

1963-2013

50 YEARS CSDS

CELEBRATING OUR GOLDEN JUBILEE YEAR

50 YEARS CSDS

contents

Introduction	1
CSDS: A Biography	4
Research Themes	16
Democratic Politics and Its Futures	18
Developmental Paradigms and Practices	20
Diversity, Identity, Violence	22
Social and Political Thought	24
Indian Languages and Social Science	26
Culture, Information, Media	28
Ethnographies of the Present	30
Programmes	32
Lokniti	34
Sarai	36
Indian Languages	38
Social and Political Theory	40
Teaching	42
New Initiatives	46
Publics and Policies Programme	46
Law and Society Initiative	48
The Rajni Kothari Chair in Democracy	50
Faculty	52
Life in the Centre	64
People at CSDS 1963-2012	70

INTRODUCTION



Centre for the Study of Developing Societies

Now entering its 50th year, the Centre for the Study of Developing Societies, also called CSDS or more informally, the Centre, is one of India's leading institutes for research in the social sciences and humanities. Since its inception in 1963, the Centre has been known for a critical outlook on received models of development and progress, and is animated by a vision of equality and democratic transformation. Its scholarship has challenged tendencies both in the academy and policy regimes to seek and prescribe standardized pathways to social and political change. It has done this by attending to the patterns of difference, diversity and creativity that emerge from the ways people survive in and reinvent the contemporary world, and generate alternative practices and imaginations. In contrast to the development economics profile of most social science research institutions, the Centre is singular in its multi-disciplinary approach. Scholars of political studies and political philosophy,

sociologists, anthropologists, psychologists, historians, legal and media scholars have populated the Centre over the years, giving it a live interdisciplinary context.

In keeping with the spirit of interdisciplinary engagement, the faculty has chosen not to duplicate the structure of university departments and encourages thematic research grounded in a variety of methods and materials. While faculty members have the fullest possible freedom to pursue individual research interests, they also work together and collaborate with scholars outside the Centre. The faculty initiates such collaborations through the format of projects and programmes. These generate a much larger CSDS network of scholars, intellectuals and institutions and enable the Centre to sustain a wide range of research activities. Over the years, the Centre has also been distinctive in managing to generate and utilize a productive tension between rigorous



scholarly work and social movements, between academic commitment, political practices, and the shaping of public policy.

From time to time, the Centre has instituted several kinds of association for interaction with significant and emergent scholarship and the dynamics of social movements. These have included a Scholar in Residence, fellowships for activists to reflect and write, a PhD scholarship programme, an influential annual teaching course for early career researchers, and internships for those starting out in research. In addition Centre programmes such as Lokniti, the programme for comparative democracy, and Sarai, the programme on media and urban research, draw upon a substantial number of researchers. Reaching outwards, many faculty members are also consultants and advisers to university departments,

teach university courses, and have had an important role in the teaching of social science at school level, including the writing of textbooks for the National Council for Educational Research and Training. The Centre faculty have also served on important task forces and in advisory capacities to shape policy, generate social audits, monitor electoral practices and report in matters of human rights and civil liberties. In recognition of its innovative design and complex engagement with policy regimes, the Centre was awarded a Think Tank Initiative grant by the International Development Research Centre in 2010.

From its beginnings CSDS has been a space for alternative networks and vernacular sources of inspiration, generated in a wider exchange with activists and scholars from India and abroad. This has been facilitated



by frequent visits by writers and scholars from Africa, Latin America, East and South East Asian countries. The Centre has particularly welcomed scholars and voices of dissent from South Asia. It has highlighted alternative regional and global networks by fashioning high-profile positions such as the Rajni Kothari Chair in Democracy to host international scholars, and a memorial lecture in honour of Giri Deshingkar, a prominent China scholar and member of the Faculty. The Centre's interdisciplinary commitment is marked by its annual showpiece event, the B.N. Ganguli Lecture, named in honour of the leading economist who was the Centre's Chairperson in the late 1960s.

