closely integrated with international, especially Anglo-American, professional norms, procedures and styles, the arts, humanities and the social sciences witnessed a definitive churning, and significant shifts and changes in disciplinary orientations. The overarching theme has been a call to increased interaction between disciplines for the general advancement of research. Today, most evolved programmes of research in the country and/or scholarly literature in the arts and humanities, take cognisance of the overlaps, connections and continuities between disciplinary domains. Both non-governmental and governmental funding agencies have acknowledged interdisciplinarity as one of the key indicators of the changed climate of research in the arts and humanities.

 ii) New Institutional Spaces

Many institutions engaged in arts and humanities research and funding are in a process of constantly reflecting on, reviewing and altering their research interests, funding priorities and practices for a richer understanding of the transformations taking place in the larger domain of culture. New institutional structures are being experimented with and new interdisciplinary courses or altogether new themes/fields of research and funding are being created. Fresh institutional designs have been experimented with, resulting in the emergence of a number of institutions that have taken on trajectories significantly different from those of conventional university or research spaces and governmental funding models. Often compatible with such new institutional designs, new thematic areas, fresh issues and fresh approaches have also been initiated. For instance, the Centre for Internet and Society (CIS), Bangalore is a new kind of fluid institutional space that brings together a multidisciplinary group of researchers, investigators, educators, stakeholders and policy makers from the emerging field of Internet and Society; opens up and intervenes in a new thematic area like the Internet; and demonstrates a fresh approach by combining both research and advocacy in its engagement with concerns of digital pluralism, public accountability and pedagogic practices in the field of Internet and society.

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methodologies from the arts, humanities and social sciences. The perceived differentiation between the social sciences and the arts and humanities, is perhaps more hard and fast in the UK than in India. This is due in part to the fact that, in the UK, separate streams of research funding exist for each. Since the Research Councils who provide the funding (the Arts and Humanities Research Council and the Economic and Social Research Councils) are part of the same research council 'family', they seek to carefully set out where their boundaries lie for clarity to potential applicants

iii) Linking Research to Teaching

The argument that research and teaching cannot be seen in isolation, and there is a need to strengthen and consolidate undergraduate and postgraduate programmes to boost the climate for strong research in the arts and humanities, has been around for some time.[30] As a corollary, it has been mentioned that the problem lies in the separation of the three ends of the Higher Education spectrum – the research institution, the university and the undergraduate college. Therefore, the perceived challenge lies in crafting initiatives that could bring these together through vertical collaboration across research centres, universities and colleges.[31] Such insights have, more recently, informed the programmes and strategies of both research institutions and funders.

iv) The University and the Research Centre

Research in the arts and humanities in India is primarily located within two types of institutions – the university and the research centre. Though departments and units focussing on specific areas of research and pedagogy within the university are often called 'centres' (like the Centre for Historical Studies, Jawaharlal Nehru University, New Delhi), the term 'research centre' is being used here to refer to the independent research institution outside the university system. While arguments for and against the advantages of each have been made, there is agreement about the fact that the research centre represents a more fluid institutional space, in most cases emerging out of a critique of the 'moribund' university system and/or addressing themes and concerns that cannot be suitably engaged within the university. Therefore, much of the institutional thinking and research orientation are relatively free of the problems stemming from the bureaucratic structures of the older university system. This has significantly contributed to their popularity with non-governmental funders. However, many university departments having a strong tradition of research have successfully managed to address newer thematics and concerns within the university system, among them the overwhelming call for a dialogue between disciplines. Against accusations of rigidity and lack of synergy with the culture of the present, a number of centres/departments/schools within universities have reoriented their programmes in response to emerging areas of research, and drawn on diverse sources of non-government funding to support their activities.

The problem with a lot of the new research institutions and forums for exchange and collaboration is that the student pool is often limited to the state in which they are

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[30] The argument is made by the review panel instituted by the Indian Council of Social Science Research (ICSSR) in the *Restructuring ICSSR* document; the Centre for the Study of Culture and Society (CSCS), Bangalore in their strategy paper on Higher Education (HE); and by the Centre for Studies in Social Sciences Calcutta (CSSSC), through its fellowship programmes for teachers in undergraduate colleges.
[31] Report from the Institutional Collaborations Workshop, 2008 organised by the Higher Education Cell, CSCS, Bangalore, sponsored by Sir Ratan Tata Trust.

located, or in the rare instance, to neighbouring states. That many of the autonomous research institutions do not have the authority to award degrees and have to constantly negotiate with neighbouring universities for affiliation, presents another problem. Also, since many of these institutions are heavily dependent on non-governmental funding for their work, the sustainability of their research programmes is determined by the availability of support. The centres located within universities, on the contrary, though less adventurous at times in inaugurating new areas of research, are better able to sustain their research agendas since most of the support for such work comes from Government agencies like the University Grants Commission, Indian Council of Social Science Research (ICSSR) or Indian Council of Historical Research (ICHR).

v) New Media Technologies and the Archive

A key catalyst of transformation has been the new and emerging media technologies. Particularly, the advent of and permeation of these media technologies, including, but not limited to, the Internet and World Wide Web in every aspect of life has ushered in significant changes in the way cultural forms and practices are understood and studied. In fact, media technologies have been instrumental in making possible new kinds of institutional formations and in defining afresh the possibilities of interdisciplinary and collaborative practices.

The availability of the digital platform has had far-reaching implications for arts and humanities research in terms of rethinking methodology and sources, but more fundamentally for the way research is conceived and presented. Many research institutions/university departments now consider it their mandate to build archival collections that are either germane to their faculty's research interests, or suggest ways of expanding the scope of their institutional mandate. Here, the archive is understood both as a record of the past and a repository that will engender future research. Archiving, for several research institutions today (in rare instances, combined with translation into and from English), is also an attempt to address the creation and strengthening of intellectual resources by including material from the regional languages. More importantly, the archive is a tool to make the language discourses (much of which has not been conventionally attributed any value as critical discourse in the arts and humanities) visible and thereby widen the critical vocabulary of disciplinary and interdisciplinary research conducted primarily in English.

vi) Institutional Collaboration

There is new emphasis on institutional collaboration that has had a significant impact on how research in the arts and humanities is to be understood and pursued. For instance, one of the key future goals of the Higher Education (HE) Cell, CSCS, Bangalore supported by the Sir Ratan Tata Trust (SRTT), is to set up a Forum for Institutional Collaboration in Higher Education (FICHE), that would work towards the collaborative production of new interdisciplinary curricula; the creation of a new and enhanced pool of research/teaching resources; and the enhancement of pedagogic capacities of researchers

and research capacities of teachers. The first Institutional Collaborations Workshop held on June 19, 2008 in Bangalore brought together representatives from institutions involved in giving shape to either 'new institutional structures' or 'new thematic specifics', or both to share experiences and debate the possibilities of working together in advancing the field.

A recent collaborative project between CSSSC, Kolkata and CSCS, Bangalore called *Archive and Access*, aims at forming a consortium of libraries and archives and training workshops towards setting up digital catalogues and shared resources in India. Made possible by the new digital environment discussed above and supported by the Jamsetji Tata Trust, the project connects archives, libraries and private collections of texts in India through online catalogue sharing and helps to serve a community of local scholars to access resources. Such initiatives demonstrate a new culture of exchange and sharing across research institutions, and a concomitant new culture of strategic and inspired funding.

vii) Governmental and Non-Governmental Funding

The Government of India through its various departments, commissions, councils and academies, still remains the single largest funder of arts and humanities research. In terms of the total expenditure of the Government in various sectors, the outlay for education has fallen from 11.3 per cent in 2000-2001, to 10.2 per cent in 2007-2008.[32] With university departments and research institutions in the expansion mode, the resource crunch could mean cutting down on research programmes dependent on Government funding. However, in the last fifteen years there has been a distinct increase in the number of independent grant-making agencies. A survey by the Indian Centre for Philanthropy made in 1999 suggests that out of a total of 104 non-governmental donors surveyed in terms of their areas of philanthropic interest, 13 institutions were found to be interested in supporting the arts and humanities.

In the non-governmental sector, there is a significant presence of foreign funders supporting theme-based research programmes and/or innovative programming contributing to institutional development. Historically, very few Indian donors have programmatically invested in arts and humanities as a component of Higher Education, though more recent developments, especially with regard to SRTT, demonstrate a growing strategic interest over the longer term. The scale of funding in the non-governmental sector is varied and ranges from large multi-year programme grants or corpus and endowment grants made to research institutions, to small grants made to individuals to pursue research projects. Professional philanthropy in the arts and humanities in India is still a nascent area, and the challenge before most non-governmental agencies is to occupy 'a space in between two places: the place left blank by the withdrawal of the State, and the place the corporate agency refuses to enter'.[33]

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[32] Jandhyala B. G. Tilak, *Education in 2008-2009 Union Budget*, EPW, May 17, 2008

[33] Ashish Rajadhyaksha, *India in the Arts: Brief History of the Issues Before the NGO Movement,* paper presented in the Preliminary Asian Cultural Forum: Connecting Networks, Gwangju, Korea, July 2005.

Criteria for Selection

The mapping exercise highlighted two different sections – a) 'centres of excellence' and 'centres with potential'; and b) funders. The lists of research centres and funders takes into account that institutions are not frozen entities whose mandate remains fixed over time. Rather, the choice of certain centres above others has largely been based on their responsiveness and adaptability to new currents and compulsions (within disciplinary domains and in relation to a complex contemporary reality) in both research and funding. The choice of institutions has also attempted to cover as many disciplines in the arts and humanities as possible. Attention has been paid, wherever possible, to provide a sense of the institution's evolution rather than merely produce a set of prescriptive data, and address the reasons for the choice of the institution from within a description of its work. The list works with a mix of university departments and autonomous research centres that have an exceptional track record in arts, humanities and social science research. Alongside, the 'centres with potential' section includes a number of comparatively new but promising institutions that address emerging areas of research in the arts and humanities, or furthers specific research interests within a field.

The following set of criteria has been used to determine whether a research institution qualifies as a 'centre of excellence'. An initial list of over 70 institutions was made and information about their research and related activities collated and compiled from various sources. Alongside, experts were consulted in an effort to narrow down the list of institutions to those that were regarded by the academic community in India as 'centres of excellence'. It is important to point out here, that the majority of institutions included in the list demonstrated extraordinary success with most criteria and small failures with regard to others. The exercise placed maximum value on academic rigour as a non-negotiable criterion for excellence, while weaknesses like inadequate management of research output or lack of active dissemination were treated as things that could be addressed. Therefore, in choosing the institutions for the final list, the strongest emphasis has been placed on the quality of research as evident through the publications of the faculty and research scholars; the perception of the institution in question among members of the academic community in India and abroad; and its contribution to the specific field of research and to the larger domain of the arts and humanities.

1. Quality and volume of research output and contribution to the specific field/area of study and/or the general domain of arts and humanities research

2. Global reputation as a 'centre of excellence' in a discipline or in the larger domain of arts and humanities

3. Composition of faculty – a) scholars of national and international repute, b) range of disciplinary orientations, c) interest in and engagement with the future of the disciplines

4. Relationship to recent articulations and formulations in arts and humanities research worldwide

5. Consistency, continuity and depth in research programming as against temporary innovations to attract funding

6. Openness to experiment with new institutional forms and practices, and/or research programmes/projects while retaining its stated mandate

7. Interest in research issues pertaining to the region (vis-à-vis location) and/or intellectual resources derived from the local context and language

8. Accessibility for scholars from other locations, both national and international

9. Strong doctoral programmes often backed by solid graduate/foundation courses linking advanced research to teaching

10. Ability to attract a culturally diverse pool of faculty and researchers

11. Partnerships and networking with other institutions having similar or contiguous research interests

12. Ability to draw on multiple sources of support to expand, consolidate and sustain research programmes

13. Emphasis on dissemination of research including conferences, seminars, discussion forums and publications

14. Management and organisation of data produced through research

15. Archiving and other innovative utilisation of the new media technologies

16. Willingness to work around an English-centric arts and humanities research environment through bilingual scholarly work, publications in local language/s and English, and translation into and from English

17. Processes of evaluating the academic output of the faculty

Sources

A multi-pronged strategy of collecting and collating information, and comparing positions and points of view, both official and otherwise, was used for the mapping exercise. A broad spectrum of sources (cited in footnotes and in the narrative) was

consulted in order to prepare a broad overview of the landscape of research and funding in the arts and humanities. Also, these sources provided inputs in relation to the criteria for selecting the 'centres of excellence'. The various categories of key sources are listed below.

1. The existing corpus of official documents comprising reports, reviews, surveys, position papers and lists produced by the National Knowledge Commission; Education Commission, particularly the University Commission Reports; *Restructuring the Indian Council of Social Science Research* (ICSSR), 2007 document; UGC Lists of Research Projects; and the NAAC lists, Case Studies and Peer Review Reports.

2. Documents commissioned/generated by private funders and autonomous institutions reflecting on the state of the field, like *Social Science Research Capacity in South Asia* (SSRC) Report, 2002 commissioned by the social Science Research Council, New York; Higher Education Strategy Paper commissioned by Sir Ratan Tata Trust; reports and position papers resulting from various general and thematic consultations/conferences organised by the Higher Education (HE) Cell, Centre for Studies in Culture and Society (CSCS), Bangalore in collaboration with Sir Ratan Tata Trust like *Future of Higher Education in India,* 2006; *Institutional Collaborations*, 2008; *Regional Languages Resources Initiative*, 2008; *Cultural Studies in India*, 2008; and *Women's Studies in India*, 2008, among others.

3. Anthologies, essays and articles edited and/or written by eminent scholars related to the broad area of arts and humanities research in India, especially those that articulate and reflect on the organisation and transformation of disciplines in post-independence India and the changes in research orientation.

In addition to the sources mentioned above, a questionnaire was sent out to 65 scholars/experts in the arts and humanities. The list of academics was so compiled as to have a mix of senior scholars with internationally recognised track records in research and teaching, and younger academics who have begun to make an impact in their chosen areas of research. The questionnaire outlined four broad areas for their comments – the landscape of research in the arts and humanities and its strengths, weaknesses and emerging areas; research institutions/departments that have contributed significantly to developing arts and humanities research in India and/or in a particular domain of scholarship; agencies that have provided significant support for arts and humanities research; and arts and humanities research in the languages and its relationship to research in English.

Trends

In conclusion it might be interesting to briefly look at the recent developments that are likely to have an impact on the future of Higher Education in general and arts and humanities research in particular. The increased contact with an international community

from the 1980s (mentioned earlier in the report with regard to the realignment of disciplinary domains) has grown exponentially since 2000 and culminates more recently in a rather historic Bill that is expected to transform the landscape of Higher Education in the country. The Foreign Educational Institution Bill passed by the Union Cabinet in March 2010 opens up the field of Higher Education by allowing foreign universities to set up full-fledged campuses in India.

Kapil Sibal, who heads the Ministry of Human Resource and Development (which includes Education), has been a strong proponent of allowing foreign universities into India and of promoting private investment in Higher Education. He has often publicly criticised India's higher education regulating agencies like the University Grants Commission (UGC) and spoken for the relative independence of universities and colleges from state control citing models in the West. Debated for many years, the Bill comes at a time when two major global institutions, Duke University from the U.S. and Imperial College, London, have shown interest to set up full-fledged campuses in India. With the Education Ministry keen to release Higher Education institutions from the control of the Government, major changes and realignments in the landscape of research and funding in India are on the anvil.

Connected to the incipient internationalism propounded by the Government through internal legislation, are older international networks like the Asia-Europe Foundation (established in 1997), of which India is a partner country, that seeks to promote greater mutual understanding between Asia and Europe through intellectual and cultural exchange. Since Education and Academic Cooperation is one of its thrust areas, the Foundation has initiated several programmes that strengthen collaboration between education networks and academic institutions in Asia and Europe towards advancing academic discourse and intercultural exchanges. In fact, the first Asia-Europe Education Workshop on 'The Impact of the Financial Crisis to Higher Education' was organised recently (25-26 March, 2010) by the Asia-Europe Foundation (ASEF) in Makati City, Philippines bringing together distinguished researchers and practitioners in the field of Higher Education as well as finance and economics from both continents. Though such multi-pronged opening up of the field of Higher Education in India might introduce further complications in an already complex framework of research, funding and institutionalisation, it cannot be denied that it would have a significant impact on the future of the arts, humanities and social science disciplines and particularly, research within those disciplines over the longer term.

3. Research Centres and Institutions

Introduction

Since the descriptor 'centre of excellence' inevitably suggests an assessment of quality, it is imperative to outline what the term 'quality' includes or excludes in relation to the vast terrain of research in the arts, humanities and social sciences. The Indian Council of Social Science Research (ICSSR), for instance, lists 66 universities, 15 deemed universities, 27 research institutes set up by the Council, and dozens of other centres and institutions specialising in specific areas of the social sciences amounting to a total number of 320, as institutions engaged in social science research.[34] The ICSSR list includes a substantial number of institutions whose core area of work might be agriculture, rural development or management studies, but who are responsible for a significant body of research that is relevant to the social sciences in general. Therefore, it was necessary to make an informed choice at the outset about the kind of research, and therefore the type of institution, that would qualify for inclusion in the mapping exercise. It might be apparent from the overview and the list of institutions that there is a manifest bias towards theoretical and qualitative research in the arts, humanities and social sciences as opposed to quantitative, data-driven studies. Though a strict demarcation between qualitative and quantitative research in the arts and humanities might be hazardous, the rationale for drawing attention to the bias is to justify the exclusion of many recognised institutions (like the Tata Institute of Social Sciences, Mumbai or the Centre for Economic and Social Studies, Hyderabad) whose research activities and output demonstrate a strong emphasis on applied research and quantitative studies.

Critical decisions about the scope of the mapping exercise have also been made with specific reference to centres within the 'traditional academic spheres' and those outside it, as well as the related issue of research in English and the other Indian languages. Many of the experts consulted drew attention to the unbridgeable divide between English-centric research in the arts and humanities and research in the languages, while stressing the fact that in a country with as many as 25 officially recognised languages, it was virtually impossible to adequately map the variable nature, extent, quality and impact of the research. The problem is compounded by the fact that most of this research has little or no visibility within the academic sphere; is methodologically diverse; exists in multiple forms and genres in relation to specific disciplines; is largely addressed to a regional audience having access to the language in which it is written; and disseminated through local language publications like books and journals, forums and other region-specific platforms. Moreover, any general set of criteria formulated for the purpose of evaluating and commenting upon research in the languages would have been reductive of its pluralism.

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[34] *Restructuring the Indian Council of Social Science Research* Report, 2007

Capturing this diversity, necessary as it may be, would have demanded a different timeframe and more importantly, other kinds of resources like a large team of consultants who were qualified and had the required language skills to provide inputs about research in the various disciplines in most of the major Indian languages. Therefore, this mapping exercise risks ignoring the diverse and more complex formations of research activities in the languages and largely focuses on research in English. However, an attempt has been made to pay attention to research and/or research-related work pursued by various institutions (refer to Criteria for Selection) that address the language divide and make consistent and concerted efforts to widen the intellectual base of the disciplines.