The Centre has been the institutional location for key publications. Until recently CSDS hosted the important journals

Alternatives and *China Report*. CSDS also oversees a large number of publications and translations in the Indian Languages Programme, including four book series, *Lok-Chintan Granthmala*, *Lok-Chintak Granthmala*, *Samayik Vimarsh* and *Sarokar Adhyayanmala*. It will shortly release the Hindi social science journal *Pratiman: Samay, Samaj, Sanskriti*. Through its Sarai programme, the Centre has produced the *Sarai Reader*, *Deewan-e-Sarai* and *Medianagar* series, bilingual publications from the neighbourhood 'cybermoholla's', and the multiple partner publication *BioScope*, a journal of screen media research for the South Asian region. Lokniti plans to launch the *Indian Journal of Politics* in 2013.

CSDS is largely funded by the Indian Council of Social Science Research (ICSSR).

CSDS: A Biography

When we look back over the last 50 years, we can identify significant moments in the history of CSDS. In the 1960s, the Centre was part of the prevalent concern with the modernization agenda, but it was unusual in its bid to explore the possibilities of change on the basis of detailed empirical research into politics and political behaviour. Key features of the Centre's intellectual and institutional personality can be observed from this time: evidence-based argumentation, impatience with facile prescriptions, insistence on the detail of social and political life and cultural perception, and an understanding that research had to be multi-disciplinary. If in these initial years CSDS was not far from the networks of policy formation and the corridors of power, there was something like a seismic shift in the 1970s with the advent of the Emergency dictatorship and its aftermath. Critical reflection on the nature of the state and political power motivated a drive to 'bring people back on the agenda' that took systematic shape at the Centre in the 1980s, when CSDS developed complex engagements with social movements. It was in this period that a longer pattern of discussions in the Centre, which were critical of science policies, the prevailing secularist discourse, and governmental ways of defining social identities, acquired visibility and made an impact through key publications. Relatedly, increasing attention was paid to the continuing significance of 'traditional' affiliations, world-views, and social and ecological practices against the demands of modernity. In the 2000s, a surge of transformations under the impact of the government's liberalizing initiatives and globalizing entanglements saw the Centre extend its concerns for democratic change by introducing ambitious surveys and exploring new thematic focuses. These covered rapid changes in the spheres of media experience and technology, urban life and consumption patterns, and education and livelihoods. Following a long-nourished tradition, the Centre has now focused major investment in writing social science research in Indian languages, an area that it believes will have huge transformative potential.

The Early Years

From the late 1950s, the founder of CSDS, Rajni Kothari, and other collaborators felt the need for a space for social science research outside the university. These young intellectuals were critical of the strictly disciplinary way in which universities functioned, although it was always understood that autonomous centres would work in collaboration with universities. In fact, in 1965 the Centre designed its first Election Studies for the Kerala assembly elections in collaboration with Kerala University and the University of Michigan. But the Centre would contribute to the overall architecture of intellectual life by avoiding prevalent obsessions in the academy with the study of 'theories' and the division between 'theoretical research' and 'applied research'. The drive was to engage the 'empirical' here and now of post-colonial India of the 1960s.

The Centre was formally set up towards the end of 1963 under the auspices of the Indian Adult Education Association. The first CSDS report evoked the vision of the Centre's founding members: the bid 'to build a body of knowledge in this field by undertaking comparative and cross-disciplinary research on social processes, goals and policies'. The founding members also 'felt the need for facilities for full time research, a programme of work, and an atmosphere of diverse capabilities, team spirit and academic commitment. The new Centre was set up to serve these ends' (Research Report 1967: 1).