The following institutions/centres have been chosen for the merit and strength of their research programmes, and the multi-pronged activities they have initiated in order to advance their chosen areas of research. While their core work contributes to specific disciplines by broadening the scope of interdisciplinary research in the area, many of these institutions have also extended their mandate to include perspectives and practices that respond to the critical transformations that arts and humanities research institutions are undergoing internationally. Many of them have sought out collaborations with like-minded organisations working in a similar domain in an effort to increase and consolidate the impact of their work. In short, whether functioning within or outside the traditional university system, their work has contributed to and consolidated the strengths of research in the arts, humanities and social sciences in India, and made possible new models of research and scholarship in the Indian context.

The list of centres contains 32 'centres of excellence' and 12 'centres with potential'. The 'centres with potential' are relatively new and are yet to have a significant track record. The list includes a range of institutions –university departments; autonomous research institutions and centres; and centres specialising in a particular area/discipline under the broader mandate of a School of Study within the university. Since the institutions listed under 'centres of excellence' meet all or most of the criteria outlined in the overview document, reasons for choice have not been separately mentioned for each institution. Rather, the information compiled under each institution addresses the criteria for selection by reporting and commenting on the institutions' history and performance in relation to research. The institutions listed under 'centres with potential', do not always meet all the criteria, but have been chosen on the basis of the promise latent in their conception and in their current work, especially in relation to opening up new areas of research and/or strengthening existing areas through innovative practices and programmes.

Centres of Excellence
1. Centre for Studies in Social Sciences, Calcutta (in Kolkata)
2. Centre for the Study of Developing Societies, New Delhi
3. Centre for Historical Studies, Jawaharlal Nehru University, New Delhi
4. Department of History and Culture, Jamia Millia Islamia University, New Delhi
5. Department of History, University of Delhi, New Delhi
6. Centre for Political Studies, Jawaharlal Nehru University, New Delhi
7. Delhi School of Economics, University of Delhi, New Delhi

8. Institute for Social and Economic Change, Bangalore
9. Institute of Economic Growth, New Delhi
10. Centre for Policy Research, New Delhi
11. Centre for Development Studies, Trivandrum
12. Madras Institute of Development Studies, Chennai
13. Centre for Women's Development Studies, New Delhi
14. School for Women's Studies, Jadavpur University, Kolkata
15. Anveshi Research Centre for Women's Studies, Hyderabad
16. School of Language, Literature and Culture Studies, Jawaharlal Nehru University, New Delhi
17. Department of Modern Indian Languages and Literary Studies, University of Delhi, New Delhi
18. Department of English, University of Delhi, New Delhi
19. Department of English, English and Foreign Languages University, Hyderabad
20. Centre for Applied Linguistics and Translation Studies, School of Humanities, University of Hyderabad, Hyderabad
21. Centre for the Study of Society and Culture, Bangalore
22. School of Cultural Text & Records, Jadavpur University, Kolkata
23. Department of Film Studies & Media Lab, Jadavpur University, Kolkata
24. School of Planning and Architecture, New Delhi
25. Centre for Environmental Planning and Technology, Ahmedabad
26. Kamla Raheja Vidyanidhi Institute of Architecture and Environmental Studies, Mumbai
27. National Institute of Advanced Studies, Bangalore
28. Indian Institute of Advanced Study, Shimla
29. National Law School of India University, Bangalore
30. Department of Art History and Aesthetics, Maharaja Sayajirao University, Baroda
31. Sarojini Naidu School of Performing Arts, Fine Arts and Communication, University of Hyderabad, Hyderabad
32. Department of Music, University of Delhi, New Delhi

Centres with Potential
1. Calcutta Research Group, Kolkata
2. National Folklore Support Centre, Chennai
3. Indian Institute of Dalit Studies, New Delhi
4. Sound & Picture Archives for Research on Women, Mumbai
5. Centre for the Study of Indian Diaspora, University of Hyderabad, Hyderabad
6. Maulana Abul Kalam Azad Institute of Asian Studies, Kolkata
7. Centre for Culture, Media and Governance, Jamia Millia Islamia University, New Delhi
8. School of Arts and Aesthetics, Jawaharlal Nehru University, New Delhi
9. Alternative Law Forum, Bangalore
10. PUKAR, Mumbai
11. Centre for the Study of Law and Governance, Jawaharlal Nehru University, New Delhi
12. Centre for Internet and Society, Bangalore

4. Centres of Excellence

01. Centre for Studies in Social Sciences, Calcutta (CSSSC), Kolkata

CSSSC was established in 1973 with funding from the Indian Council of Social Science Research (ICSSR) and the Government of West Bengal, as an autonomous institution to undertake, aid, promote and co-ordinate research in the social sciences, with special emphasis on the eastern region and West Bengal. In its initial years the major thrust of research was political economy, in the middle years the focus shifted to history, which in its present phase has morphed into a cultural studies kind of a rubric. CSSSC's major contributions to advanced research in India (and in the international context) are in the field of social, intellectual and cultural history, including landmark studies on nationalist thought, and the social and cultural history of Bengal. Alongside, there was a strong analytical interest in contemporary economic and political issues and institutions.

The Centre offers a reputed Research Training Programme (RTP) for young researchers which has been recently upgraded to an M.Phil programme affiliated to Jadavpur University, and an interdisciplinary doctoral programme. Current topics of research include banking finance and macroeconomics; history of the book in India; representation of women in urban government; memory and locality; demography and economy of tribals in Jharkhand; ideas of the city; economic history; modern historiography; contemporary women artists; nineteenth century poets; and Sufi literature, music and culture in nation-building. Initiated in 1993 to preserve primary source documents on the social and cultural history of modern Bengal, CSSC's archive has become the focus of many major academic activities including research, publications and exhibitions. The collection contains 19th and early 20th century periodicals and books in microform, images from early popular culture to the paintings of the modern Bengal school, family, studio, amateur and professional photographers' work in transparencies, textual and visual documents relating to commodity culture and advertisement in Bengal and private papers and personal collections gifted to the archive. Since 1995, CSSSC has been organising the annual international Cultural Studies Workshop (the only workshop of its kind in the country) involving young researchers from India and other countries of the South.

Unlike the early years, CSSSC is no longer governed by one initiative or supported by one funding agency, and has received grants from the Ford Foundation, Sephis, India Foundation for the Arts, Japan Foundation, Reserve Bank of India Research Endowment, and the Tata Trusts.

Prof Sugata Margit
Director, Centre for Studies in Social Sciences, Calcutta
R-1, Baishnabghata Patuli Township
Kolkata 700094
West Bengal, India
Telephone: +91-33-24627252, 24625794, 24625795
            +91-33-2436 8313, 24367794/ 95/ 97

Fax: +91-33-24626183
Email: Director - sugata@cssscal.org
         Archive - abhijit@cssscal.org
         Registrar - surajit@cssscal.org
Website: http://www.cssscal.org

02. Centre for the Study of Developing Societies (CSDS), New Delhi

CSDS was set up in 1963 with support from the Indian Council of Social Science Research (ICSSR) as an autonomous institution for research in the social sciences and humanities outside the entrenched boundaries of academic disciplines. The faculty is composed of scholars who come from diverse disciplinary backgrounds, pursue different research agendas and follow multiple methodologies. CSDS' programmes and projects tap into a much larger network of scholars, intellectuals and activists as well as institutions in India and the Afro-Asian, Latin American and South East Asian countries. This enables CSDS to sustain a range of research activities and pursue divergent intellectual concerns. Over the years, CSDS' work has managed to generate and utilise a productive tension between rigorous scholarly work and social movements, between academic commitment and political practices.

From its inception, CSDS has been known for its scepticism towards any one conception of modernity and received models of development and progress. It has sought ways to make creative use of local traditions in the making of multiple and alternative modernities, much before these ideas become fashionable in intellectual discourse in India. CSDS's research interests include but are not limited by empirical political studies; social and political theory; media and modernity, philosophical inquiries into the sources of civilisational discourse; anthropology, cultural history and psychology of modern forms of power and violence; critical debates on modernity and secularism; urban history; old and new media history; globalisation and contemporary lives; the study of law and legal practices; gender studies; Indian languages in translation; and local language software. The research produced under these broad themes is collected into print and electronic databases and archives and organised under four programme areas: Lokniti Programme for Comparative Democracy; The Sarai Programme on Media, City and the Public Domain; Institute for Chinese Studies; and Social and Political Theory.
The CSDS Data Unit established in 1965, constitutes one of the largest archives outside Western Europe and North America of social scientific survey data on political behaviour and attitudes over four decades.

Prof Rajeev Bhargava
Director, Centre for the Study of Developing Societies
29, Rajpur Road
Delhi 110054
India
Telephone: 91-11-23942199
Fax: 91-11-23943450

Email: director@csds.in, Website: http://www.csds.in

03. Centre for Historical Studies (CHS), Jawaharlal Nehru University (JNU), New Delhi

One of the oldest centres in the School of Social Sciences, JNU, CHS was envisaged as a centre with innovative academic programmes that departed from the conventional system of separating the ancient, medieval and modern periods of Indian history. For the first time in India, a chair in contemporary history was introduced and efforts made to develop contemporary history as an area of specialisation. Moving away from the prevalent trends and methods in teaching history that treated society and economy as isolated aspects in historical development, CHS concentrated on social and economic history, albeit with a firm chronological framework derived from conventional historical research. Within the broad spectrum of socio-economic history, CHS focused on the neglected areas of popular protest movements and life at the lower end of society comprising peasants, artisans, workers and so on. From its inception, the importance of theory and analytical concepts in reconstructing the past were emphasised, while at the same time a thorough understanding of and command over primary sources were made mandatory. The interdependence of theory and factual information has informed research and course structures, as well as periodic reviews, assessments and revisions introduced in various programmes in response to changing historiographical trends.

Declared as a Centre of Excellence by the UGC, an interdisciplinary study of history has always been upheld as a value at the CHS. As a stimulus, sociology was included as a sister discipline in the Centre. CHS has constantly redefined the approaches and methods of studying history in accordance with the transformations in other related disciplines, and has emerged as one of India's leading centres for historical research as well as one of the world's most important centres for research into South Asia's past. CHS brings out a reputed, peer-reviewed, bi-annual journal, Studies in History, published by Sage Publications.

A number of international partnerships/collaborations have been set up with academic institutions abroad, like the ongoing capacity-building exchange with Lancaster University concentrating on Indian history and historiography, Subaltern Studies, and the problems of historiography and periodisation. The more recent partnership with the history department of King's College, London focuses on developing graduate student and faculty exchange schemes and convening workshops comparing Asian and European social and political change during the long eighteenth-century.

Prof Tanika Sarkar
Centre for Historical Studies
School of Social Sciences
Jawaharlal Nehru University

New Mehrauli Road
New Delhi 110067
India
Telephone: +91-11-26704755
Email: t.sarkar@mail.jnu.ac.in
Website:
http://www.jnu.ac.in/Academics/Schools/SchoolOfSocialSciences/HistoricalCenter.htm

04. Department of History and Culture, Faculty of Humanities and Languages, Jamia Millia Islamia University, New Delhi

From its inception, Jamia Millia Islamia's Department of History and Culture under the leadership of a group of distinguished historians emphasised the teaching and writing of the social and cultural history of medieval India, as a way of both understanding and bringing about progressive change in South Asia. This tradition of social history was carried on by the next generation of historians in the Department while embedding it in a larger context of political and economic history. Some of the pioneering work on the social base of communalism and communal polities has emerged out of faculty research at the Department.

In keeping with new historiographical developments in social and cultural history, the current research interests of the faculty and students engage with socially and economically marginal social groups; the social bases of the colonial army; the history of small religious sects through oral source materials; and the history of conversion in the subcontinent among others. The faculty also has a keen interest in urban social history, demography and the study of gender relations. One of the strengths of the Department is its emphasis on languages other than English in which historical sources are found. In keeping with its focus on the knowledge of source languages, many of the faculty are familiar with the classical languages such as Sanskrit and Persian which forms the backbone of research into early medieval and pre-colonial Indian history. The faculty's linguistic competence is wide ranging and encompasses Rajasthani, Malayalam, Bengali, Urdu, Hindi, and French.

Prof. G. P. Sharma
Head of the Department, Department of History and Culture
Faculty of Humanities and Languages
Jamia Millia Islamia, Jamia Nagar
New Delhi 110025
India
Telephone: +91-11- 26981717 Extension 2810
Email: hod.hs@jmi.ac.in, Website: http://www.jmi.nic.in/FHum/History.htm

05. Department of History, University of Delhi, New Delhi

The Department of History was established almost at the same time as the foundation of University of Delhi in 1922. Served by eminent historians such as Romila Thapar, Bipan Chandra, Amba Prasad, B.B. Misra, R.S. Sharma and Parthasarthi Gupta, most of the faculty of the Department have been General and Sectional Presidents of the Indian History Congress, visiting Fellows at various Universities abroad, and recipients of prestigious National and International Fellowships.

Path-breaking work in the field of social history and the relationship between remembered pasts and mainstream historical narratives has been done by Sumit Sarkar, Shahid Amin & Gyanendra Pandey as faculty of the department. The Department's current research interests include social, economic and cultural history; history of archaeology; the interface between landscape archaeology and anthropology; medieval state and ecclesiastical institutions; the nationalist movement in India; peasant and tribal societies and movements; the process of sectarian and majoritarian identity formation; memory-history-community; oral and performative narratives and their relationships to constructions of the past; the interaction between institutions of governance and newer forms of knowledge, with particular reference to the development of humanities disciplines; and archaeology and museum studies.

Prof. Saiyid Zaheer Hussain Jafri
Head of the Department, Department of History
Faculty of Social Science Building
University of Delhi
Delhi 110007
India
Telephone: +91-11-27666659, 27667725 Extension 1547
Website: http://www.du.ac.in/show_department.html?department_id=History

06. Centre for Political Studies (CPS), School of Social Sciences, Jawaharlal Nehru University, New Delhi

Set up in 1971, and known as the Centre for Political Development till 1973, CPS incorporated a strong interdisciplinary emphasis in the structure and design of its syllabi from the inception, drawing primarily upon the intellectual resources of the disciplines of sociology and economics. The statement of CPS' academic perspective in the 70s demonstrated a departure from the conventional ways in which political science was being taught and researched in other Indian universities at the time. Particularly, there was a twin emphasis on the then dominant behavioural tradition in American political science, manifested in concerns such as political development and radical politics of all kinds, variously expressed in the emphasis on political economy, as well as in courses on socialist theory and socialist movements. The areas of specialisation identified for faculty

and student research included aspects of political development, the economic foundations of democracy in India, and institutional aspects of Socialism with reference to India.

In the course of the last twenty-five years, the Centre's perspective and consequently its research agenda has been substantially revised and extended, reflecting both major changes in the discipline of political science, as well as contemporary political concerns. While periodic reviews, perhaps inevitably, reflect a certain shift in the defining of priority areas of research, the Centre has throughout retained its inter-disciplinary perspective. For instance, in the study of political theory and philosophy, the interaction between political ideas and social history is highlighted. In addition to the core areas of the discipline, CPS attaches importance to cognate areas like Political Sociology, Political Economy, Public Administration and International Politics. Currently, CPS' research interests encompass political theory, thought and ideologies; approaches and methods of political analysis; Indian Government and politics; comparative Government and politics; public administration; federalism; socialism; foreign policy studies; politics of national liberation movements; and imperialism, neo-colonialism and multinational corporations.

Known for its distinctive approach to the study of politics, teaching and research within the Centre has been designed in a way that encourages both faculty and students to explore interconnections between ideas, events, institutions and policies. The outcome of this endeavour has been a constant redefinition of the idea of the political, enabling scholarship within the discipline to capture the dynamics of a changing reality.

Prof Valerian Rodrigues
Centre for Political Studies
Room No. 109, 1st Floor
School of Social Sciences II
Jawaharlal Nehru University
New Delhi 110067
India
Telephone: +91 11 26704413
Email: valerian@mail.jnu.ac.in, valerianrodrigues@yahoo.com, chair_cps@mail.jnu.ac.in

07. Delhi School of Economics, University of Delhi, New Delhi

The Delhi School of Economics was set up in 1949 with the purpose of creating a centre for advanced studies in the social sciences. The School comprises the departments of economics, geography and sociology. The School is ranked the highest in India (out of more than 70 institutions) by RePEc (Research Papers in Economics), a global electronic archive of working papers and publications in Economics and Finance. The major research interests of the faculty are economic history and political economy and they continue to influence national debates and policy through writings in journals, production of two well-regarded economic forecasts, and memberships of national committees. In

1993, the Centre for Development Economics (CDE) was created within the department, to strengthen the research infrastructure. Complementing the other research-related resources of the School is the Ratan Tata Library, considered to be the best library for economics in the country. It has a total collection of over 300,000 books, subscribes to some 500 journals, and holds annual reports of 800 joint-stock companies, and numerous publications of the UN and other international agencies. The Department of Economics also has an active seminar series, a visiting scholars programme, and organises workshops on issues of academic and policy significance apart from publishing the highly regarded, Indian Economic Review.

Prof B. L. Pandit
Head of the Department, Department of Economics
Delhi School of Economics
University of Delhi
Delhi 110007
India
Telephone: School Office: +91 11 2766 7540, +91 11 2766 7725 Extension 1531
           Department Office: +91 11 2766 7725 Extension 1535
Fax: +91-11-2766 7159
E-mail: dept@econdse.org
Website: http://www.econdse.org/

The Department of Sociology, set up in 1959 within the Delhi School of Economics, was recognised as a Centre of Advanced Study (CAS) in Sociology by the University Grants Commission (UGC) in 1968. The focus of the research undertaken by both faculty and students has been on empirical work especially ethnographic fieldwork rather than policy-oriented research. While students from all over the country enroll in the Masters and doctoral programmes, there is a significant presence of students from the North-East. All members of the faculty are actively engaged in research, which has resulted in the publication of a large number of books, reports, and research papers in different fields of sociology. These focus on themes like community power structures; local-level politics; trade unions; co-operatives; textual and contextual studies of Hinduism; religious symbolism; family and kinship; and social and religious movements.

The Department's research activities have made significant contributions in the fields of gender, environment, sociology of development, historical sociology, urban sociology and medical sociology. Some of the newer areas of focus in faculty research today are the sociology of masculinity; demography; popular culture; education; migration; the sociology of violence; and the documentary practices of the state. From the 1990s, the Department has been undertaking research projects funded by outside agencies, and the major areas where project funding has been playing a role are environmental sociology, gender relations and media studies. Several faculty members are involved in international research projects and in preparing surveys of research and teaching in the discipline for bodies like the Indian Council for Social Science Research.