The Centre conducted research on a wide range of subjects in the 1960s including historical modernization, political leadership, party system and state politics, electoral behaviour, sociology of political change, culture-personality studies in modernization and political socialization, and comparative and cross-cultural studies in social change, economic development, and political attitudes. There was no uniformity of approach, and projects often reflected a distinctive



(from left) V.A. Pai Panandikar, T.N. Madan, Bashiruddin Ahmed, Ashis Nandy, D.L. Sheth, Shankar Bose, Ramashray Roy, Ali Baquer and M.N. Srinivas. (top) Rajni Kothari with colleagues

combination of methods. For instance, the project on historical modernization supervised by Gopal Krishna combined archival and fieldwork research; Ashis Nandy's project on culture-personality studies in modernization and political socialization combined methods of cultural anthropology and psychology along with survey techniques; and the sociology of political change project, led by Rajni Kothari and D.L. Sheth, used case studies of certain caste groups to explore the transformation of caste and religion. These examples signpost the Centre's investment in a diversity of research techniques and an emerging dialogue around the idea of method. The result of these efforts was the development of an extensive data bank along with a significant archive of documents. In turn, two invaluable institutional entities emerged: the Data Unit supervised by Ramashray Roy and the CSDS library run by the late Sujit Deb.

Several influential works emerged from the Centre's first generation. Kothari's *Politics in*