Prof Rajni Palriwala
Head of the Department, Department of Sociology
Delhi School of Economics
University of Delhi (North Campus)
New Delhi 110007
India
Telephone: +91-11-27667725 Extension 1558
Fax: +91-11-27667858
Email: head@sociology.du.ac.in, rpalriwala@sociology.du.ac.in
Website: http://sociology.du.ac.in/index.php

08. Institute for Social and Economic Change (ISEC), Bangalore

Established in 1972, ISEC is an autonomous, national institution for interdisciplinary research and training in the social sciences. ISEC's work has an emphasis on Karnataka, and is organised under eight centres that act as broad thematic clusters for research programmes – Agricultural Development & Rural Transformation Centre (ADRTC); Centre for Decentralisation and Development (CDD); Centre for Ecological Economics and Natural Resources (CEENR); Centre for Economic Studies and Policy (CESP); Centre for Human Resource Development (CHRD); Centre for Political Institutions, Governance and Development (CPIGD); Centre for Study of Social Change and Development (CSSCD); Population Research Centre (PRC). Each centre has its own specialised faculty, publications, conferences and seminars, while interacting with other centres for the advancement of research. At CESP, the major area of research is macroeconomic issues of the Indian economy with special emphasis on areas relating to public finance, industrial and labour issues, planning and development, poverty and public policy, and urban infrastructure. CESP works closely with CPIGD whose focus is on issues concerning the study of social and economic change from the political and governance perspective. CSSCD, the sociology unit of the institute has a strong tradition of research on wide-ranging issues like rural livelihood systems and sustainable natural resources management; rural poverty; caste in contemporary society; untouchability and social development of backward classes; privatisation of common property resources; and entrepreneurship and social mobility.

Though ISEC is funded by the Indian Council of Social Science Research (ICSSR), many of the centres have successfully accessed non-governmental funding for their research programmes. For instance, the Ford Foundation has funded two important sociological studies on decentralisation conducted by CSSCD on Power, Patronage and Accountability of Panchayats of Karnataka, and Democratic Decentralisation and Participation of Women. More recently, with the support of Sir Ratan Tata Trust (SRTT), ISEC has instituted short-term visiting fellowships for scholars to undertake research studies at the Institute. The SRTT grant to ISEC also supports a capacity building and dissemination programme whereby the faculty of the Institute are encouraged to enter into collaboration and exchange on capacity building research activities with other

institutions, as also undertake field-based research on important themes. ISEC has a strong Ph.D programme affiliated to Bangalore, Mysore, Mangalore and Osmania Universities and the National Law School of India University.

Dr. R S Deshpande
Director, Institute for Social and Economic Change
Nagarabhavi
Bangalore 560072
India
Telephone: +91-80-23217010
Fax: +91-80-23217008
Email: director@isec.ac.in,
Website: http://www.isec.ac.in/isec1.html

09. Institute of Economic Growth (IEG), New Delhi

IEG was established in 1958 as an autonomous centre for advanced, multidisciplinary research in the fields of economic and social development. The Institute's research profile from the 1950s upto the 1980s reflected national concerns and themes like agricultural and rural development; industry; trade; finance; monetary economics; population; urbanisation; macroeconomics; and social change. Since the 1980s, responding to contemporary transformations ushered in by an open economy and the growth of the private sector, the research agenda of the Institute has broadened to include emerging issues such as liberalisation and globalisation; technological change; environment and natural resources; gender inequality; the well-being of vulnerable sections; regional disparity; citizenship and governance; social pathologies; health economics; and social capital.

A number of research units/centres have been set up within IEG to concentrate on the thrust areas. Social Change and Social Structure, for instance, forms the sociology unit of the Institute and was set up in 1974 with funding from the Indian Council of Social Science Research (ICSSR) to study the social aspects of development, both conceptual and empirical, from diverse perspectives. Likewise, an endowment grant from the Ford Foundation supported the establishment of the V. K. R. V. Rao Centre for Studies in Globalisation in 1993 to focus research on various aspects of globalisation and its social and economic implications.

Since 1994, the centre has conducted collaborative research with a number of international institutions like Georgetown University, Washington DC, USA; Institute of Developing Economies, Tokyo, Japan; Erasmus University Rotterdam, The Netherlands; United Nations University INTECH, Maastricht, The Netherlands; and the University of Toronto, Toronto, Canada. Research by IEG faculty has led to a large number of publications including books, essays in national and international journals and working papers. A non-teaching institution, IEG organises seminars, conferences, workshops and

research training programmes on diverse themes related to the institution's research projects and programmes.

Prof Bina Agarwal
Director, Institute of Economic Growth
University Enclave
University of Delhi (North Campus)
Delhi 110007
India
Telephone: 91-11-27666364/6367, 27667101/7288/7365/7424
Fax: 91-11-27667410
Email: system@iegindia.org
        bina@iegindia.org
Website: http://iegindia.org

10. Centre for Policy Research (CPR), New Delhi

One of the 27 national social science research institutes set up by the Indian Council of Social Science Research (ICSSR), CPR is an independent research institute providing thought leadership and creative solutions to address pressing intellectual and policy issues. CPR values a multi-disciplinary approach and emphasises a combination of scholarship and practical expertise. CPR's faculty have considerable impact on policy and public debates. The main objectives encompass the development of substantive policy options for the improvement of policymaking and management; undertaking policy studies of various sectors of the policy, economy and society with a view to promoting national development; providing advisory services to governments, public bodies or any other institutions including international agencies on matters having a bearing on the performance and optimum use of national resources for social and economic development; and disseminating information on policy issues through publication of journals, reports, pamphlets and other literature including research papers and books.

CPR's public policy research concentrates on issues that pose significant challenges for the Indian polity, society and economy. The broad research themes that inform CPR's projects and publications are Urbanisation and Infrastructure; International Affairs; Security - Internal/External; Governance and Politics; Political Economy; Service Delivery; Economic Development; Law and Society; and Climate Initiative. A non-teaching institute, CPR publishes books, papers, working papers, policy reports and articles, and organises seminars and conferences. CPR has, more recently, attracted funding for its research activities from a variety of non-government sources like the Ford Foundation, World Bank, United Nations University, United Nations Development Programme (UNDP), UNICEF, SEPHIS and Natural Resource International.

Prof Pratap Bhanu Mehta
President & Chief Executive, Centre for Policy Research
Dharam Marg, Chanakyapuri
New Delhi 110021
India
Telephone: +91-11-26115273-76 (4 Lines)
Fax: +91-11-26872746
Email: cprindia@vsnl.com, president_cpr@vsnl.com
Website: http://www.cprindia.org/index.php

11. Centre for Development Studies (CDS), Trivandrum (Thiruvananthapuram)

CDS is an autonomous research institute established in 1971 by the noted economist Professor K.N. Raj, and is considered to be one of the foremost centres of development economics in the country. CDS' main objective is to promote research, teaching and training in disciplines relevant to development. Research at CDS is organised into six distinct themes – agriculture and natural resources; gender, migration, population; health and education; poverty, vulnerability and social security; industry; and trade and technology. A seventh thrust area analyses the impact of globalisation under each of the six themes. CDS offers an M.Phil Programme in Applied Economics and a PhD Programme in Economics. Both programmes are affiliated to Jawaharlal Nehru University, New Delhi. The University of Kerala has also recognised CDS as a centre for its doctoral studies. CDS draws financial support from the Government of Kerala and Indian Council of Social Science Research (ICSSR). The Reserve Bank of India and the Indian Planning Commission have instituted endowment units for research in selected areas at CDS. The Union Ministry of Overseas Indian Affairs has established a migration unit at CDS to study issues relating to international migration from India. International research scholars working on development issues in India often obtain affiliation to the Centre.

The CDS Publication Programme brings out research carried out at the Centre in the form of books, occasional paper series, monograph series (collected papers, project reports or Ph.D thesis), public lecture series, and Kerala Studies series (research in specific development problems in Kerala).

Dr K. Narayanan Nair
Director, Centre for Development Studies
Prasanth Nagar, Ulloor
Thiruvananthapuram 695 011
Kerala, India
Telephone: +91-471-2442116, 24488814, 2448884
Fax: +91-471-2447137, 2448942
Email: somannair@cds.ac.in
Website: http://www.cds.edu/

12. Madras Institute of Development Studies (MIDS), Chennai

MIDS was founded in January 1971 and reconstituted as a National Institute of Social Science Research in 1977 under the joint sponsorship of the Government of India through the Indian Council of Social Science Research (ICSSR) and the Government of Tamil Nadu. A non-teaching institute, MIDS' research activities have primarily focused on economic theory; development and planning; centre-state relations; poverty, inequality and social sector development; agrarian issues and institutions; labour; industry and infrastructure; demography, migration and urbanisation; social movements; education; gender; caste, constitution, communalism and electoral politics; social exclusion; and state policies. MIDS also undertakes research projects for various Central and State Government agencies and international institutions, and offers a doctoral programme for students and teaching scholars. Apart from working papers, discussion series and reports, the publication cell brings out and the bi-annual journal, Review of Development and Change. A number of books and monographs in both English and Tamil have resulted from research undertaken by faculty and doctoral students.

MIDS' work, though primarily in the area of economics and development studies, has also yielded contributions to cultural history, film studies and literary studies. M.S.S. Pandian's book, The Image Trap: M.G. Ramachandran in Film and Politics (Sage Publications, New Delhi, 1992) is one of the earliest studies of the caste, class and gender coding of narratives in popular cinema in India. Similarly, historian A.R. Venkatachalapathy work (in both English and Tamil) has contributed to contextualising and anthologising Tamil literature, especially early novels, reading practices and popular literature. Of particular importance are the ambitious multi-volume collected writings of the modernist fiction writer, Pudumaipithan; and the uncollected writings of the poet and reformer, Subramaniya Bharati in The Hindu.

Prof. R Maria Saleth
Director, Madras Institute of Development Studies
79, Second Main Road
Gandhinagar, Adyar
Chennai 600020
Tamil Nadu
India
Telephone: +91-44-24412589, 24411574, 24412295, 24419771
Fax: +91-44-24910872
Email: Director: director@mids.ac.in, r.saleth@mids.ac.in
        Office: office@mids.ac.in
Website: http://www.mids.ac.in

13. Centre for Women's Development Studies (CWDS), New Delhi

Based on the recommendations of the Advisory Committee on Women's Studies within the Indian Council for Social Science Research, CWDS was established as an autonomous centre in 1980. Like most other Women's Studies Centres across the country, CWDS combines research and activism in undertaking, promoting and coordinating both fundamental and applied research on women and development. Recognising the rigours and challenges of interdisciplinary scholarship in the broad field of women's studies, CWDS's work focuses on contemporary debates around electoral governance; citizenship; media censorship and post-colonial regulation of sexuality and culture; gender and local governance; globalisation and women's work; violence; migration; and health.

CWDS' work, including the research interests of the faculty, has resulted in several books, monographs, reports, occasional papers and edited volumes that have collectively contributed to sharpening the critical debates in the area of women's studies in India. For example, Women Studies in India: A Reader, edited by Mary E. John and published by Penguin Books, New Delhi, maps the development of women's studies in India from its beginnings in the 1970s to the transformed conjunctures of the 1990s, bringing together over eighty essays under distinct thematic clusters like politics, history, development, violence, the law, education, health, family and household, caste and tribe, religion and communalism, sexualities, literature and the media. A more recent publication, Deconstructing Mental Illness: An Ethnography of Psychiatry, Women and the Family, by Renu Addlakha (Zubaan Books, Delhi, 2008), draws on feminism, cultural theory, sociology and medical anthropology to demonstrate the intertwining of illness and culture in the context of mental disorder. CWDS also publishes the tri-annual Journal of Gender Studies in collaboration with Sage Publications.

CWDS has consistently extended the understanding of Women's Studies beyond the academy through action-research, whereby grassroots women's organisations and institutions have been partners in the production of knowledge about women's lives and struggles. Members of the Centre have been active in the fields of advocacy, whether through lobbying with and against the State and its policies, forming common platforms with other organisations and civil society institutions, and assisting in campaigns to bring about changes in public awareness.

Dr Mary E. John
Director, Centre for Women's Development Studies
25, Bhai Vir Singh Marg
Gole Market
New Delhi 110001
India
Telephone: +91-11-23365541, 23366930
Fax: +91-11-23346044
Email: maryj@cwds.ac.in, cwds@cwds.ac.in, cwdsorg@eth.net
Website: http://www.cwds.ac.in, http://www.cwds.org

14. School of Women's Studies (SWS), Jadavpur University, Kolkata

Established in 1988 to develop and further women's studies in India, particularly in the Eastern region, SWS has since been recognised by the University Grants Commission as the Nodal Centre for Women's Studies in the Eastern Region. Set up with the objective of integrating women's experiences, issues, problems and perspectives within traditional disciplines and transforming them through considerations of gender, SWS has since advanced the dialogue between academics and activists, and social work and policy making. Known for its interdisciplinary research and extension work, SWS has consistently tried to enhance the visibility of women and gender issues within the academic community of the University and within society at large. Towards this end, SWS continues to work closely with other institutions in India like the Centre for Women's Development Studies, New Delhi; Anveshi Research Centre for Women's Studies, Hyderabad; Majlis, Mumbai; West Bengal State Commission for Women, Kolkata; Social Welfare Board, Government of West Bengal; and NGOs at the national and regional level.

One of the most reputed and constitutive projects of the School, inspired by the Anveshi Project on women's writing, has been a prolific Women Writers Reprint Series/Monographs launched in collaboration with Dey's Publishing, the foremost Bengali publisher in Kolkata. Started in 1991, the series has successfully published/reprinted thirty-three books, four extensive bibliographies, nine occasional papers/monographs, and several reports, directories and newsletters relating to lesser-known women writers in Bengali. SWS has received support from funders like the University Grants Commission, Indian Council for Social Science Research, Sir Ratan Tata Trust and HIVOS among others for strengthening their M.Phil and Ph.D programmes, offering research fellowships, and pursuing various projects and initiatives. The School has been offering a Ph.D programme since 2004.

Prof. Samita Sen
Director, School of Women's Studies
Ground Floor, UG Arts Building
Jadavpur University
Kolkata 700032
India
Telephone: +91-33-24146531, 24146014
Fax: +91-33-24146531
Email: swsju@yahoo.com
Website: http://www.jadavpur.edu/academics/sws/school.asp

15. Anveshi Research Centre for Women's Studies, Hyderabad

Established in 1985 by a group of scholar-activists to research and develop a feminist theory relevant to women's lives in contemporary India, Anveshi has emerged as one of the foremost non-university research centres in India. Anveshi's work focuses on six

major research initiatives – dalits and minorities; law and critical legal theory; development; education; health and health care systems; and the public domain. Projects under these initiatives examine the shifts in development theory; the crisis of medicine in the Indian context; hegemonic perspectives in school textbooks; the question of secularism and minority in Indian politics; the nature of law and rights in domestic violence; and the 'Dalit woman' in modern India. Anveshi's history of campaigns around violence and law, and involvement in the Uniform Civil Code debates of the 1990s, has informed its research interests and enabled a rethinking of feminist law reform, rights and advocacy, nation, secularism and religion.

Publications by scholars and activists attached to Anveshi in various capacities have drawn on the critical intellectual milieu of the Centre and its resources. Manaku Teliyani Mana Charitra (translated into English as We Were Making History, Kali for Women, New Delhi), published as early as 1986, documents the oral history of women who participated in the Telangana People's Struggle. The book was one of the earliest works, worldwide, to use oral sources for history writing, and raise crucial questions about politics, historiography and language. The book is referred to and prescribed in curricula all over the English-speaking world, and sections have been translated into other Indian languages and two European languages. Over the years, Dalit Studies has become a major area of research at Anveshi, creating a space for critical conversations between feminist theory and Dalit politics. The publication of Nallapoddu (Black Dawn, 2003), an anthology of Dalit women's writings, edited by Gogu Shyamala, was a landmark endeavour covering a wide range of almost unknown writings by Dalit women from 1921 to 2002. Anveshi has, more recently, produced Different Tales, an illustrated collection of children's stories addressing issues of marginalisation along the axes of gender, caste, minority and disability. Funded by Sir Ratan Tata Trust, Different Tales is a three-language project where original stories from Telugu and Malayalam have been translated into English and into Telugu/Malayalam as the case may be.

Prof Susie Tharu
Joint Secretary, Executive Committee
Anveshi Research Centre for Women's Studies
2-2-18/49, DD Colony, Bagh Amberpet
Hyderabad 500013
India
Telephone: +91-40-27423690
Fax: +91-40-27423168
Email: anveshirc@gmail.com
Website: http://www.anveshi.org

16. School of Language, Literature and Culture Studies (SLL & CS), JNU, New Delhi

Established in 1969, the School has emerged as a major centre for teaching and research in Languages, Literatures and Cultures of India, Asia and Europe. With many centres devoted to specific areas of study under its umbrella, the postgraduate and research programmes focus on languages, literatures, translation, culture studies, philosophy, linguistics and semiotics, among others. The study of Indian languages and literatures, including English has also emerged as a focus area.

An important input to the School's academic and research activities is provided by the Group of Philosophy which, in conformity with the inter-disciplinary ethos of JNU, focuses on the origin and development of philosophy within the framework of specific socio-historical contexts and conditions. The School has its own journal, Journal of the School of Languages, which was started in the 1970s and has over the years published significant research on literatures, languages, comparative studies, translation and semiotics, on themes that cut across language boundaries. The Centre for English Studies under the School was recognised under the Special Assistance Programme of the UGC, and the thrust of its research programme is on developing an independent mode of critical engagement within a predominantly Euro-centric discipline and academy. Currently in its second phase, the programme has a particular focus on Indian and Cross-Cultural Approaches to Marginal Literatures. The Centre for Linguistics is known for its extensive field-based research on tribal and lesser-known languages of India, with special emphasis on developing methodologies for studying the phonological, morphological and syntactic systems of these languages. The Centre is also known for its research in the areas of sociolinguistics and the philosophy of language.

SLL & CS has memoranda of understanding with many universities and departments across the world like the South Asia Institute, University of Heidelberg and School of Oriental and African Studies (SOAS), University of London, to facilitate exchange of faculty, students, sharing of research resources and collaborative research programmes.

Prof. Sankar Basu
Dean, School of Language, Literature and Culture Studies
Jawaharlal Nehru University
New Mehrauli Road
New Delhi 110067
India
Telephone: +91-11- 26742676, 26742575, 26741557
Fax: +91-11- 26742580
Email: sankarbasu@mail.jnu.ac.in
Website: http://www.jnu.ac.in/main.asp?sendval=SchoolOfLanguage

17. Department of Modern Indian Languages and Literary Studies, University of Delhi, New Delhi

Since its inception in 1960, the Department of Modern Indian Languages and Literary Studies has been a unique centre for the study of Indian languages, literature and culture. Both research and teaching in the Department takes cognisance of the pluralistic nature of language, literature and culture in the Indian context. Indian languages like Assamese, Bengali, Gujarati, Kannada, Malayalam, Manipuri, Marathi, Oriya, Sindhi, Tamil and Telugu, and literatures written in these languages inform the courses offered in the undergraduate, postgraduate and doctoral programmes. The Department has been consistently trying to build the discipline of Comparative Indian Literature with new orientations and endeavours for the last fifteen years, and the research programme in the discipline has drawn the attention of scholars from other departments in Delhi University as well as different universities and institutions of the country. As a result, the Department undertakes research programmes in collaboration with other departments like English, Sanskrit, Hindi, Linguistic, Anthropology, Sociology and History. The Department has produced a significant number of scholars in the field of Comparative literature, Culture Studies and Folklore.