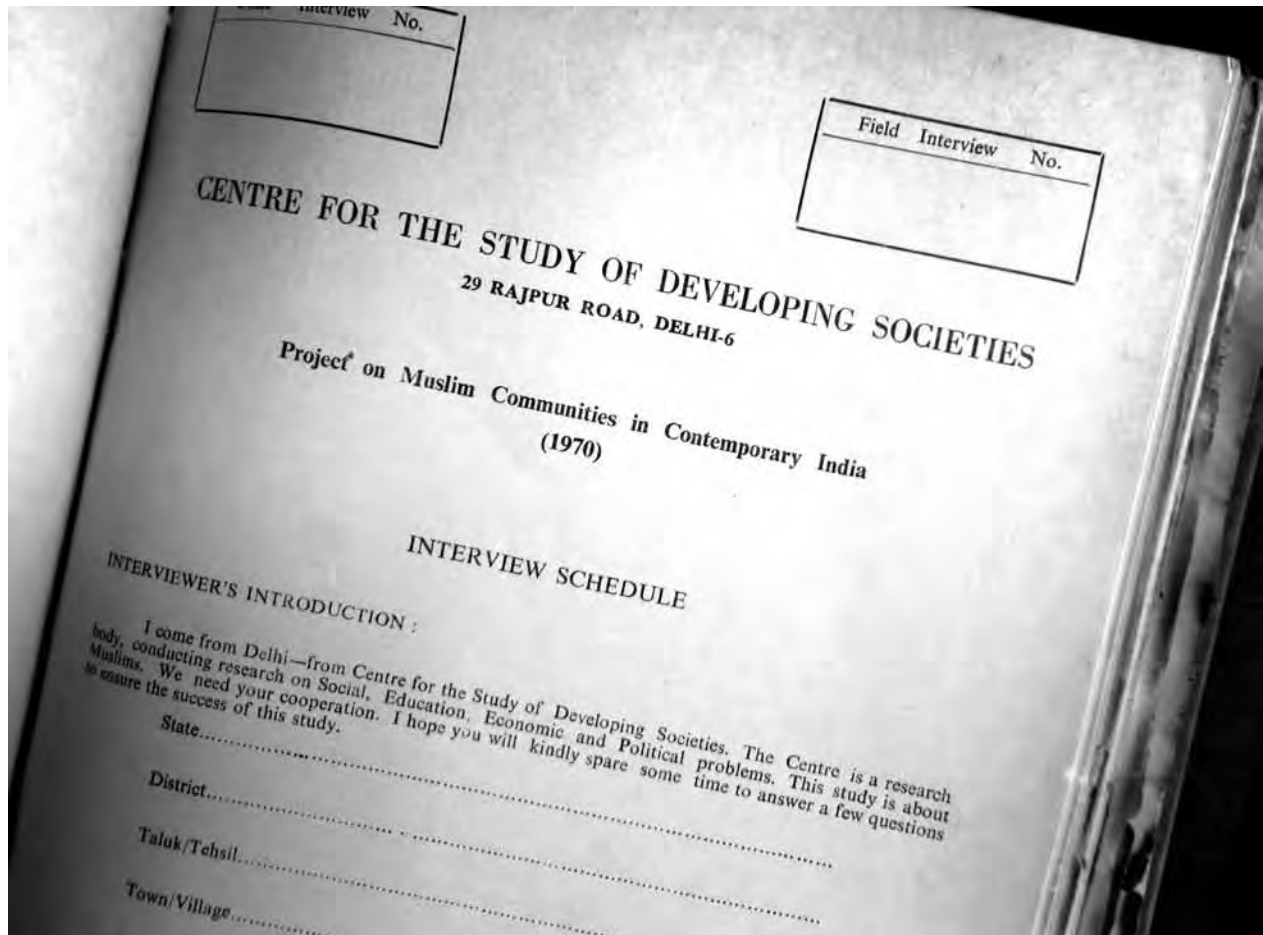
CSDS at 29 Rajpur Road

Initially, CSDS was located at 17 B, Indraprastha Marg, New Delhi 11002. That building belonged to the Indian Adult Education Association. The Centre shifted to its present building in 1967. It purchased this property in January 1978 at a cost of Rs 8,49,100. The building was expanded in mid-1990 when a new three-storey office block with a basement was built.



The anthropologist and historian Bernard Cohn with faculty (early 80s)

India (1970) offered a new conceptual framework for studying Indian politics. His systematic analysis of the structure and political processes of post-colonial politics, popularly known as the 'Congress System or one-party dominance argument' in academic circles, was a crucial reference point for discussions on Indian politics in the years to come. Similarly Bashiruddin Ahmed's work on mass political attitudes (*Citizens and Politics: Mass Political Behaviour in India* with S.J. Eldersveld, 1977), Ramashray Roy's work on elections (*The Uncertain Verdict: a Study of the 1969 Elections in Four States*, 1970), D.L. Sheth's engagements with political sociology (*Citizens and Parties: Aspects of Competitive Politics in India*, 1975), Ashis Nandy's analysis of post-colonial political psychology (*At the Edge of Psychology: Essays on Politics and Culture*, 1980), and Gopal Krishna's work on religion and politics ('Religion in Politics', *The Indian Economic and Social History Review*, 1971) reflect multi-faceted perspectives that were emerging in the Centre during this period.



Survey document from 1970

International Linkages

In these years the Centre was also building powerful global and regional linkages which included collaborations with universities in Nigeria, Japan, Mexico, and the US. The Centre's participation in the World Order Models Project (WOMP) and the World Future Studies Federation were particularly significant, as these led to the publication of the influential journal, *Alternatives*. For over 25 years, the Institute for Chinese Studies (ICS), another Centre initiative, brought out *China Report*, a quarterly journal dealing with the past and present of China and East Asia. The United Nations University (UNU) programme on Peace and Global Transformation

consolidated the Centre's global linkages which are outlined in the book, *Towards a Liberating Peace*, (edited by Rajni Kothari, 1989) while another UNU-sponsored project on ' Militarization and Demilitarization in Asia' mapped multiple aspects of security including contexts such as famines, floods, riots, insurgency, cultural deprivation, and life in the shadow of nuclear reactors. As part of its programme of research on religion, ethnicity, and violence, the Centre instituted the Saadat Hasan Manto lectures, featuring eminent South Asian scholars such as Ziauddin Sardar, Iqbal Ahmed, Tariq Banuri, Veena Das, and Partha Chatterjee.

WOMP, *Alternatives* and a critique of the world order

From the late 1960s the Centre began a series of conversations around alternatives to the then Cold War global order. The most prominent of these was a collaboration with the World Order Models Project (WOMP) based in the United States. WOMP was established in 1968 under the World Law Fund, directed by Saul Mendlovitz, a Professor of Law based at Rutgers University. WOMP sought to promote values that could be accepted as goals for 'models for a preferred world', based on peace, social justice, economic well-being, ecological balance, and political participation. Rajni Kothari, along with D.L. Sheth, his colleague from the Centre, was part of many WOMP meetings and conferences. In 1977 Rajni Kothari joined Mendlovitz as Co-Director of WOMP. This was a truly international conversation moving across the North and South, drawing scholars from India, United States, Africa, Latin America and Europe. The approaches which emerged are summarized in project books: *On the Creation of a Just World Order* (edited by Saul Mendlovitz) and *Footsteps into the Future* (Rajni Kothari). While US based WOMP scholars proposed a new world government, CSDS writings stressed the multi-polar and multi-verse of global politics.

In 1975, WOMP in collaboration with CSDS sponsored the publication of a theoretical journal, *Alternatives: A Journal for World Policy*. With CSDS inputs *Alternatives* moved away from its more policy oriented approach and looked at social movements and grassroots politics, and developed a thorough theoretical critique of mainstream global models. D.L. Sheth was the co-editor of *Alternatives* from the Centre in this phase, and a crop of exciting essays were published, including pieces by Kothari, Sheth, Ashis Nandy, and Richard Falk.

Political Interfaces

The Centre's faculty members made a bid to play a decisive intellectual role in national life, even if it was not entirely clear what form this should take. A natural arena of intervention was the policy sphere, but a second area lay in a more intricate relationship to the political transition after Nehru, with key faculty members developing close ties to influential political circles. In 1999, commenting on the 40th anniversary of *Seminar*, Rajni Kothari recalled:

Those of us who became part of it [*Seminar*] found ourselves involved in other cognate activities. Many of these were related to the changing political scenario before and after Nehru's departure from the political scene. Romesh [Romesh Thapar, the founder editor of *Seminar*] had known Indira Gandhi from early on. He, with the assistance of people like Dinesh Singh and a couple of others who

later came to be associated with what was called the 'kitchen cabinet', began an informal process of exchange of views in Indira Gandhi's part of the Nehru household which, apart from personally interested individuals like Asoka Mehta, included intellectuals like M.N. Srinivas, Sisir Gupta, Sham Lal (then Editor of *The Times of India*) and myself—a small group assembled to deliberate on the coming transition....It made some of us observe the political process at close quarters, comment on it and indirectly participate fairly early in it, bringing to bear on the enterprise our own intellectual strivings (Rajni Kothari, 'Personally Speaking', *Seminar*, 481).

Matters changed quickly in the early 1970s. Kothari, considered very close to the Congress, openly refuted the policies of Indira Gandhi which culminated in the infamous period of the



CSDS engagement with people's movements in Chattisgarh, 1977

Emergency dictatorship (1975-77). The Emergency marked a rupture with the Centre becoming a space of resistance for intellectuals and activists. This was the beginning of the disenchantment with the Nehruvian model of development and there was an increasingly critical attitude towards dominant currents of thought coming from the west. This radical political and intellectual stance attracted two kinds of people: the non-Congress opposition led by Jai Prakash Narayan and small non-party political groups, later to be called 'grassroots' movements. These political actors left their mark not only on intellectual agendas but also brought a new vitality to the everyday culture of the Centre. The professional research centre of the 1960s now became a hub of many *jhola* and *kurtawalas*.

After the Emergency, this critical impetus saw a number of faculty members focusing on grassroots movements and interventions. If electoral politics had been a major research concern, political processes and forms experienced and generated by people at the lower end of society now came centre-stage. This was a time for methodological innovation and experiment, with the Centre initiating dialogues, debates, and focused workshops involving diverse groups and actors to explore new avenues for engaging 'people's participation'. This activist-intellectual dialogue swiftly became the 'Democracy, Decentralisation and Development' project, and in 1979 led to the formation of Lokayan. When Lokayan received the prestigious Right Livelihood Award in 1985, Rajni Kothari noted that the project's innovations lay in generating a new model for relating intellectual drives and social movements:

Lokayan is an attempt to build bridges across both the world of action and the world of knowledge. It is also an attempt at normative interventions—we seek to do all this simultaneously and not in separate compartments of reflection and action, theory and praxis, science and practical knowledge (Rajni Kothari's acceptance speech, 9 December 1985, available at: http://www.rightlivelihood.org/lokayan_speech.html, accessed on 18 September 2012).