In recognition of its mandate, the UGC granted Departmental Research Support under the Special Assistance Programme to the Department for five years (2004-2009) for research in three thrust areas – Theory of Translation and Translation between Indian Languages; Comparative Indian Literature; and Folklore and Tribal Lore of India. Publications of the research are forthcoming. Recently, the Department organised the International Congress of Bengal Studies (25th-28th February, 2010) focusing on the several themes like the history of Bengali literary studies; development of the discipline from a sociological perspective; the philosophical orientation and ideological basis of the development of the discipline; and the cultural politics of syllabi and research.

Prof. P. C. Patnaik
Head, Dept. of Modern Indian Languages and Literary Studies,
University of Delhi
Delhi 110007
India
Telephone: +91-11-27666626, 27667725 Ext-1305
Email: prakash5385@yahoo.com
Website:
http://www.du.ac.in/show_department.html?department_id=Modern+Indian+Languages+and+Literary+Studies

18. Department of English, University of Delhi, New Delhi

One of the oldest departments in the country, the Department of English dates back to 1922, the year of the inception of the University of Delhi. The Department has come to occupy a significant place in literary studies and is generally recognised as one of the

premiere centres in the country. It was one of the first departments of English in the country to focus on Indian Writing in English, and two of its faculty, Meenakshi Mukherjee and Harish Trivedi, have contributed in a major way to furthering research in the area, much before such a theme of study was considered for inclusion in departments of English in other universities in the country.

Over the years, the scholarly work of the Department's faculty has received international recognition, and many of them have been appointed national lecturers by the UGC or members of UGC Panels. The research interests of the faculty include a range of themes in literary studies like literary and cultural theory; linguistics; postcolonial literature and theory; theory of narrative; translation studies; comparative literature; 19th and 20th century performance history in India and England; and Children's Literature; among others.

While continuing to ascribe value to the study of literary texts, the Department has extended the scope of literary studies by connecting it to the broader domain of culture and politics. As a Department of English set up in the pre-independence period to teach English literature, it has gradually incorporated literatures and cultural texts in other languages as subjects of research and study, without necessarily reinventing itself as a department of cultural studies. Some of the current research projects of the senior faculty provide evidence of such eclecticism. Prof Alok Rai, known for his translation of Premchand's Nirmala into English, is currently engaged in making a selection from the Urdu prose archive for translation and presentation in the Nagari script. Dr Uday Kumar's recent work looks at the genre of autobiography and questions of the self in modern Malayalam literature. Dr Rimli Bhattacharya, known for her translation into English of the autobiography of the late 19th century Bengali actress Nati Binodini, is at work on an edited and translated anthology of anti-theatrical diatribe and defence of modern performance forms in Bengal and Maharashtra (1850-1950), based on original archival work. In recognition of its many achievements the Department became one of the first Departments of English in the country to be selected for Special Assistance by the UGC in 1992.

Prof. Sumanyu Satpathy
Head, Department of English
University of Delhi
Delhi 110007
Telephone: +91-11-27666757 Extension 1286
Fax: +91-11-27666343
Email: sumanyus@yahoo.com
Website: http://www.du.ac.in/show_department.html?department_id=English

19. Department of English, English and Foreign Languages University (EFLU), Hyderabad

EFLU grew out of the Central Institute of English (CIE) which was a deemed university created in 1958 by the Central Government to improve the standards of teaching English in the country. In 1972, with the addition of foreign languages, the institute was rechristened Central Institute of English and Foreign Languages (CIEFL). Though envisaged as a language teaching centre, CIEFL soon introduced M.Litt and Ph.D programmes and acquired a reputation for nurturing research in the humanities.

Since the 1970s, the Department of English Literature has been central to furthering the research agenda of the institution, and it went through several transformations to accommodate a more interdisciplinary approach to the study of the humanities. Currently, separate schools of study and departments under them together make up the Department of English, reflecting the research interests of both the faculty and the students. For instance, the School of Inter-Disciplinary Studies houses departments dedicated to research themes like Arts, Aesthetics and Comparative Philosophy; Comparative Literature; Cultural Studies; Social Exclusion Studies; Hindi and India Studies; and Translation Studies. Till date, the Department of English has awarded 230 M. Phil and Ph.D degrees on a variety of themes such as literary texts, especially in the South Indian languages; territorial design in Indian nationalism; Islam and the processes of nation-formation; and the evolution of MTV in India, among others.

The faculty's research interests bridge the departmental divides, and rather than being only specialists in their areas, most of them have an active interest in how their disciplines are organised and taught. EFLU is also known for having attracted a number of luminaries like Noam Chomsky, Michael Halliday, Akeel Bilgrami, Stephen Greenblatt, A K Ramanujan, Nissim Ezekiel, and U R Ananthamurthy as visiting faculty/guest lecturers.

Prof D. Venkat Rao
Dean of Studies (English)
Hyderabad 500007
India
Telephone: +91-40-27098131, 27689400
Fax: +91-40-27098402
Email: venkat@efluniversity.ac.in
Website: http://efluniversity.ac.in/

20. Centre for Applied Linguistics and Translation Studies, School of Humanities (CALTS), University of Hyderabad, Hyderabad

CALTS was set up as a research centre in 1988. CALTS specialises in language interface studies with a special emphasis on language technology, translation studies, lexicography, language planning and language teaching. Widely perceived as one of the

advanced centres of teaching and research in linguistics and translation studies in the country, the research interests of the Centre's faculty include formal syntax and semantics, historical linguistics, stylistics, psycholinguistics and sociolinguistics. CALTS comprises faculty specialising in different ancient and modern Indian languages like Sanskrit, Telugu, Tamil, Kannada, Malayalam, Marathi, Oriya and Bengali, and foreign languages like Russian. CALTS has created a substantial computation facility for research and training in Natural Language Processing and Machine Translation in collaboration with IIT Kanpur.

Prof G. Uma Maheshwar Rao
Head, Centre for Applied Linguistics & Translation Studies
University of Hyderabad
Hyderabad Central University P. O.
Gachibowli
Hyderabad 500046
India
Telephone: +91-40-23133650
Email: guraosh@uohyd.ernet.in
Website:
http://www.uohyd.ernet.in/academic/school_study/humanities/mission_translation_studies.html

21. Centre for the Study of Society and Culture (CSCS), Bangalore

CSCS was established in 1996 by a group of scholars interested in developing new approaches to studying culture in India. The major thrust of CSCS has been to understand culture in its most inclusive sense – as encompassing the diverse attempts of people to produce meaning of various kinds. CSCS' research is organised under a broad set of programmes that focus on diverse aspects of the study of culture like Law, Society & Culture Programme (LSCP); Promoting Pluralism Knowledge Programme; Culture: Industries and Diversity in Asia; and Culture-Subjectivity-Psyche: Rethinking Mental Health. CSCS currently offers a Masters and a doctoral programme in Cultural Studies.

LSCP's primary focus, for instance, is to engage with law as an important and unique knowledge resource in rethinking and theorising human societies as well as human behaviour and processes. Within this broad rubric, the main thrust areas are Asian Constitutionalisms; Law and Cultural Diversity; Traditions of Indian Legal Thought; and Law, Psychoanalysis and Subjectivity. The Promoting Pluralism Knowledge Programme is an academic-practitioner collaboration to map and generate knowledge that will enhance the understanding of pluralism in relationship to changing notions of identity, social prejudice and intolerance of faiths other than one's own. It is part of a larger international programme on Promoting Pluralism initiated by Hivos in collaboration with Kosmopolis Institute at the University of Humanistics, Netherlands. The programme has academic institutional partners in Indonesia, India and Uganda.

In 2007, CSCS set up the Higher Education (HE) Cell in collaboration with the Tata Trusts in order to engage with the HE sector through collaborative research; institutional collaborations with key partners such as Government agencies, research centres, universities, and undergraduate colleges; and documentation and archiving. The HE Cell's work is divided into five sectoral and thematic initiatives: Networked Higher Education, Regional Language Resources, Gender Studies, Social Justice in Higher Education and Integrated Science Education.

Dr Tejaswini Niranjana
Centre for the Study of Culture and Society
827, 29th Main Road, Poornaprajna HBCS Layout
Uttarahalli
Bangalore 560061
India
Telephone: +91-80-26423266, 26423267, 26423268
Fax: +91-80-26423002
Email: teju@cscs.res.in
Website: http://www.cscs.res.in

22. School of Cultural Text & Records, Jadavpur University

Established in 2003, the School of Cultural Text & Records (SCTR) has a broad interdisciplinary agenda of documenting and studying the textual basis, both verbal and audio-visual, of human society and cultural life with particular reference to Bengal. Three large projects have been funded by the British Library under its Endangered Archives Programme leading to an extensive database of recorded North Indian classical music; a digital archive of Bengali street literature; and the recovery and editing of texts in the Sylheti-Nagri script. The School has a growing archive of manuscripts and documents relating to modern Bengali literature and culture as part of an extensive archiving project undertaken in collaboration with the Indira Gandhi National Centre for the Arts, New Delhi which also maintains a parallel digital archive on its premises. SCTR actively collaborates with many institutions nationally and internationally, like Visva-Bharati, Santiniketan; the Central Institute of Indian Languages, Mysore; Departments of Italian Studies and Oriental Studies, University of Bologna, Italy; Victoria University of Wellington, New Zealand; and Open University, UK. The School has so far published eight books in Bengali dealing with various aspects of its growing collection and put together one CD-ROM.

Though SCTR was conceived by senior faculty members in the Department of English, Jadavpur University based on their own research interests in Bengali literary studies and Hindustani classical music, the School draws its strength from the active participation of faculty across departments. As a result of SCTR's work, book history has emerged as an important area of research within the larger field of literary scholarship. An edited volume by two of the School's faculty, Print Areas: Book History in India (Permanent Black, 2004), brings together a set of essays that combine empirical research including

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print history in languages other than English with hard historical analysis. The publication focuses on relatively new research concerns like a magisterial history of censorship in colonial India; the making of a Tamil encyclopaedia; the first edition of a book of nonsense verse; Benares as a centre of publishing; the role of print in shaping politics in Maharashtra; and the cultural impact of popular books in Bengal. The volume is an indispensable resource for future research in history, literature, textual scholarship, editorial theory, and cultural studies in India.

Prof Sukanta Chaudhuri
Director, School of Cultural Text & Records,
Jadavpur University
Kolkata 700032
India
Telephone: +91-33-24146681
Fax: 91-33-24146681
Email: culture@school.jdvu.ac.in
Website: http://www.jadavpur.edu/academics/school_of_cultural_text&records.htm

23. Department of Film Studies & Media Lab, Jadavpur University

The first university department of its kind in India, **t**he Department of Film Studies was established in 1993 with the objective of developing a notion of Film Studies relating to the specific historical context of India, alongside the more general experience of the cinema of the world. The Department has become a meeting ground for film scholars across the country, and its seminars, annual conferences and journal have contributed to making it the most active forum for research and scholarship in the discipline. Since Film Studies shares common ground with disciplines like Cultural Studies, Media Studies and the social sciences, the Department's research interests cut across concerns such as nationalism, postcoloniality, modernity, postmodernity and globalisation in the context of cinema, including Indian popular cinema. The Journal of the Moving Image was launched in 1999 as a print journal (now having an online extension) to represent critical work on the state of contemporary screen cultures.

More recently, the Department of Film Studies extended the scope of its work through the Media Lab, (established in 2008 with support from the Navajbai Ratan Tata Trust and Jadavpur University) in response to the new media reality of arts and ideas, and the Lab's activities include archiving, research and training programmes in forms that are not normally explored in the academia. The Lab seeks to bring critical theory and hands-on-work into a unified practice of knowledge, something that has normally eluded Film Studies. The Media Lab is also envisioned as a partnership in the globally emerging initiative of Digital Humanities, and is currently engaged in building three open digital databases on the History of Indian Cinema; Law and the Image; and Historical Investigation of Sound in Indian Media. The History of Indian Cinema database, which currently focuses on Bengali cinema, will eventually form a collaborative archive on

Indian cinema with Sarai, New Delhi; the Centre for the Study of Culture and Society (CSCS), Bangalore; and the University of English and Foreign Languages, Hyderabad.

Dr Moinak Biswas
Department of Film Studies
UG Arts & Science Building, 3rd Floor
Jadavpur University
Kolkata 700032
India
Telephone: +91-33-24146689
Fax: +91-33-24146008
Email: hod@filmst.jdvu.ac.in
Website: http://www.jadavpur.edu/academics/arts_film_studies.htm
Journal of the Moving Image: http://www.jmionline.org/jmi.htm
Media Lab: http://medialabju.org

24. School of Planning and Architecture (SPA), New Delhi

The School of Planning and Architecture from its modest beginning in 1941 as a Department of Architecture of the Delhi Polytechnic, became affiliated to the University of Delhi and integrated with the School of Town and Country Planning in 1955. Set up to provide facilities for rural, urban and regional planning, the School was renamed the School of Planning and Architecture in 1959. In 1979, recognising the specialised nature of the fields in which the School had attained eminence, the Government of India conferred on it the status of a 'deemed university'. With this new status, the School broadened its horizon by introducing new academic and extension programmes and promoting research and consultancy activities.

SPA is organised into twelve departments – Department Of Architecture; Department of Physical Planning; Department of Architectural Conservation; Department of Building Engineering And Management; Department of Environment Planning; Department of Housing; Department of Industrial Design; Department of Landscape Architecture; Department of Regional Planning; Department of Urban Design; Department of Urban Planning; and the Department of Transport Planning. Recognising the need for interdisciplinarity in research into built form, architectural practice and conservation, the School encourages an active dialogue between the various departments and areas of specialisation. In 1985, doctoral programmes were introduced. There is a pronounced emphasis on organised research, both sponsored and non-sponsored in all the departments. To promote research, extension, documentation and dissemination in respective fields, Centres of Research and Advanced Studies have been set up by the School in Architecture, Urban Design, Conservation Studies, Environmental Studies, Housing Studies, Rural Development, Transport Studies, Urban Studies and Innovative Spatial Planning.

In recognition of the need for extending research facilities to other developing countries in Africa, SAARC and South Asia, and to support and participate in bilateral cultural programmes, the School has recently established the Overseas Research and Development Centre. It is expected to lead to increased international interaction and extend the scope of the School's research interests.

Prof. Kavas Kapadia
Dean of Studies, School of Planning and Architecture
4-Block-B, Indraprastha Estate
New Delhi 110 002
India
Telephone: +91-011-2370 2375, 2370 2376
Fax: +011-23702383
E-mail: info@spa.ac.in, k.kapadia@spa.ac.in
Website: http://www.spa.ac.in

25. Centre for Environmental Planning and Technology (CEPT), Ahmedabad

The Ahmedabad Education Society (AES), a non-profit organisation, with support from the Government of Gujarat, established the Centre for Environmental Planning and Technology (CEPT) at Ahmedabad in 1962. Accorded the status of a university in 2005, CEPT is nationally and internationally recognised as one of the prime centres of architectural education in India.

CEPT recognises that the issues underlying modern architecture and architectural education in India demand an interdisciplinary and broad-based approach that is attentive to the relationship between built form and urban structures, modernity and tradition, and uses theory as the basis for architectural practice. The Masters programme at CEPT, therefore, includes the study of Humanities, Arts, Technology and the disciplines of Design; and mediates between Urban Planning and Architecture through the integral work of the various units like the Faculty of Architecture, Faculty of Planning and Public Policy, Faculty of Design, Faculty of Technology and Faculty of Arts and Humanities. Interestingly, the Faculty of Arts and Humanities also offers a Masters Programme in Arts and Communication incorporating social science perspectives. Research is at the core of CEPT and provides a major interface with the wider academic world. While some research is internally driven, several projects are commissioned and funded by national and international organisations like Ford Foundation, UNO, World Bank, Planning Commission, Central and State ministries, and industrial agencies. One of the missions of CEPT is to become a resource centre in the service of the discipline of architecture and urban planning by developing data-bases and reference materials. CEPT also has a publication unit that has produced close to thirty books and monographs on various aspects of architecture and urban policy and planning.

More recently, CEPT set up the School of Interior Design (SID) as a new design research cell with a special focus on publishing advanced monographs and teachable research publications in the areas of traditional habitats, traditional crafts of India, and advanced research on issues concerning interior design.

Prof. N. H. Chhaya
Director, School of Architecture
Centre for Environmental Planning and Technology
Kasturbhai Lalbhai Campus,
Univesity Road
Ahmedabad 380009
Gujarat, India.
Telephone: +91-79-26302470 / 26302740
Fax: +91-79-26302075
Email: sa@cept.ac.in, ciaugustien@cept.ac.in
Website: http://www.cept.ac.in

26. Kamla Raheja Vidyanidhi Institute of Architecture and Environmental Studies (KRVIA), Mumbai

Established in 1992 by the Upnagar Shikshan Mandal with a grant from the Kamla Raheja Foundation, KRVIA is affiliated to the University of Mumbai and approved by the Council of Architecture. One of the most forward-looking Schools, its mandate is to open up architecture to other disciplines constituting the expanded field of cultural studies through a revisioning of existing modes of architectural education, research and practice. KRVIA has emerged as an important centre for the production of knowledge on urbanity in the Indian context. KRVIA's interdisciplinary approach is evident from the manner in which the school has constituted its faculty, especially by appointing a visual artist as a Senior Lecturer, besides convening forums and conferences that straddle Urban Studies, Cultural Theory, Sociology and Urban Planning, and inviting guest lecturers from other disciplines.

The Research and Design Cell at KRVIA was set up as a space where the theoretical and research agendas of the school could connect with the spaces of practice in the city and foster a critical and reflective practice in architecture and urbanism. Since most of the projects are financed by Government bodies and other non-governmental organisations, the process of consultancy helps the Cell to shape the emerging city in a direct way by engaging with actors and agencies involved with architectural production. KRVIA's projects, programmes and research interests can be broadly categorised under the themes of urbanism; post-industrial landscapes; urban environmental conservation; urban policy; and regional planning. Particularly, these projects have focused on issues concerning the transforming industrial landscapes of the city – the mill lands and the eastern seaboard – and issues related to the conservation of older city fabrics and structures. The material emerging from the projects has been disseminated in interesting forms like Metropolitan

Lab (Feb 2001), a mixed media presentation mapping the tendencies of architectural production and urbanism in the city of Mumbai in the 1990s. The exhibition was conceived for Tate Gallery, London's Culture City, showcasing nine cities in the World.

Aneerudha Paul
Director, Kamla Raheja Vidyanidhi Institute of Architecture and Environmental Studies
Vidyanidhi Marg, J.V.P.D. Scheme
Mumbai 400049
Maharashtra, India
Telephone: +91-22-26700918, 2620 0923
Fax: +91-22-26208547
Email: mh15krvia@rediffmail.com
Website: http://www.krvia.ac.in

27. National Institute of Advanced Studies (NIAS), Bangalore

NIAS was conceived and established by the vision and initiative of the late Mr. J.R.D Tata with the objective to create an institution which would conduct advanced research in multidisciplinary areas, and serve as a forum for bringing administrators and managers together from industry and Government, leaders in public affairs, public intellectuals, and the academic community in the natural and social sciences. The philosophy underlying NIAS is given shape by its research teams, which are drawn from a variety of disciplines in the natural and social sciences.