D.L. Sheth too would assert the importance of the grassroots in understanding the dynamic of change and for offering intellectuals a context to shape an ethical orientation:

The role of the intellectuals, and of social activists, lies in creating a new elite-consciousness on the issues, a climate of opinion favourable for structural transformation of the society. Such a role is based on the assumption that while addressing the issues of transformation, the intellectuals and the activists transcend the sectional and short-term interests of the wider class of elites to which they belong. This is a difficult but not an impossible assumption to make at certain moments in history. After all, legislations pertaining to the removal of untouchability, or the Hindu Code Bill did find such support. It is by committing themselves to such issues that small sections of intellectuals in India have aligned themselves with popular movements in recent years ('Movements, Intellectuals and the State: Social Policy in Nation Building', *Economic and Political Weekly*, 27(8), 22 February 1992).

Lokayan

Lokayan, 'Dialogue of the People', started in 1980 as a forum for interaction between activists and concerned intellectuals through meetings, workshops, working groups, and lectures. Rajni Kothari and D.L. Sheth provided the overall leadership during the initial phase of the programme. They were followed by Shiv Viswanathan, Vijay Pratap, Imtiaz Ahmed, and V.B. Singh as chairpersons, with Suresh Sharma, Harsh Sethi, Smitu Kothari, Vijay Pratap, and D.P. Rajendra Ravi as conveners at different points in time. Lokayan received the Right Livelihood Award in 1985.

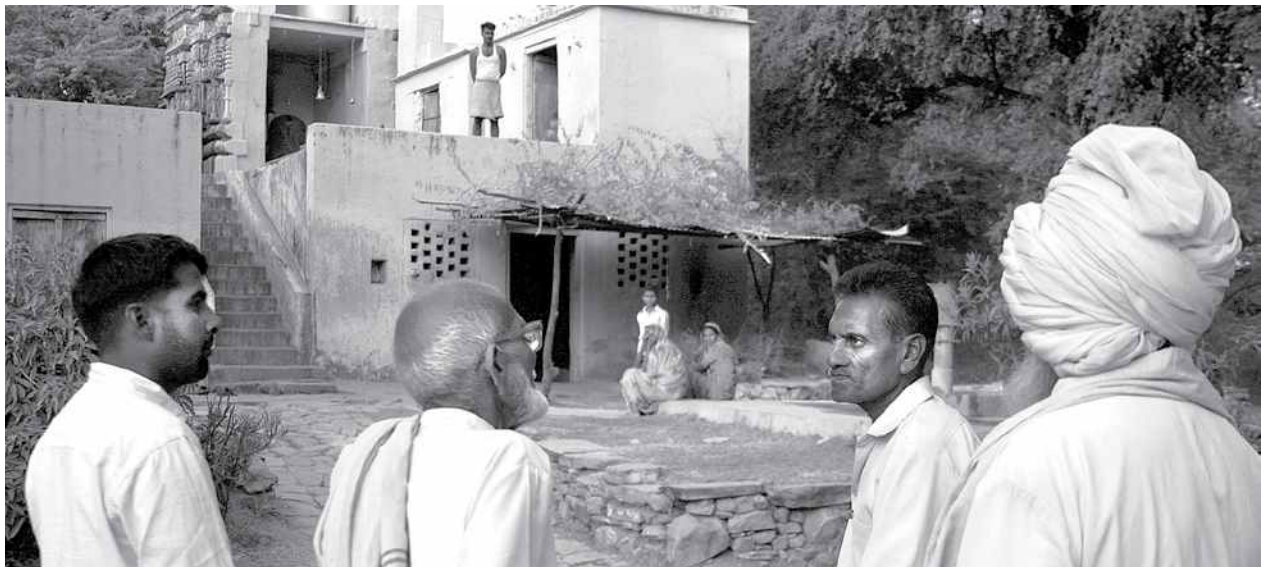
Critique of Reason and the Excavation of Traditions