The School of Humanities encompasses subjects such as philosophy, literature and fine arts. Research in the School currently focuses on philosophical foundations of sciences including mathematics; scientific and philosophical studies of consciousness; and on the history and philosophy of science. NIAS has initiated a new Centre for Philosophy in January 2006 to address the state of crisis in the discipline of Philosophy in India today. While all current debates whether on ethics, development, poverty, education, alternative systems of knowledge, ideas of social justice, conflict and peace involve various philosophical ideas, there are very few universities which have a sustainable programme of research in philosophy. The Centre hopes to contribute to philosophical teaching and research in the country by deepening public discourse around these issues. The School of Social Sciences has the broad objective of studying the two-way interaction between society and culture on the one hand, and science and technology on the other. The current research interests of the faculty include the areas related to education, sociology and social anthropology, gender, science and technology and issues related to water. Faculty are also engaged in the study of social and cultural transformations in India, especially the consequences of globalisation and economic development.

NIAS has a strong doctoral programme and there are currently thirteen doctoral scholars under the Schools of Humanities and Social Sciences pursuing research in broad areas

like the philosophy of science; history of archaeology; sociology of education; sociology of development and agrarian histories; media sociology; philosophy of economics and economic anthropology.

Prof. Narendar Pani
Dean, School of Social Sciences
National Institute of Advanced Studies
Indian Institute of Science Campus
Bangalore 560012
India
Telephone: +91-80-22185000
Fax: +91-80-22185028
Email: niasoff@nias.iisc.ernet.in
Website: http://www.nias.res.in

28. Indian Institute of Advanced Study (IIAS), Shimla

IIAS was established in 1967 to create an atmosphere of research and scholarship and encourage a conversation between explorations in science and technology and explorations in the humanities. A unique institution without a curricula or course of studies, without faculty, and without the burden of conferring degrees, IIAS nurtures advanced research by offering fellowship positions, ranging from three months to three years, to senior scholars engaged in independent research in the areas identified by the institution as its focus. The Institute also undertakes interdisciplinary research projects on which scholars from different disciplines work as a team and organises several national seminars every year on themes of pressing contemporary relevance as well as fundamental theoretical significance.

During the early years of its existence, the Institute supported scholarly research outside the fellowship programme by providing financial assistance to scholars to meet the expense of preparing monographs for publication by the Institute. Some reputed scholars who have produced monographs under the IIAS initiative are the late art historian B. N. Goswamy; the writer Mulk Raj Anand; the philosopher and chairman of Indian Council of Philosophical Research, Debiprasad Chattopadhyay; and the historian Hitesh Ranjan Sanyal. The current research focus of IIAS comprises social, political and economic philosophy; comparative studies in philosophy and religion; education, culture, and arts including performing arts and craft; advanced concepts in natural sciences and their philosophical implications; studies on environment, both natural and social; Indian civilization in the context of Asian neighbours; and the problems of contemporary India in the context of national integration and nation-building among others.

Prof. Peter Ronald DeSouza
Director
Indian Institute of Advanced Study
Rashtrapati Nivas
Shimla 171005
India
Telephone: +91-0177-2830006
Fax: +91-0177-2831389
Email: director@iias.org, peter@iias.org
Website: http://www.iias.org/

29. National Law School of India University (NLSIU), Bangalore

Established in 1987 through a unique piece of legislation which incorporated complete administrative and academic autonomy together with flexibility for innovation and experimentation, NLSIU has emerged as the foremost centre of legal education and research in the country. Apart from the graduate and postgraduate programmes, NLSIU offers a doctoral programme, and a large number of retired Judges of the Supreme Court and High Courts as well as Senior Advocates assist the School in its teaching and research programmes. A significant number of NLSIU graduates pursue higher studies in various areas of specialisation within law like public international law, international trade law and intellectual property laws. NLSIU students have won as many as eleven Rhodes Scholarships for study at Oxford over the last seven years. Besides, students regularly claim other top scholarships for higher studies like the Radhakrishnan Scholarship, the Global Hauser Fellowship and the British Chevening Scholarships to pursue postgraduate and doctoral research in institutions such as the Harvard Law School, London School of Economics, Oxford University, Cambridge University, New York University, Columbia University, University of Michigan, the Fletcher School of Law and Diplomacy and several other reputed American and British Universities. A sizeable number of students also join non-governmental organisations, public interest groups, specialised agencies like the United Nations High Commission for Refugees, and the Commonwealth Human Rights Initiative.

NLSIU brings out as many as four journals focusing on various aspects of law. The Indian Journal of Law and Technology serves as a platform for the discussion of domestic and international issues pertaining to the growing interface between law and technology. The Indian Journal of International Economic Law (IJIEL) disseminates and encourages scholarship in the fields of international trade law and international economic law in recognition of the impact of the World Trade Organization (WTO) and cross-border trade and commerce in the world today. The student-edited, peer reviewed journal, National Law School of India Review, regularly published over the last twenty years, features articles and essays authored by judges of the Indian Supreme Court, Senior Counsels practicing at the Indian bar, and several academics. Socio-Legal Review is an interdisciplinary journal published annually that focuses on themes and methodologies

relating to the interface of law and society. A new journal, The Intellectual Property Review (IPR) is on the anvil.

Dr V. Nagaraj
Registrar, National Law School of India University
Nagarbhavi
Bangalore 560072
India
Telephone: +91-80-23213160, 23160532/533/535
Fax: +91-80-23160534
Email: registrar@nls.ac.in, vnagaraj@nls.ac.in
Website: http://www.nls.ac.in/

30. Department of Art History & Aesthetics, Faculty of Fine Arts, Maharaja Sayajirao University, Baroda

Established in 1949, the Department of Art History & Aesthetics is an integral part of the faculty of Fine Arts of the Maharaja Sayajirao University of Baroda along with other departments, teaching different specialisations like Painting, Sculpture, Applied Arts, Printmaking and Museology. With art history as a field of specialisation, the department has occupied a shared osmotic space of theory and practice in relation to the other departments. Historically, the Faculty of Fine Arts in the university has had some of India's eminent painters as teachers like K. G. Subramanyan and Gulammohammed Sheikh.

The department has established itself as one of the foremost institutions for the study of art history, aesthetics and critical theories of art. It has an extensive collection of visual materials and other archival documents that is accessed and consulted by students, researchers and teachers in the university, and from other locations in India and abroad. The process of digitising the collection is underway.

Shailendra Kushwaha
Head of the Department, Department of Art History & Aesthetics
Faculty of Fine Arts
Sayajibaug Main Road
Near Kalaghoda Circle
Sayajigunj
Baroda 390002
Gujarat, India
Telephone: +91-26-52795520
Email: econtact-ffa@msubaroda.ac.in
Website: http://www.msubaroda.ac.in/departmentinfo.php?ffac_code=8&fdept_code=3

31. Sarojini Naidu School of Performing Arts, Fine Arts and Communication (S. N. School), University of Hyderabad, Hyderabad

The S. N. School started functioning in 1988-89 and has since been offering Masters programmes in Dance, Theatre Arts, Painting and Communication, and Doctoral programmes in Communication, Theatre Arts, and Dance. The broad objective of the research and teaching programme is to explore the evolution and forms of arts, and also to bring about an integrated, interdisciplinary approach to the study of creativity. For instance, the Doctoral Programme in Theatre encourages research in unexplored areas of Drama and Theatre, engaging with concerns pertaining to aesthetics and the practice of theatre. Considering performance as part of cultural studies, the courses concentrate on the histories of Theatre in India; Indian folk and classical performance traditions; dramatic literature including texts representing different periods and movements; Western theatre history and prominent concepts; theory and practice of acting; and the histories of stage craft.

The doctoral programme in Dance, started in 1991, has produced seven Ph.Ds concentrating on various aspects of dance including historical research into various dance forms. The Department of Communication has evolved over the last twenty years of its existence into one of the leading institutions of higher learning in the field of communication and media studies in India. Some of the current research interests of the faculty and doctoral scholars in the department comprise historiographies of the media, pedagogy of journalism education; gender and media; media and identity; media and marginality; and participatory media and development. Faculty research has led to advocacy triggering changes in India's Community Radio Policy. Apart from the core faculty, experts in various fields and guest faculty of national and international repute teach courses in the School.

Prof. Vinod Pavarala
Dean, Sarojini Naidu School of Performing Arts Fine Arts & Communication
University of Hyderabad, Hyderabad Central University P.O.
Gachibowli,
Hyderabad 500 046
India
Telephone: +91 40 23011553, 23135500, 23135501
Fax: +91-40-23011553
Email: vpsn@uohyd.ernet.in
Website:
http://www.uohyd.ernet.in/academic/school_study/sarojini_naidu_school/index.html

32. Department of Music, University of Delhi

The Faculty of Music & Fine Arts was established in 1959 and the Department of Music began functioning academically from the year 1960. Unlike a number of arts teaching centres in the country, the Department has emphasised scholarship alongside the practice of music. Having awarded over a hundred doctoral degrees for research into various aspects of music, the Department has acquired a reputation for active intervention in the fields of practical, theoretical and applied Musicology. Most of the faculty are recognised performers in their chosen area of music (instrumental or vocal), apart from being engaged in research in their areas of specialisation. Some of the research themes being pursued by the faculty and doctoral students are the development of Hindustani music with special reference to Persian and Urdu manuscripts of the medieval period; aesthetics of Hindustani music and musicology; composition and study of common and uncommon ragas; the aesthetic concept of form in music; research methodologies; traditional music of Kashmir in relation to Indian classical music; folk music of Haryana; Sopana Music, the traditional regional music of Kerala and so on.

The existing audio and video facility at the Department comprises 4,000 cassettes and gramophone records and video material. Since 1986, the Department has published a bi-annual journal, Vageeshwari focusing on various aspects of musicological research. It is associated with the Indian Music Congress; Indian Musicological Society, Baroda; University of California, Los Angeles (UCLA); Soka University, Japan; and Birmingham University, U.K. Various exchange programmes and cooperative teaching plans with UCLA, UCE Birmingham and Soka University, Japan are in various stages of development.

Prof. Anjali Mittal
Head, Department of Music
University of Delhi
Delhi 110007
India
Telephone: +91-11-27667608, 27667725 Extn 1616
Email: anjalimittal123@rediffmail.com
Website: http://www.du.ac.in/show_department.html?department_id=Music#princi

5. Centres with Potential

01. Calcutta Research Group (CRG), Kolkata

Initiated in 1996 as a facilitating group in support of the peace movement in West Bengal, particularly during the Third Joint Conference of the Pakistan-India People's Forum for Peace and Democracy, the Mahanirban Calcutta Research Group (rechristened Calcutta Research Group), was founded by a group of researchers, trade unionists, feminist thinkers and women's rights campaigners, academics, journalists, and lawyers as a forum for policy discussion and analysis on issues of democracy, human rights, peace, and justice. Developing as a forum of socially committed researchers and young public activists, CRG is now reputed for its research, dialogues, and advocacy. Besides building partnerships with other institutions nationally and internationally, CRG places a strong emphasis on the East and the Northeast in its research and dialogues and this has resulted in a strong network of scholars, activists, and institutions in the region. The members of the CRG are acclaimed academics and professionals. While their individual work is well known in respective fields, their collective association on a voluntary basis has given CRG its distinctive character.

The key research interests of CRG are policy studies, especially around the themes of justice, dignity, forms of democracy, conflict resolution, peace and human rights; citizenship; diaspora; refugee studies; borders and border-conflicts, internal displacement, and the broad issues of forced migration. Publication (in both English and Bengali), audio-visual documentation, seminars, workshops, and campaigns on policy matters as inputs to various public bodies, human rights forums, peace organisations, and parallel publications are part of its mandate. Some of CRG's publications have been pioneering work in the Bengali public domain like Parbottyo Chattogram: Simanter Rajniti (Debjani Datta and Anasua Basu Ray Chaudhury, 1995), a chronicle of the struggle for self-determination, autonomy and peace by the indigenous people of the Chittagong Hill tracts (CHT), Bangladesh. Anyo Pakistan (The Other Pakistan) is a collection of essays, poems and short stories that throw light on the other voices in Pakistan. Originally compiled by the Pakistan India People's Forum for Peace and Democracy, the contributions to the volume are from artists and activists engaged in struggles for peace and democracy in Pakistan. CRG has also been publishing the bi-annual journal Refugee Watch: A South Asian Journal on Forced Migration since 1998.

Prof Ranabir Samaddar
Director, Mahanirban Calcutta Research Group
GC-45, First Floor, Sector-III
Salt Lake City
Kolkata 700106
West Bengal, India
Telephone: +91-33-23370408

Fax: +91-33-23371523
Email: ranabir@mcrg.ac.in, mcrg@mcrg.ac.in, Website: http://www.mcrg.ac.in

02. National Folklore Support Centre (NFSC), Chennai

Set up in 1997 in Chennai, NFSC is an autonomous non-profit organisation dedicated to the promotion of Indian folklore research, education, training, networking, and publications. Supported by grants from the Ford Foundation and the Tata Education Trust, NFSC has become the most important resource centre for Folklore Studies and allied disciplines in India. Choosing to work with marginalised and historically disadvantaged communities, NFSC has from its inception, focused on programme initiatives that emphasise the creation of resources for folklore studies, bringing folk artists, scholars, activists, institutions, and communities together in advancing the field. NFSC has generated databases, methodologies, library and archival collections, manuals and guides, reference works such as encyclopaedia, replicable prototypes, publications and other media that act as a resource for the field. NFSC's research projects are organised under four rubrics – Tribal India; Folklore Genres and Performances in Rural India; Understanding Discrimination in Indian Society; and India's Urban Folklore.

Over the last four years, NFSC has been working on an ambitious Digital Community Archives project in collaboration with various regional institutions/organisations and centres. The programme attempts to use digital technologies to preserve and consolidate local culture and knowledge in areas where rich oral traditions and traditional knowledge systems thrive and determine the lives of the people. Recognising that 'tribal' does not represent a singular identity, the Digital Community Archives initiative uses a variety of methodologies and tools to make interventions that are community-specific. Currently, the Digital Community Archives project has six components addressing indigenous/adivasi communities in Tamil Nadu, Kerala, Madhya Pradesh, Karnataka and Orissa.

NFSC publishes the reputed Indian Folklore Research Journal annually, comprising original and unpublished research papers, book reviews and resource reviews, as well as a number of books by various scholars in the area of Folklore Studies.

Mr. M.D. Muthukumaraswamy
Director, National Folklore Support Centre (NFSC)
No. 508, Fifth Floor, Kaveri Complex
96, Mahatma Gandhi Road, Nungambakkam
Chennai 600 034
Tamil Nadu
India
Telephone: +91-44-28229192, 42138410, 28212706
Email: info@indianfolklore.org
Website: www.indianfolklore.org

03. Indian Institute of Dalit Studies (IIDS), New Delhi

Established in 2003, the Indian Institute of Dalit Studies (IIDS) is among the first research organisations in India that focuses specifically on the development concerns of the marginalised groups and socially excluded communities. IIDS has undertaken studies on different aspects of social exclusion and discrimination of the historically marginalised social groups, such as the Scheduled Castes, Scheduled Tribes and religious minorities in India and other parts of the Subcontinent. Given IIDS' concerns, much of the research is multidisciplinary and often policy-oriented and application driven. IIDS works with a wide range of national and international agencies and collaborates with scholars nationally and internationally, to build databases and evidence on marginal groups for state policy and social action. On the policy front, IIDS interacts with various agencies of the Government of India and has been actively collaborating with civil society organisations working with marginalised sections of the Indian society.

IIDS' research focuses on conceptualising and theoretically understanding social exclusion and discrimination; developing methods and measuring tools for the study of discrimination and exclusion in social, cultural, political and economic spheres of everyday life; undertaking empirical work on measuring forms, magnitude and nature of discrimination in multiple spheres; scrutinising the impact of social exclusion and discriminatory practices on inter-group inequalities; and mapping initiatives of the marginalised groups for empowerment and leadership. Related to the research agenda is IIDS' mandate of proposing policy interventions for building an inclusive society through empowerment of the socially excluded groups.

Dr Surinder S. Jodhka
Director, Indian Institute of Dalit Studies
D-II/1, Road No- 4, Andrews Ganj
New Delhi 110049
India
Telephone: +91-11-26252082, 26251808
Fax: +91-11-26252082
Email: director@dalitstudies.org.in, ssjodhka@yahoo.com, admin@dalitstudies.org.in
Website: http://www.dalitstudies.org.in

04. Sound & Picture Archives for Research on Women (SPARROW), Mumbai

SPARROW was set up in 1988 in Mumbai as a national archive of print, oral history and pictorial material focusing on women's histories. The idea of SPARROW as a specialised archive emerged from the work done by its founding members, Dr. C S Lakshmi, Dr. Neera Desai and Dr. Maithreyi Krishna Raj within Women's Studies. Over the years, the SPARROW archive has grown to include over 12,000 photographs, more than 600 documentaries in seven languages, popular films in eleven languages, over 4,000 books in twelve languages, journal articles in seven languages, music on audio tape, over 1,000

oral history recordings, apart from newspaper clippings in eight languages, posters, calendars and cartoons.

SPARROW's research and documentation programmes are organised under eight broad categories, each having its own areas of specific focus. The Oral History Recording Programme (OHRP) focuses on the Freedom Movement; the Left and other Progressive Movements; Feminist Movement; Ambedkar Movement and Experiences of Dalit Women; Tribal Life and Struggles; Communalism, Violence and Human Rights and Indian Literature among other themes. The Photography Project concentrates on private collections, family albums, portraits, film stills; the work of women photographers and so on. The Multilingual Collection Project encompasses the written word, image and sound in seven languages, covering all areas of history and culture in relation to women and in which women are participants. The Global Feminism project conducted in collaboration with the Institute for Research on Women and Gender, University of Michigan involves gathering archival-quality oral histories of ten women in India, China, Poland and USA. SPARROW has documented ten women from India based on their scholarly, creative and/or activist work in the areas of Women's Studies, Law, Theatre, Literature, Health and Environment, Violence and Women's Rights, and Reformation and Development.

SPARROW also has an active publication programme comprising books, reports, booklets and translation of literature from seven languages and literary studies.

Dr C. S. Lakshmi
Director, SPARROW
The Nest
B-101, 201, 301
Patel Apartment
Maratha Colony Road
Dahisar (E)
Mumbai 400068
India
Telephone: +91-22-28280895, 28965019
Email: sparrow@bom3.vsnl.net.in
      sparrow1988@gmail.com:
      kuruvi1944@hotmail.com
Website: http://www.sparrowonline.org/

05. Centre for the Study of Indian Diaspora, University of Hyderabad, Hyderabad

The Centre for the Study of Indian Diaspora was established under the Area Studies Programme of the UGC in 1996 to undertake interdisciplinary research on the Indian Diaspora. Indians residing in other countries of the world today constitute more than 20 million spread over a hundred countries. The Centre's research activities are focused on the historical context of the Indian Diaspora; civilisational heritage of diasporic communities; continuities and transformation in culture; and economy and political life; besides promoting communication and linkages between India and the Indian Diaspora.

The core concerns under these broad research themes comprise processes of emigration, settlement and identity formation in host societies; ethnicity of Indian diasporic communities in relation to the changing power structures under which ethnic identity is an integrating or divisive force; transnational networks and linkages between India and the Indian Diaspora and between diasporic communities; Indian Diaspora in relation to the on-going struggles for identity at the national and global level, and in relation to increasing ethnic consciousness in India; comparative studies of literature on the Indian Diaspora by the Indian writers, diasporic Indian writers and non-Indian writers; research into the new cultural forms of the Indian Diaspora, including popular culture; and contributions of the Indian Diaspora to the scientific, technological, administrative and industrial development in host societies.

Prof. E. Haribabu
Director, Centre for the Study of Indian Diaspora
University of Hyderabad
Hyderabad Central University P.O.
Gachibowli
Hyderabad, India
Telephone: +91 40 23133000 / 2313 3041
Fax: +91 40 23011043
Email: csidss@uohyd.ernet.in
Website:
http://www.uohyd.ernet.in/academic/school_study/social_sciences/mission_centre_study
_of_indian_diaspora.html

06. Maulana Abul Kalam Azad Institute of Asian Studies, Kolkata

The Maulana Abul Kalam Azad Institute of Asian Studies was set up in 1993 at the joint initiative of the Government of India and the Government of West Bengal, as a centre for research and learning devoted to area studies, especially to the study of secular Islam in Asian countries. The Institute focuses on social, cultural, economic and political developments in Asia from the middle of the 19th century to the present with special emphasis on their links with India, and the life and works of Maulana Abul Kalam Azad. Till date, the Institute has specialised in modern and contemporary affairs in South Asia, Central Asia and West Asia, and undertakes area studies on the five Central Asian Republics of the former Soviet Union (Uzbekistan, Turkmenistan, Tajikistan, Kazakhstan and Kyrgyzstan), Turkey, Iran, Afghanistan and Bangladesh. Since 2000, the Institute has widened its area of study to include the Northeast region of India, Southeast Asia and China. Under the North-East Programme, the Institute has since undertaken over twenty research projects on a variety of themes including the study of the society and culture of the tribal population of the North-East; problems of insurgency; narcotics trafficking; and illegal arms trade.

The Institute's journal, Asia Annual is a respected publication reinforcing the need for an interdisciplinary perspective in area studies. The Institute houses a significant collection of books, pamphlets, newspapers, periodicals, microfilms, still photographs, motion pictures, sound recordings and other materials related to the secular traditions of modern India. Research scholars from the University of Calcutta and Jawaharlal Nehru University, New Delhi are also associated with it.

Prof H. S. Vasudevan
Director, Maulana Abul Kalam Azad Institute of Asian Studies
5, Ashraf Mistri Lane
(Lovelock Street – Opp. Ballygunge Military Camp)
Kolkata 700019
West Bengal, India
Telephone: +91-33-24862049, 2454-6581 Extension 23, 6534-4924
Fax: +91-33-24862049/24546961
E-Mail: makaias_cal@vsnl.net, info@makaias.gov.in
Website: http://www.makaias.gov.in

Salt Lake Office:
IH Block, Plot No 166, Sector III
Salt Lake, Kolkata 700 091
West Bengal, India
Telephone: +91-33-23356623/6642/6629
Email: makaiaskol@vsnl.net

07. Centre for Culture, Media and Governance, Jamia Millia Islamia University, New Delhi

Set up in 2008, the Centre seeks to develop a critical understanding of culture, media and governance, and the interplay between them. The Centre's mandate is to research and reflect upon the historical and cultural nature of the media; the institutional environments structuring them; the role of communication in the constitution of society; the relationship of the media with governance; the plethora of cultures caused by the media; and ways in which the media are governed in polity. The Centre seeks to enhance the integration and development of interdisciplinary research into media and culture in India and South Asia. To this end, various programmes have been envisaged and are in the process of implementation, which are expected to develop new approaches and methodologies of study; create an archive of media research data of value to researchers across South Asia; inculcate comparative perspectives across disciplines, mediascapes and regions; and build networks of media scholars, policy analysts, social scientists, civil society actors and media professionals.

Since research on communication is closely linked to questions of public policy and the state, to economic and technological expansion, and more broadly to social and cultural issues, the Centre has identified and begun work on three interconnected thrust areas −

Frameworks of Media Governance; Anatomies of Mediated Cultures; and Ecologies of Mediascapes. Under these themes, current research projects include Media Violence and Children; ICT and Governance; Media, Memory and Modernity; Ecology of the Music Industry in Colonial India; Television in Everyday Life in Rajasthan; and Social History of Radio in Colonial India. The Centre currently offers a Masters programme in Media Governance designed to provide conceptual grounding and analytical skills towards a policy-oriented understanding of the media environment; and an interdisciplinary Ph.D programme related to themes concerning its core research areas. The Centre's faculty members have edited/co-edited six anthologies on Media Cultures in English (and translated anthologies in French and Portuguese) between them.

Prof Biswajit Das
Director, Centre for Culture, Media and Governance
Nelson Mandela House, Mujib Bagh
Jamia Millia Islamia
New Delhi 110025
India
Telephone: +91-11-26933810, 26933842
Email: ccmgjmi@gmail.com, biswas.das@gmail.com
Website: http://www.jmi.nic.in/ccmg/index.html

08. School of Arts and Aesthetics (SAA), Jawaharlal Nehru University, New Delhi

The newest School in the university, SAA is one of the few places in India that offers a Masters and M. Phil programme in the theoretical and critical study of the cinematic, visual and performing arts. The faculty comprises film studies scholars, art historians, and scholars in the area of crafts history, music and theatre, known for their significant contribution to their areas of specialisation. The three streams of study offered at the school are Visual Studies, Theatre and Performance Studies and Cinema Studies. SAA is the only department in the country where these disciplines are offered in one integrated programme situating the arts in the broader context of history, sociology, politics, semiotics, gender and cultural studies. The School's interest also encompasses curatorship and contemporary aesthetics, and as a beginning students from the Masters and M.Phil programmes worked together with the faculty on Where in the World (2008-09), an exhibition of contemporary Indian art exploring its relationship with the world – the art world as well as the world beyond it.

The school has been able to offer other optional courses on a wide array of themes complementing the subjects taught as part of the regular curricula. Distinguished scholars from India and abroad have taught at the School. The School is gradually building a library and an archive of photographs, slides, audio and video recordings to help with teaching. More recently, research collaboration has been initiated between SAA and the School of Theatre, Performance, and Cultural Policy Studies, University of Warwick with the objective of faculty and student exchange, joint supervision of dissertations, joint colloquiums and joint publication. The first colloquium on Research and Documentation

in Theatre and Performance Studies will take place in JNU, Delhi from March 31 to April 2, 2010.

Prof Jyotindra Jain
School of Arts and Aesthetics
Jawaharlal Nehru University
Meherauli Road
New Delhi 110067
India
Telephone: +91-11-26742676, 26742575, 26741557
Fax: +91-11-26742580
Email: jyotindrajain@yahoo.com
Website: http://www.jnu.ac.in/saa/default.htm

09. Alternative Law Forum (ALF), Bangalore

The recognition that the practice of law is inherently political prompted a collective of lawyers to establish ALF in March, 2000 as an alternative, interdisciplinary space for research and practice. Over the last ten years, ALF has grown from being a legal service provider to becoming a space that integrates critical research and an alternative practice of law responding to issues of social and economic injustice. ALF is simultaneously an institution that provides legal services to marginalised groups; an autonomous research institution with a strong interdisciplinary approach working with practitioners from other fields; a public legal resource using conventional and unconventional forms of creating access to information; a centre for generating quality resources for interventions in legal education and training; and finally a platform to enable collaborative and creative models of knowledge production.

ALF's research agenda comprises five broad areas of work – Law, Media and Culture; Intellectual Property; Globalisation; Gender and Sexuality; and Human Rights. The research interests of individuals in the ALF team focus on various subsets of the broad themes like law, technology and culture; urban poor and gender litigation; caste politics and labour rights; politics of urban planning; the politics of copyright; Dalit issues; and media laws and censorship. ALF has been compiling databases, publishing research papers, reports and CD ROMs, and organising seminars and conferences in collaboration with other institutions to broaden the scope of research and debate around law. For example, the Law and Society Reader is a database-in-progress that pieces together the story of law and society scholarship in India. Another research project undertaken by ALF was part of the nationwide campaign against censorship, resulting in Fearless Speech, a CD-ROM database of laws and cases related to freedom of speech and expression, media and cinema. The idea behind the CD was also to transport the open source model for software to the domain of research. Members of the ALF team regularly publish research papers and articles in various national and international journals on various aspects of law and culture.

Lawrence Liang
Alternative Law Forum
122/4 Infantry Road
Bangalore 560001
Karnataka
India
Telephone: +91-80-22865757, 22868757
Email: lawrence@altlawforum.org, contact@altlawforum.org
Website: http://www.altlawforum.org

10. PUKAR, Mumbai

Founded in 2001 by Arjun Appadurai (under Global Initiatives, New School University, New York, USA), PUKAR is an innovative and experimental initiative that aims to contribute to a global debate about urbanisation and globalisation. Taking Mumbai as its conceptual base and laboratory for cross-disciplinary research and documentation projects, PUKAR's goal is to generate new urban knowledge by encouraging the participation of Mumbai's citizens in this process. PUKAR's team consists of a group of scholars, social and cultural activists and professionals in the fields of art, journalism, film, architecture, urban planning and social sciences.

PUKAR's research and documentation initiatives are organised under five rubrics – Urban Youth and Knowledge Production; Writing Across the City; Gender & Space; Neighbourhood Project; Post-Industrial Landscapes; and Public Health. The Writing Across the City project, for instance, engages with the various cultures of creative and critical writing that exist in the city of Mumbai across linguistic, disciplinary and social divides, in order to understand urban identity formation at various levels. The Gender and Space Project, on the other hand, focuses on how gender informs the ordering and experience of the city and its varied spaces, particularly public space, combining social science research such as ethnography, interviews and group discussions along with methodology drawn from the areas of film, photography and architecture. PUKAR's work is supported by grants from various organisations like UNESCO, Sir Ratan Tata Trust, India Foundation for the Arts, Indo-Dutch Program for Alternative Development (IDPAD), Mumbai Metropolitan Region – Heritage Conservation Society (MMR-HCS), the Ford Foundation, and the University of Chicago.

Dr. Anita Patil-Deshmukh
Executive Director, PUKAR
272, Muncipal Tenements
Shivaji Nagar, BMC Colony
Kher Wadi Road, Bandra - East
Mumbai 400 051
India

Telephone: +91-22-6574 8152, 65053302, 65053599, 64523641
Fax: +91-22-26474872
Email: pukar@pukar.org.in
Website: http://www.pukar.org.in/

11. Centre for the Study of Law and Governance (CSLG), Jawaharlal Nehru University, New Delhi

Set up as a specialised centre within the Jawaharlal Nehru University promoting a multidisciplinary approach to the study of the complex relationship between law and governance, the Centre for the Study of Law and Governance (CSLG) inaugurated its academic activities in 2001. The program's interdisciplinary focus is distinctive from mainstream social science approaches to governance or law in its attempt to explore how practices of law and governance are embedded in political, economic, social and historical processes; how practices of governance are dispersed over various sites ranging from the Government, bureaucracy, judiciary, community to the family; the socio-legal processes that deter or provide access to justice; and notions of governmentality, sovereignty and rights in specific politico-jural regimes.

The centre's current research interests cohere around globalisation and governance; democracy and civil society; legal framework for development; and state institutions and governance. While the Centre's academic programme produces scholarly research on law and governance, it also seeks to translate theory into practices of governance by initiating debate, sharing research and encouraging dialogue between the academia, Government, civil society and NGOs at local, national and global levels. The ongoing research by the faculty and research students, a working paper series published by CSLG, an active seminar program and annual lectures by distinguished guests mark the other activities of the Centre. CSLG offers an MPhil/PhD program as well as a direct PhD program.

Prof Niraja Gopal Jayal
Chairperson, Centre for the Study of Law and Governance
Jawaharlal Nehru University
New Delhi 110067
Telephone: +91-11-2670 4021
Fax: +91-11-2674 2506
Email: chair_cslg@mail.jnu.ac.in
Web: http://www.jnu.ac.in/CSLG

12. Centre for Internet and Society (CIS), Bangalore

CIS is a new institution set up with the mandate of critically engaging with concerns of digital pluralism, public accountability and pedagogic practices in the field of Internet and society, with particular emphasis on South-South dialogues and exchange. The Centre undertakes and supports multidisciplinary research, intervention, and

collaboration towards exploring and influencing the shape and form of the Internet and its relationship with the contemporary political, cultural, and social milieu. Currently, there are three research programmes aimed at different audiences and researchers.

The Researchers At Work (RAW) programme encourages innovative ideas and perspectives structured around a theme (that will change every two years), and is meant to support research by established scholars. The RAW programme expects to produce one of the first documentations on the transactions and negotiations, relationships and correlations that the emergence of Internet technologies has resulted in, specifically in the South. The theme for the current year is Histories of the Internet in India. Internet and Creative Technologies of Art (ICT4A), the second rubric is based on the recognition that some of the most innovative ideas and experiments with philosophical concepts and practice-based projects are in the intersections between Information and Communication Technologies and the Creative Arts. ICT4A is a fellowship programme for artists interested in examining the aesthetics, politics and pragmatics of Internet technologies and their relationships with different socio-cultural and geo-political phenomena.
The Collaborative Project Programme, the third area of emphasis in CIS, provides the intellectual infrastructure to senior researchers and/or practitioners to work towards a larger project that intersects with CIS' research interests. As a beginning, a project on technology and the city has been initiated within CIS in collaboration with the Centre for Contemporary Cultural Studies, Shanghai University, enabled by a grant from the Asia Scholarship Foundation, Bangkok.

Sunil Abraham
Executive Director, Centre for Internet and Society
No. 194, 2nd 'C' Cross
Domlur 2nd Stage
Bangalore 560071
India
Phone: +91-80-25350955
Fax: +91-80-41148130
Email: sunil@cis-india.org,
Website: http://www.cis-india.org/

6. Funders

Research in the arts, humanities and social sciences in India is largely dependent on funding from the Government. The bulk of the funding comes directly from the Ministry of Human Resource and Development (MHRD), or through agencies funded by the MHRD like the University Grants Commission (UGC), Indian Council of Social Science Research (ICSSR) and the Indian Council of Historical Research (ICHR). The Ministry of Culture also funds research projects undertaken by individuals and institutions in the broad domain of 'arts and culture' either directly, or through the Akademis – Sahitya Akademi, Sangeet Natak Akademi and the Lalit Kala Akademi – set up and financed by the Ministry to further the literary, dramatic and visual arts respectively. Other institutions like the Archaeological Survey of India, the National Culture Fund (NCF), museums, archives, public libraries set up and financed by the Ministry of Culture also contribute to promoting arts and culture in India. However, the Ministry of Culture's funding mostly concentrates on arts practice and/or conserving 'national heritage' rather than advanced research in the arts and humanities, though there are occasional overlaps like the research and translation projects supported by the Sahitya Akademi or archaeological projects undertaken by the Archaeological Survey of India. While the Government spending on Higher Education in India is less than 2 per cent of its total expenditure on education, it still constitutes 80.5 per cent of all Indian funding for Higher Education. However, some non-governmental funders, both Indian and foreign, like the Tata Trusts and the Ford Foundation, have contributed to research in the arts and humanities with varying degrees of strategic emphasis and involvement over the years. In the last twenty years, however, there has been a significant rise in non-governmental funding for research from both Indian and foreign sources, constituting a distinct alternative to state funding in both qualitative and quantitative terms. As mentioned earlier, the nature, conditions and scale of the funding is varied, and various institutions engaged in research, from university departments to autonomous centres, have been able to access and utilise it in different ways to sustain and/or expand their programmes.

Alongside funders making large, multi-year grants to initiate, strengthen and consolidate research programmes located within institutional spaces, there are a number of smaller funders who have initiated small grant programmes as an extension of their own research interests and/or in an effort to further the field. These grants have taken the form of fellowships or stipends concentrating largely on short-term projects undertaken by individuals. For instance, the Independent Research Fellowship Programme inaugurated by Sarai, New Delhi in 2001-2002 (currently suspended due to lack of resources) offered seed grants to young independent researchers working in a diversity of locations and forms, to undertake interdisciplinary projects focusing on the interface between popular culture, urban space and technological creativity. Similarly, Majlis, Mumbai conducted a fellowship programme from 2000-2006 for individuals seeking to work outside the parameter of institutional/market frameworks.

More recently, the Foundation for Indian Contemporary Art's (FICA), New Delhi has launched a Research Fellowship designed to identify, encourage and support art writers, researchers and scholars working in the area of Modern and Contemporary Indian Art. While such short-term funding has had some impact in advancing independent research in the arts and humanities, sustainability has been a key concern. Moreover, since neither Sarai nor Majlis is primarily a grantmaking/funding organisation (and are themselves dependent on funding for the fellowship programmes), their intervention has been occasional and sporadic, often lacking a larger, more consistent vision for improving and strengthening the climate of arts and humanities research in India.

The following section surveys and annotates the key sources of funding including Government agencies instituted to advance specific domains of research; large foreign funders investing in research around themes of international relevance; and Indian philanthropic organisations with programmatic interests in arts and humanities research. Since the mapping exercise has concentrated on qualitative and theoretical research as opposed to the quantitative and data-driven studies, and on research institutions rather than non-profit sector organisations engaged in research, the list does not include a number of funders like United Nations Development Program, United Nations Development Fund for Women, ActionAid and Oxfam, among others. Apart from listing Government agencies, the effort has been to include non-governmental funders who have demonstrated a programmatic vision for supporting arts and humanities research and have, therefore, systematically reviewed and reoriented their thrusts in response to changes in the field. For instance, the Swedish South Asian Studies Network (SASNET) that provides support to Swedish researchers and teachers to plan networks for developing research or education programmes, and for networking with scholars in South Asia, has been left out of the list because the grants primarily focus on extending networking opportunities for Swedish scholars, and their support in relation to India has been largely event-oriented. All 'occasional' and/or event-oriented funders, therefore, fall outside the purview of the list.

I. Government Funding

1. Indian Council of Social Science Research (ICSSR), New Delhi

ICSSR was established in 1969 by the Government of India to promote research in the social sciences, and in spite of reductions in budget allocations through the years, it remains the largest and most influential funder of the social sciences in India. ICSSR is an autonomous body under the Ministry of Human Resource Development, Government of India, and receives a 100 per cent grant from the Ministry for its various programmes and activities. ICSSR's annual disbursal amounts to approximately Rs 510 million.

Since ICSSR's mandate is to support, manage and consolidate a concerted development of social science research in India, its strategies are many-pronged. These constitute:

a) Autonomous Research Institutions
ICSSR has set up twenty-seven Research Institutes and six Regional Centres in different regions in India that fall outside the scope of the University Grants Commission (UGC), and to which ICSSR provides maintenance and development grants. Most of these institutions have emerged as centres of research focused on region specific issues in the social sciences.

b) Grants for Research Projects
ICSSR has instituted grants to scholars to conduct research in various fields of the social sciences which have a theoretical, conceptual, methodological or policy orientation. The research projects could be interdisciplinary or belong to any of the disciplines covered under the scheme. The disciplines covered are Economics, Commerce, Management and Business Administration; Sociology and Social Anthropology, Social Work, Demography and Gender Studies; Political Science, International Relations, Geography and Public Administration; Psychology, Education and Criminology; and Linguistics and Law.

c) Sponsored Programmes
Under this scheme, ICSSR assists a series of research projects conducted by institutions on themes of significance and priority identified by the Council.

d) The Research Survey and Publication Division (RSP)
This outreach programme has supported the production of 350 books, pamphlets and monographs. ICSSR also publishes Journals of Abstracts and Reviews, bi-annually, in five disciplines - Economics; Geography; Political Science; Psychology; and Sociology and Social Anthropology - and Research Surveys on its own or through commercial publishers, focusing on areas in the social sciences that deserve more attention.

e) North-East Programme Cell
Set up to promote social science research focusing on the North-Eastern states of India, the Cell identifies the North-East as a region that is relatively under-researched and therefore demanding the attention of social scientists.

f) International Collaboration
ICSSR collaborates with other funders to further its work in the social sciences. Indo-Dutch Programme for Alternatives in Development (IDPAD), for instance, is a collaborative international research programme of ICSSR, New Delhi and the Netherlands Foundation for the Advancement of Tropical Research (WOTRO), The Hague. Its goal is to chart a new course in policy-oriented academic research.

Prof. Javeed Alam
Chairman, Indian Council of Social Science Research
(Ministry of Human Resource Development)
JNU Institutional Area
Aruna Asaf Ali Marg
New Delhi 110067
Email: chairman@icssr.org

Telephone: +91 1126741679
Fax: +91 11 26742109/26741836
Website: http://www.icssr.org/

2. Indian Council of Historical Research (ICHR), New Delhi

Established in 1972, ICHR is an autonomous organisation supported entirely by the Ministry of Human Resource Development. In 2008-09, ICHR received approximately Rs 106 million from the Government to carry out its mandate. The Council's objectives comprise giving direction to objective and scientific writing and interpretation of history; bringing historians together and providing a forum for exchange of views between them; promoting, accelerating and coordinating research in history with special emphasis on areas which have not received adequate attention; promoting and coordinating a balanced distribution of research effort over different areas; and eliciting support and recognition for historical research and ensuring the necessary dissemination and use of results. Towards these ends, ICHR has adopted the following strategies:

1. Fellowships and grants for senior scholars and young teachers in colleges, universities and registered research organisations to undertake research and research-related activities

2. Support for symposia, seminars and workshops

3. Publication subsidy for seminars, congress proceedings and journals

4. Publication of a bi-annual journal in English and another journal in Hindi

5. Library-cum-Documentation Centre exclusively for researchers and scholars in the discipline

6. Establishment and maintenance of two regional centres, North-East Regional Centre, Guwahati and Southern Regional Centre, Bangalore to provide assistance to researchers and scholars

7. Exhibitions in collaboration with other agencies to display and disseminate historical documents, both textual and visual

8. Source Collection Programme focusing on historical sources in languages other than English, which are then translated into English for wider dissemination

9. Digital archive of sources related to South Indian history and culture culled from various web-based archives like the British Library and Columbia University Library for the benefit of researchers and scholars

10. Sponsored projects conducted under the supervision of eminent scholars like the three-volume Towards Freedom Project, Documents on Economic History of British Rule in India, 1858-1947; and Dictionary of Social, Economic and Administrative Terms in Indian/South Asian Inscriptions

While the Council made only twenty-eight grants in 1972-73, the number of grants has gone up significantly over the next couple of decades. In 2007-08, the Council supported forty-five research projects, awarded 407 fellowships, and made 123 study-cum-travel

grants. In spite of bureaucratic procedures and shrinking support from the Ministry, ICHR has played a significant role in furthering the discipline of history, making historical and historiographical research one of the key strengths of the larger domain of arts, humanities and social science research in India.

Prof Sabyasachi Bhattacharya
Chairman, Indian Council of Historical Research
35, Ferozeshah Road
New Delhi 110 001
India
Telephone: +91-11-23382321, 23386973
Fax: +91 11 23383421
Email: support@ichrindia.org
Website: http://www.ichrindia.org

3. Indian Council of Philosophical Research (ICPR), New Delhi

ICPR was established in 1977 by the Ministry of Education, Government of India as an autonomous organisation designed to preserve India's long philosophical tradition and provide required impetus to nurture and promote new thinking through its intensive programmes of research.

In the first decade, ICPR devoted itself to the task of furthering the activities for the development of philosophy in India through the following strategies:

1. Library and resource centre in Butler Palace, Lucknow developed as a hub of philosophical activities with an updated, specialised library containing 32,000 books and a yearly subscription to 110 journals
2. Publications like the Journal of the Indian Council of Philosophical Research (JICPR), and a series of books focused on identified research areas like ontology, epistemology, ethics, social and political philosophy and Indian spirituality. Grants for seminars, workshops and refresher courses aimed at promoting high level research in philosophy on themes relevant to the recovery of ancient classical systems of Indian philosophy and to the progress of contemporary Indian philosophy
3. Fellowships and special schemes for young scholars
4. National and international network of various organisations working in the discipline
5. International conferences
6. Collaborative projects with the Government for promoting interdisciplinary research in philosophy

However, unlike the ICSSR and ICHR whose work, inspite of shortcomings, encompasses much more than merely providing financial aid to a disciplinary domain, ICPR has gradually become a moribund Council routinely supporting projects, seminars,

lectures, publications and workshops without concomitant attempts to either restructure and reform its institutional basis, or revise its strategies to infuse fresh life into an already floundering discipline. The sharp reduction in funds allocated by the Government has also contributed to the decline of the Council. Out of ICPR's estimated budget of Rs 135.5 million for the year 2009-10, the Government sanctioned only Rs 63 million.

Prof. K. Ramakrishna Rao
Chairman, Indian Council of Philosophical Research
Darshan Bhawan
36 Tughlakabad Institutional Area
Mehrauli Badarpur Road
Near Batra Hospital
New Delhi 110062
Telephone: +91-11-29964753, 29964754
Fax: +91-11-29964750
Email: icpr@del2.vsnl.net.in Website: http://www.icpr.in

4. University Grants Commission (UGC)

The UGC was formally established in 1956 as a statutory body of the Government of India for the coordination, determination and maintenance of standards of university education in the country. In order to ensure effective region-wise coverage throughout the country, the UGC decentralised its operations by setting up six regional centres at Pune, Hyderabad, Kolkata, Bhopal, Guwahati and Bangalore respectively. UGC's mandate is to promote quality in teaching and research in higher education; to strengthen the universities and institutions of higher education; enhance access to higher education; and strengthen research infrastructure in universities.

The annual budget outlay for 2009-10 approved by the Government for UGC is approximately Rs 27,670 million.

Prof S. K. Thorat
Chairman, University Grant Commission (UGC)
Bahadur Shah Zafar Marg,
New Delhi 110002
India
Telephone: +91-11-23239627
Fax: +91-11-23231797 / 23232783 23239659/ 23231814
Email: webmaster@ugc.ac.in
Web: http://www.ugc.ac.in/

5. The Akademis for the Arts

The Sangeet Natak Akademi (SNA), Sahitya Akademi (SA) and Lalit Kala Akademi (LKA) are national academies set up by the Government of India to further research and practice in the performing arts, literary arts, and visual and plastic arts respectively. The Ministry of Culture's annual budget allocations for the Akademis for the year 2008-09 are Rs 183.5 million for SNA, Rs 104.5 million for SA, and Rs 151 million for LKA.

The Sangeet Natak Akademi, India's national academy for music, dance and drama, functions as the apex body for the performing arts in the country and has instituted the following strategies to further the field:

1. Establishing institutions and projects of national importance in the field of the performing arts, like the National School of Drama
2. Grants for research, documentation, and publishing in the performing arts
3. Organising and subsidising of seminars and conferences focusing on the performing arts
4. Fellowships and scholarships to practitioners
5. Documenting the performing arts for its in-house audio-visual archive
6. Publishing a quarterly journal of music, dance and drama

During the year 2007-08, SNA made grants totalling Rs 13.89 million (approximately £213,616) to 456 cultural institutions across the country and provided an additional Rs 3,15,000 to nine puppet groups.

Sangeet Natak Akademi
Rabindra Bhavan
35, Ferozeshah Road
New Delhi 110 001
India
Telephone: +91-11-23387246/47/48
Fax: +91-11-23385715
Email: sangeetnatak@bol.net.in
Website: http://sangeetnatak.org/sna/home.htm

The Sahitya Akademi was set up in 1954 to foster and coordinate literary activities in all the Indian languages and work actively for the development of Indian letters. Strategies of support include:

1. Awards to literary works in the languages and to literary translations from and into the languages of India
2. Awards to writers and scholars for significant contribution to the languages that fall outside the twenty-four languages formally recognised by the Akademi as also for contribution to classical and medieval literature

3. Fellowships supporting persons of eminence in the field of culture from the SAARC countries, and scholars from Asian countries to pursue a literary project of their choice in India
4. Special Projects like anthologising ancient, medieval and modern Indian literature; compiling the encyclopedia of Indian Literature; and documenting and compiling tribal oral literature
5. Establishing centres for translation in Bangalore, Ahmedabad, Delhi and Santiniketan intended to bring out a special series of books from the languages of the area translated into English and other languages.

Sahitya Akademi
Rabindra Bhavan
35, Ferozeshah Road
New Delhi 110 001
Telephone: +91-11-23386626
Fax: +91-11-23382428
Email: secy@ndb.vsnl.net.in, Website: www.sahitya-akademi.gov.in

The Lalit Kala Akademi was established in 1954 for the development and promotion of the visual and plastic arts in India. Its funding comprises:

a) Scholarships for art historians and creative artists
b) Publication of books and monographs
c) Convening seminars and organising exhibitions

Lalit Kala Akademi
Rabindra Bhavan
35, Ferozeshah Road
New Delhi 110001
India
Telephone: +91-11-23381354, 23387241/42 /43
Website: www.lalitkala.gov.in

II. Non-Government Funding

Indian Funders

Apart from the Government, the single biggest Indian funder of the arts and humanities in India has been the Tata Trusts. Of these, the Sir Ratan Tata Trust has taken the lead in addressing the fields of Higher Education and Arts and Culture in a programmatic manner.

1. Sir Ratan Tata Trust (SRTT), Mumbai

From its inception in 1919 up to the mid 1990s, SRTT largely made individual grants for education and medical relief and some institutional grants in Mumbai. Education, health and support for allied trusts were the mainstay of institutional grant making, with a few grants being made for the promotion of arts and heritage, women's development, rural development and so on. Education was given the most importance, and the Trust disbursed Rs 166.08 million in the 76-year period up to March 1995. In the early 1990s, as the resources available increased significantly, the Trust decided to strengthen its grant making initiatives, and work towards a more professional approach to philanthropy.

The first strategic plan was commissioned in 1994-95 and led to setting up five clear themes of work; developing a pan-India focus; a focus on strengthening the non-profit sector, as much as on investing in specific projects; and developing and consolidating its grant making systems. During this phase, the Trust's annual disbursal grew from Rs 48 million in 1995-96 to Rs 369 million in 2000-01. Some of the significant achievements in this phase were the setting up of endowment grants; initiating a small grant programme; and developing deep partnerships with some of the most significant development sector organisations.

The second strategic plan for the period 2001-06 recommended going beyond resource transfers into sectoral engagement. Over the period 2001-09, the disbursals of the Trust have risen from Rs 210.43 million during 2001-02 to Rs 1,533.64 million during 2008-09.

The 2005 review of the Trust's education portfolio had recommended a multilayer strategy of intervention, which included strengthening of education as a researchable discipline; institutional and research support; and enhancing linkages between different sectors of the educational system. The Centre for the Study of Culture and Society (CSCS), Bangalore was entrusted with the responsibility of developing the Higher Education (HE) strategy recommendations and putting the Trust's grant making strategy for HE in place. Consequently, through a grant of Rs 4.88 million spread over two years, the Higher Education (HE) Cell was set up in July 2007 at CSCS, Bangalore. The HE Cell in partnership with the Trust has four major functions through which it engages with the HE sector. These functions comprise institutional collaborations; research initiatives; documentation and archiving; and grant development for the Trust.

During the first two years, the HE Cell has developed three research initiatives with the purpose of bringing together the three ends of the HE spectrum – the research centre, the university and the undergraduate college. This is being done by employing a bottom-up approach with approximately six new initiatives at the college level (across metropolitan and small town locations), designed to feed into disciplinary change at the university and research centre levels. The impact of SRTT-CSCS project in HE is expected to include presentation of significant new indicators affecting higher education to feed into strategically located educational institutions, as well as national debates on the subject and enhancement of higher education resources. Interdisciplinary courses will be made available for use at the undergraduate level nationally, with potential for curricular change in 330 universities.

The key grants made under the rubric of Institutional Collaboration for HE are the Asia Fellowship Programme 2008-2011 made to the Institute for the Advanced Study of India (UPIASI), University of Pennsylvania, and the K. R. Narayanan Scholarships for Indian Students at London School of Economics (LSE). The grant of Rs14.9 million over 3 years to UPIASI supports research on international migration from India, and is the first ever empirical research grant of this magnitude to an academic institution outside India. The grant of Rs 6.37 million over one year to LSE offers financial support to highly talented, but financially disadvantaged Indian students who enter LSE to study Masters programmes.

Under Research Initiatives, grants have been made to the following institutions:

i) Centre for Studies in Social Sciences, Calcutta (CSSSC), Kolkata (Rs 8.97 million over 3 years) received support for its programme for Training in New Social Science Research Methods addressing the needs of scholars at different stages of social science research in India.
ii) Centre for the Study of Culture and Society (CSCS), Bangalore (Rs 18 million over 3 years) received support towards their growth plan as an Interdisciplinary Institute for Culture Studies through strengthening CSCS's research and pedagogic initiatives.

iii) School of Women's Studies, Jadavpur University, Kolkata (Rs 9.16 million over 3 years) received support for the enhancement of its existing M.Phil and Ph.D programmes through fieldwork and library scholarships and internships; for creating networks and dissemination mechanisms between Women's Studies (WS) Centres through National Visiting Fellowships and WS workshops; and for establishing the programme on a national level through one major National Workshop on Curriculum Building, and three readers on WS curricula in English and Bengali.

iv) Krantijyoti Savitribai Phule Women's Studies Centre, University of Pune, Pune (Rs 8.22 million over 3 years) received support for curriculum development; national outreach; production of materials for teaching WS in English and Marathi; and capacity building for researchers.

The Arts and Culture portfolio of the Trust emphasises institution-building in the arts as its overall goal, while concentrating on three sub-thematic areas – arts institutions and infrastructures; arts and the public domain; and arts and culture industries. The Arts and Culture Programme of the Trust plays a leadership role in encouraging philanthropy and funding for the arts in relation to other players, specifically the universities. Through this initiative, the Trust aims to not merely disseminate, encourage and sustain arts, arts institutions, and contribute to infrastructural needs, but also to play a lead role in bringing funds from other sources to the much-neglected field of arts and culture in India. Within this sub-theme, the Trust focuses on regenerating institutions; theatre infrastructure; and advanced learning in the arts through setting up research cells.

The Advanced Learning in the Arts component under the arts institutions and infrastructures programme, and the arts and the public domain programme are of particular relevance. The Advanced learning in the Arts initiative seeks to partner select and strategically located university art departments looking to transform, restructure and update their academic disciplines. The purpose of the grants is to generate advanced research in cutting-edge arts institutions, through supporting research cells, labs and centres with viable programmes at the doctoral level; mainstream new research into new academic curricula in the parent department; and disseminate new curricula in partnership with the University Grants Commission (UGC) to the university system at large.

Three grants have been made under this rubric to the following institutions:

i) AJ Kidwai Mass Communication Research Centre (AJK-MCRC), Jamia Milia Islamia (JMI) University, New Delhi received a grant of Rs 7 million over 3 years to initiate a new Media Resource Centre (MRC) housed at the AJK-MCRC, with support from the parent JMI.

ii) Department of Film Studies, Jadavpur University, Kolkata received a first-phase grant of Rs 4.07 million over a year and a half supporting the Digital Futures of the Cinema Project in the proposed media lab at the department of film studies. The project envisaged over two phases (18 months + 3 years) attempts to create a downloadable resource lab for digital materials; run three major research programmes comprising a historical investigation of sound in Indian cinema, a documentation project on the history of Indian cinema, and a database for a research project on law and culture; and run five short-term training programmes and workshops in emerging areas in film and media. The short term programmes focus on sound cultures in Indian cinema; tactical media and social activism; media and intellectual property; digital media and contemporary art; and practical filmmaking.

iii) Psychoanalytic Therapy & Resource Centre (PTRC), Mumbai received a grant of Rs 5.3 million over 3 years supporting seminars, lectures, conferences and counselling services The larger goal is the introduction of practicing analysts into

the field of cultural theory thereby influencing several humanities curricula in literature and curricular studies.

The Arts and the Public Domain initiative covers the broad domains of architecture, design and urban studies with specific focus on the exploration of the role of arts and culture institutions as a part of urban infrastructure. The two sub-initiatives under this are Urban Spaces and New Design Pedagogy. Under Urban Spaces, SRTT has made a Rs 5. 62 million grant over one year to Urban Design Research Institute (UDRI), Mumbai to undertake a first stage development of four key programmes – research and resource centre; UDRI public forum; research fellowships programme; and research monograph/ Mumbai reader.

New Design Pedagogy focuses on arts and humanities departments in universities, with a special focus on architecture and design. It seeks to partner key departments in Indian universities (and also support new research locations) for mainstreaming innovative research into new curricula. A grant of Rs 9.15 million over 3 years made to the School of Interior Design (SID), Centre for Environmental Planning and Technology (CEPT), Ahmedabad supports the operation of a new design research cell. The research cell's special focus is on publishing advanced monographs and teachable research publications in the areas of traditional habitats; traditional crafts of India; and advanced research on issues concerning interior design. A second grant of Rs 8 million over 3 years to Srishti School of Art, Design & Technology, Bangalore supports the operation of two studio labs that emphasise a new interface between science, art and design. The larger goal is to introduce some of the leading areas of science and technology pedagogy into design curricula, art projects and social science programmes.

The Secretary
Sir Ratan Tata Trust
Bombay House
Homi Mody Street
Mumbai 400001
Maharashtra, India
Telephone: +91-22-66658282
Fax: +91-22-66658013
Email: srtt@tata.com
Website: http://www.srtt.org/index.htm

2. Sir Dorabji Tata Trust (SDTT), Mumbai

SDTT was established in 1932 by Sir Dorab Tata and is one of the oldest philanthropic organisations in India. The Trust's vision of constructive philanthropy has been responsive to the growing and changing needs of a developing nation, and the projects and programmes it supports bear contemporary relevance. Grants made by the Trust are of three kinds – endowment grants (grants to institutions); grants to non-governmental organisations (NGOs); and grants to individuals (medical and educational grants).

Under endowment grants, the Trust has promoted, and continued to support, several institutions of learning, research and culture in India. These include the Tata Institute of Social Sciences, Mumbai; National Institute of Advanced Studies, Bangalore; and the National Centre for the Performing Arts, Mumbai among institutions in the broad area of arts, humanities and social sciences. The Trust makes grants to NGOs in six social development sectors. Under grants to individuals, SDTT offers scholarships for higher education and travel grants for studying abroad and for attending conferences.

In 2005, art, culture and media were recognised by the Trust as an emerging and growing area of engagement and since then, SDTT has been trying to develop a mature art and culture portfolio with four thrust areas – building and promoting arts scholarship and archival facilities; protecting and conserving cultural heritage and dying art forms; supporting research and development activities in the arts; and supporting cutting edge and newer technologies, and media projects engaged in the development discourse. By 2007, Media, Art and Culture (MAC) became an individual sector in the Trust's grant making portfolio. Civil Society, Governance and Human Rights (CSGHR) is also a separate portfolio in SDTT with three thrust areas – strengthening governance; protection of basic human rights; and strengthening civil society.

SDTT has under it, three allied Tata Trusts – JN Tata Endowment, Lady Tata Memorial Trust and Lady Meherbai Tata Education Trust. SDTT and the Allied Trusts disbursed a total of Rs 2014.30 million in 2007-08, an increase of 23.5 per cent over the disbursements of Rs 1630.47 million in the previous year.

Sir Dorabji Tata Trust
Bombay House
24, Homi Mody Street
Mumbai 400 001
Maharashtra, India
Telephone: +91-22-66658282
Fax: +91-22-22045427, 22826092, 6610 0484
Email: sdtt@sdtatatrust.com
Website: http://www.dorabjitatatrust.org/

3. India Foundation for the Arts (IFA), Bangalore

India Foundation for the Arts is an independent, professionally-managed philanthropic organisation established in Bangalore in 1993. IFA enriches the practice, knowledge, public access to, and experience of the arts in India, by providing strategic support for innovative projects and capacity building across the arts. IFA makes grants, commissions research and creates public platforms to strengthen practice, build capacity and improve infrastructure in the arts. Grants are made to individuals as well organisations through its seven strategic programmes – Arts Research and Documentation, Extending Arts Practice, New Performance, Arts Education, Curatorship, Theatre Infrastructure Cell and Special Grants. Of the grant programmes, Arts Research and Documentation (ARD) has been IFA's flagship programme extending support to a broad spectrum of research in the arts and humanities.

The ARD programme was developed in 1995 in response to a perceived lack of support for serious arts scholarship, documentation and archival initiatives, especially the low priority accorded to research in the arts in university departments and research institutions devoted to the humanities, social sciences and the liberal arts. Given the dearth of institutional spaces for research and documentation in the arts, one of the key decisions in the early years was to support individuals engaged in arts research. Researchers who have been awarded grants include independent scholars with appropriate academic credentials; scholars located in teaching or research institutions; and individuals who could be described as 'amateurs' with a strong interest in the arts who often looked into areas that scholarly research ignored. The ARD programme has also supported the arts practitioner in an effort to trigger critical reflection in relation to arts practice. In 2006, IFA sharpened the focus of this programme to support research and documentation projects that critically investigate the making of artistic traditions and/or study new developments and changing phenomena in contemporary arts practice.

In order to invite applications, IFA sends out a Request for Proposals annually. In addition to the larger ARD programme, IFA runs a Language Initiative, that focuses on archiving, research and writing in non-English languages in order to counter the metropolitan bias; the centrality of the English language in relation to research in the arts; and more importantly the dominance of conceptual frameworks derived from an English-speaking, formal, institutional context. The Language Initiative supports projects that contributes significantly to knowledge production in the arts in the local language and engages a vernacular readership. Currently, the focus is on archiving, research and writing in Bengali and there are plans to begin work with another language by the end of 2011.

Since 1995, IFA has expended Rs 50 million in the area of research and documentation in the arts through 69 grants.

Although the quantum of funds is small for each grant compared to larger funders like the Tata Trusts, IFA's grant programmes together support a wide spectrum of work, from

reflecting on and extending arts practice, to arts and education, to performance forms that create new idioms, to building theatre infrastructure. The programmes also support projects that address livelihood issues and sustainability in the arts to building a discourse around curatorial practice.

Anmol Vellani
Executive Director
India Foundation for the Arts
'Apurva' Ground Floor
No 259, 4th Cross
Raj Mahal Vilas IInd Stage
IInd Block
Bangalore 560094
Telephone: +91-80-23414681 / 82
Fax: +91-80-23414683
Email: anmolvellani@indiaiaf.org
Website: www.indiaifa.org

4. The New India Foundation, Bangalore

The New India Foundation is a privately funded public philanthropic organisation established in 2005 with the objective of sponsoring high quality original research on different aspects of independent India. Identifying the paucity of good research on India's history since independence as compared to the large corpus of scholarly work on earlier periods, the New India Foundation's activities include the granting of fellowships, organising of lectures, and the publication of books on the history and culture of independent India. The Foundation is managed by the Founder-Trustees assisted by a Board of Advisers whose members are eminent scholars.

The New India Fellowships comprise the core activity of the Foundation and are awarded to scholars and writers from any discipline whose work is expected to contribute to a fuller understanding of independent India. Open to Indian nationals including those currently living abroad, the duration of the Fellowship is twelve months and Fellows are awarded Rs 70,000 a month. Three to six fellowships are awarded each year.

The Managing Trustee
The New India Foundation
22 A Brunton Road
Bangalore 560025
Email: newindiafoundation@gmail.com
Website: http://www.newindiafoundation.org/index.htm

7. Foreign Funders

Since the mapping exercise concentrates on qualitative and theoretical research as opposed to quantitative and data-driven studies, and on research institutions rather than non-profit sector organisations engaged in research, the list does not include a number of funders like the United Nations Development Programme (UNDP), United Nations Development Fund for Women (UNIFEM), ActionAid and Oxfam, among others. Also, the Swedish South Asian Studies Network (SASNET) that provides support to Swedish researchers and teachers to plan networks for developing research or education programmes, and for networking with scholars in South Asia, has been left out of the list because the grants primarily focus on extending networking opportunities for Swedish scholars, and their support in relation to India has been largely event-oriented. Some foreign funding for research (especially in the social sciences) also comes from organisations with an interest in development research (for example, the DFID-ESRC schemes initiated through a strategic research partnership between the Department for International Development and the Economic and Social Research Council, UK), and these have not been dealt with in detail because the funding is often dispersed, does not come in sufficient volumes to constitute core funding, and/or is often focused on areas of research that do not fall under the purview of the arts and humanities. Apart from listing Government agencies, the effort has been to include non-governmental funders who have demonstrated a programmatic vision for supporting arts and humanities research and have, therefore, systematically reviewed and reoriented their thrusts in response to changes in the field. In short, all 'occasional' and/or event-oriented funders, therefore, fall outside the purview of the list.

1. The Ford Foundation (FF), New Delhi

The Ford Foundation established an office in India in 1952 as its first office outside the United States. The New Delhi office which also serves Nepal and Sri Lanka remains one of the largest of the foundation's international field operations. In 2008, the foundation's grant making in the region exceeded $ 23.5 million.
During the first two decades Ford Foundation, India operated as a grant making organisation and an implementing agency and focused primarily on agricultural and rural development. Since 1972, it has functioned mainly as a grant maker, providing funds to academic institutions, research organisations, Government agencies and civil society. The Foundation's programmes of support in the region (including Sri Lanka and Nepal) have evolved in response to changing needs and priorities. In 2002, Ford Foundation, New York announced a special allocation in India totaling nearly $45 million on the occasion of the 50th anniversary of its New Delhi office.

The Ford Foundation is the largest non-Indian, non-governmental philanthropic organisation operating in India in terms of both the nature and quantum of funding. The average annual disbursal of the India office is approximately $25 million out of a total disbursal of $385.3 million worldwide. Of the total expenditure, $3.75 million was

committed to the programmatic area of Education, Creativity and Free Expression. The majority of Ford Foundations' grants in India in the areas of education and arts and culture, has involved long-term support to institutions, facilitating their evolution and consolidation over a ten-year period or more. The Ford Foundation has extended support for building educational institutions like the National Institute of Design and the National Law School; the development of disciplines like folklore studies; archive building; and strengthening resource centres in the performing arts and folklore. The Ford Foundation has also supported research initiatives under most of the programmes over the years focusing on themes like human rights and social justice, health and women's issues, among others.

The Ford Foundation has extended long-term support to autonomous research institutions for introducing and/or strengthening specific programmes that further research in the arts, humanities and social sciences. For instance, the Ford Foundation has made four large grants to the Centre for the Study of Developing Societies (CSDS) supporting a diverse range of projects and programmes like the building of a digital archive on the life of storyteller Abdul Mirasi towards promoting the interdisciplinary study of cultural pluralism, caste identity and Muslim life; a study of democracy and democratisation in India with regard to electoral constituencies; facilitation of civil society engagement with mainstream media to improve and sharpen media coverage of the multiple crises in rural India; and research fellowships and stipends to promote interdisciplinary contexts for public creativity and knowledge generation. Likewise, two major programmes of the Centre for Studies in Social Sciences, Kolkata (CSSSC) has received extended support – the South Asia Regional Fellowship Programme facilitating scholars to take leave from their teaching responsibilities to write up completed research; and the ongoing Writing New Cultural History of Eastern India programme initiated in 2004, enabling CSSSC to focus on the acquisition of relevant historical documents from all over Eastern India for their growing archive, and offer faculty positions to doctoral and post-doctoral fellows with specialisation on Eastern India.

Grants to the National Folklore Support Centre, Chennai (NFSC) continues to support research, documentation, dissemination and collaboration towards promoting Indian folklore studies and highlighting the relevance of folk forms in contemporary life. Multiple grants to the American Institute of Indian Studies have facilitated the Archives and Research Centre for Ethnomusicology, Gurgaon to collect, preserve and document Indian music and promote the study of enthnomusicology in India; to organise workshops and create a website and manual to train Indian arts and culture archives in policies and debates related to intellectual property rights and to build advocacy networks among arts organizations in India; and to document and disseminate pluralist musical genres in Rajasthan and Goa with community participation.

The Ford Foundation also made three large grants in 2005, 2007 and 2009 to the Forum on Contemporary Theory, Faculty of Arts, Maharaja Sayajirao University (MSU), Baroda for strengthening interdisciplinary research and collaboration. The grants enabled the Forum to establish and consolidate a research centre, the Centre for Contemporary

Theory; strengthen its library devoted to theory in the humanities and social sciences and other allied disciplines; extend the network of South-Asian humanities and social science scholars; sustain a scholars-in-residence programme and a fellows programme for senior and junior scholars from disadvantaged communities; complement the publication of the bi-annual *Journal of Contemporary Thought*; organise annual international conferences, national workshops, Theory-Praxis courses, and talks by visiting scholars; and conduct a library fellowship programme.

The Ford Foundation's International Fellowship Programme (IFP) was the largest single grant in the Ford Foundation's history (initial commitment of $280 million plus a renewed commitment of an additional $75 million in 2006). Launched in 2001 and implemented in all the Foundation's focus regions, IFP focused on broadening access to advanced study for people from some of the world's poorest communities.

Ravina Aggarwal
Programme Officer, Arts & Culture; Higher Education and Scholarship
Ford Foundation
55 Lodi Estate
New Delhi 110003
India
Telephone: +91-11-47105300
Fax: +91-11-47105380, 47105390
Email: ford-delhi@fordfoundation.org
Website: http://www.fordfound.org/regions/indianepalsrilanka/overview

2. Humanist Institute for Development and Cooperation (HIVOS)

Hivos (Humanist Institute for Development Cooperation, The Hague, Netherlands) is a Dutch non-governmental organisation committed to the core values of human dignity and self determination especially in relation to the poor and marginalised peoples in Africa, Asia and Latin America. It strives for the long-term improvement of their circumstances and for the empowerment of women in particular. The work of Hivos aims at structurally alleviating poverty, with an emphasis on civil society and sustainable economic development. The efforts of Hivos are focused on nine themes: financial services and business development; sustainable production; human rights and democratisation; HIV/AIDS; gender, women and development; art and culture; ICT & media; advocacy and communication; and the knowledge programme.

Though Hivos focuses on 30 different countries, it has four regional offices of which one is in Bangalore, India. Hivos prefers to support partner organisations in their entirety, rather than for their activities only. In order to limit dependence on Hivos as the only donor, the period of financing is, in principle, limited to ten years. While Hivos in India has been making grants to partner organisations in the broad areas of Gender, Women and Development; ICT and Media; and Culture; in recent years, it has stepped up its

efforts in the area of knowledge. Interestingly, there is a concomitant decline in Hivos' interest in supporting research in the area of arts and culture. Many institutions/organisations in India have benefitted from the long-term Hivos funding. For instance, the Sarai Programme of the Centre for the Study of Developing Societies (CSDS), New Delhi was inaugurated through a Hivos grant and has been expanded and consolidated through Hivos' committed funding over the last ten years.

In 2007, a broad knowledge programme was launched by Hivos which integrates different types of knowledge, makes it available to the partners, and serves as the platform for knowledge development on issues imperative to the global development sector. The programme aims at developing knowledge on issues central to the work of civil society organisations and for the development sector at large. Within the context of its knowledge programme, Hivos works with a global network of campaigners and academics. In India, Hivos has identified the Pluralism Knowledge Programme as the area of focus.

Centre for Studies in Culture and Society (CSCS), Bangalore is the institutional partner for Hivos' Promoting Pluralism Knowledge Programme (PPKP-India). Under this programme, fellowships are offered to researchers working on themes that address the core concerns of the Knowledge Programme, leading to an interdisciplinary PhD degree. The selected fellows are registered at the University for Humanistics in the Netherlands, which is the degree awarding university. The supervision of the research is carried out by an international team of 'Promoters' drawn from India and Netherlands as appointed by the University for Humanistics.

In 2008-09, Hivos' funding in India amounted to 6,202,464 Euros out of a total expenditure of 85,947,832 Euros worldwide.

Jamuna Ramakrishna
Director, Hivos India Regional Office
Flat No. 402, Eden Park
No. 20 Vittal Mallya Road
Bangalore 560001
India
Telephone: +91-80-22210514
Fax: +91-80-222703 67
Email: hivos@hivos-india.org,
Website: http://www.hivos.nl/eng/Hivos-Virtual-Office

3.Sephis

Sephis was initiated by the Netherlands Ministry for Development Cooperation in 1994 with the objective of making critical reassessments of development trajectories, their origins, course and effects. The programme encourages the formation of a South-South network of researchers concerned with comparative historical research into long-term

processes of change. It initiates and supports innovative, comparative historical research in the South, especially by researchers from the South.

Sephis' general theme is Historicising Modernity and Development. Sephis encourages cooperation between historical researchers located in various regions of the South, organises workshops and funds research projects. Sephis encourages the use of alternative sources of historical information (e.g. oral history) and alternative research methodologies, and believes in opening up the historical debate on development to a wider audience. To this end, it initiates a dialogue between professional historians and various other groups with a stake in development, e.g. non-government development organisations, labour unions, Government policy makers, women's groups, indigenous organisations, environmental organisations and journalists. A more recent grants programme, Preserving Social Memory: History and Social Movements, is intended to support small scale projects for the preservation and dissemination of historical knowledge and/or alternative historical sources, such as visual and audio material.

The Sephis grants focus on strengthening research capacity in the field of the history of development in the South. Every year Sephis offers a limited number of grants to historians from Africa, West Asia, South Asia, Southeast Asia, Oceania, Latin America, and the Caribbean for PhD research, post-doctoral research and lecture tours. Research institutions like the Centre for Studies in Social Sciences, Kolkata; Centre for the Study of Society and Culture, Bangalore; and the Centre for Policy Research, New Delhi among others, have been recipients of multi-year programme grants in support of their research projects, and research training and lecture/workshop/seminar programmes.

Sephis Programme
International Institute of Social History
Cruquiusweg 31
Amsterdam
1019 AT
Netherlands
Telephone: +3120 463 63 95
Fax: +3120 463 63 85
Email: sephis@iisg.nl
Website: http://www.sephis.org

8. **List of Acronyms**

AJK-MCRC – Anwar Jamal Kidwai Mass Communication Research Centre

ALF – Alternative Law Forum

ARD – Arts Research and Documentation

CALTS – Centre for Applied Linguistics and Translation Studies

CDS – Centre for Development Studies

CEPT – Centre for Environmental Planning and Technology

CHS – Centre for Historical Studies

CIS – Centre for Internet and Society

CPR – Centre for Policy Research

CPS – Centre for Political Studies

CRG – Calcutta Research Group

CSCS – Centre for the Study of Culture and Society

CSDS – Centre for the Study of Developing Societies

CSLG – Centre for the Study of Law and Governance

CSGHR – Civil Society, Governance and Human Rights

CSSSC – Centre for Studies in Social Sciences, Calcutta

CWDS – Centre for Women's Development Studies

EFLU – English and Foreign Language University

FICA – Foundation for Indian Contemporary Art

FICHE – Forum for Institutional Collaboration in Higher Education

HE – Higher Education

HIVOS – Humanist Institute for Development Cooperation

ICPR – Indian Council of Philosophical Research

ICSSR – Indian Council of Social Science Research

ICHR – Indian Council of Historical Research

IDPAD – Indo-Dutch Programme on Alternatives in Development

IEG – Institute of Economic Growth

IFP – International Fellowship Programme

IIAS – Indian Institute of Advanced Studies

IIDS – Indian Institute of Dalit Studies

ISEC – Institute of Social and Economic Change

JICPR – Journal of the Indian Council of Philosophical Research

JMI – Jamia Millia Islamia

KRVIA – Kamla Raheja Vidyanidhi Institute of Architecture and Environmental Studies

LKA – Lalit Kala Akademi

LSE – London School of Economics

MAC – Media, Art and Culture

MIDS – Madras Institute of Development Studies

MSU – Maharaja Sayajirao University

NFSC- National Folklore Support Centre

NGO – Non-Governmental Organisation

NIAS – National Institute of Advanced Studies

NLSIU – National Law School University

PTRC – Psychoanalytic Therapy & Resource Centre

RSP – Research Survey and Publication Division

SA – Sahitya Akademi

SAA – School of Arts and Aesthetics

SAARC – South Asian Association for Regional Cooperation

SASNET – Swedish South Asian Studies Network

SCTR – School of Cultural Text & Records

SDTT – Sir Dorabji Tata Trust

SEPHIS – South-South Exchange Programme for Research on the History of Development

SID – School of Interior Design

SLL & CS – School of Language, Literature and Culture Studies

SNA – Sangeet Natak Akademi

SPA – School of Planning and Architecture, New Delhi

SPARROW – Sound & Picture Archives for Research on Women

SRTT – Sir Ratan Tata Trust

SWS – School of Women's Studies

UDRI – Urban Design Research Institute

UGC – University Grants Commission

UNDP – United Nations Development Program

UNIFEM – United Nations Development Fund for Women

UPIASI – University of Pennsylvania Institute for the Advanced Study of India

WOTRO – Foundation for Scientific Research of the Tropics and Developing Countries

WS – Women's Studies