Along with the search for people-oriented, people-derived knowledge emerged studies of culture and politics critical of the forms of modern knowledge and reason produced in colonial and post-colonial conditions. Ashis Nandy's *Alternative Sciences: Creativity and Authenticity in Two Indian Scientists (1980)* and Sudhir Kakar's *Shamans, Mystics and Doctors: a Psychological Inquiry into India and its Healing Traditions (1982)* crafted their critique of modern forms of knowledge by arguing for the vitality of living 'traditions'. This critical outlook was pursued in works such as Nandy's *The Intimate*

Enemy: Loss and Recovery of Self under Colonialism (1983), which influenced an entire generation of intellectuals to reflect on the colonial moorings of modern life and politics.

In the 1980s, the Centre's Fellows contributed to a multi-faceted analysis of the crises of modern forms as turbulent events erupted across India. These included the Bhopal Gas tragedy which dramatized the core concerns that many faculty members had with modern science and industry and the damage it was capable of wreaking (for instance, Shiv Viswanathan and Harsh Sethi, *Bhopal: Report from*

Researching the Mewati Mahabharata





From *Electoral Politics in Indian States: Lok Sabha Elections in 2004 and Beyond*, edited by Sandeep Shastri, K.C. Suri and Yogendra Yadav

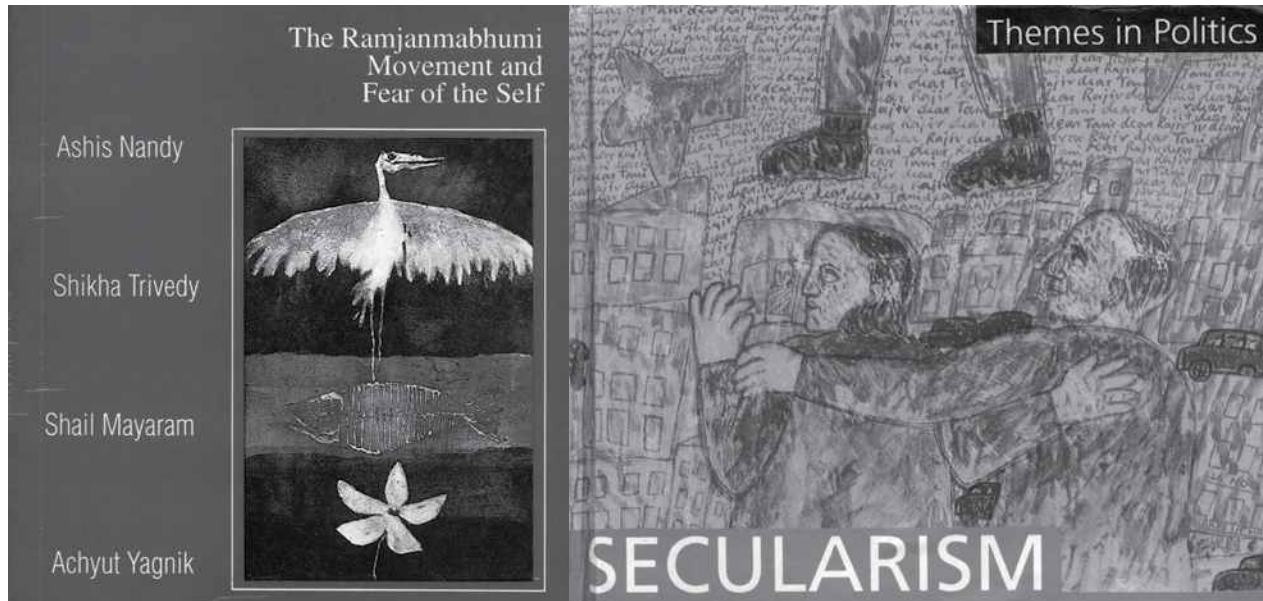
the Future, 1989); there was also a proliferation of political conflicts based on social, ethno-religious, and caste identities. Key reference points were the anti-Sikh riots in Delhi (1984), the Babri Masjid-Ram Janmabhoomi conflict (1986), and the anti-Mandal agitation. Existing formulations about the management of sectarian conflict came under a severe critique. Nandy wrote his provocative 'An Anti-Secularist Manifesto', which argued that:

A humane society can only be built or sustained on the basis of open politics. And both in South Asia demand the defiance of the ruling categories of our times. These categories have allowed the concept of secularism... to hegemonise the idea of tolerance, so that anyone who is not secular becomes definitionally intolerant, particularly in the wog empire variously known as modern India or Indian middle classes. The defiance must involve attempts to recover the first-hand experience of religious and ethnic conflicts and cooperation from the readymade interpretation of them given by the secularists (Ashis Nandy, 'An Anti-Secularist Manifesto' 1995, *India International Centre Quarterly* 22 (1): 64).

This intervention led to a sustained, highly creative and nearly two-decade long debate on secularism involving political scientists and political theorists, historians and anthropologists.

The Diversity of the World

It was in these years that the Centre generated many research questions that both captured the tumultuous present and yet sought to work out the complex genealogies and passages of change within which the crises emerged. Critical to this area of intellectual engagement was the emphasis on social diversity, the longer histories of relationships amongst religion and caste-based groups and tribal formations and how these had come to be remodelled by the colonial and independent nation-states in ways which would lead to tensions, conflicts, and outright violence. For instance, D.L. Sheth interrogated the construction of caste in a series of articles that were to prove influential, and led to a sustained engagement of the Centre with the politics of affirmative action in the 1990s and 2000s. Aditya Nigam drew on the idea of a Dalit calendar and Muslim histories that contested dominant historical visions. Priyadarshini Vijaisri undertook intricate fieldwork to explore logics of inversion released by outcaste rituals and festivities. Tribal life and history offered possibilities of philosophical reflection in Suresh Sharma's *Tribal Identity and the Modern World* (1994), which contrasted the resilience of tribal life in India with the homocentric vision of a modern industrial civilization. B.K. Roy Burman, key long-term visiting fellow, questioned



Creating a Nationality: the Ramjanmabhumi Movement and Fear of the Self (1995).

Secularism and Its Critics (1998).

the construction of a tribal society as ‘backward’ and ‘primitive’ by demonstrating the forms of knowledge it was endowed with. This was part of a body of research contributing to the Forest Rights Act, which for the first time recognized different systems of landholding. Later, the question of tribal, peasant, and forest worlds acquired another dimension of topicality in the context of Maoist movements, with Bela Bhatia undertaking extended fieldwork in areas affected by insurgency. More broadly, the complexity of religious community and its political articulations were addressed by Shail Mayaram in her research on Mewat; in Madhu Kishwar’s work on women bhakta poets in the making of religiosities in a special issue of *Manushi*; and Hilal Ahmed’s research into memory and memorialisation in Muslim society and politics. The Centre’s fellows contributed to the making of *Who are the Guilty* (edited by Nandita Haksar and Uma Chakravarti, 1984); this was the first effort to undertake substantial documentation on sectarian violence in independent India. Ashis Nandy, Shikha Trivedi, Shail Mayaram, and Achyut Yagnik analysed the Hindutva movement in *Creating a Nationality: the Ramjanmabhumi Movement and Fear of the Self* (1995). In the last years of the millennium, Nandy put together a large research team to capture direct testimony about the horrific violence which accompanied the partition of the subcontinent in 1947 in the project ‘Reconstructing Lives’.

The emphasis on local languages and traditions of knowledge, which have now become key to the Centre’s imagination of alternative social sciences, assumed more systematic form through individual initiatives and the activities of the Centre’s Social and Political Theory Programme. Suresh Sharma and Ramashray Roy were for long engaged in studies of Gandhi’s *Hind Swaraj*, with Sharma’s collaboration with Tridip Suhrud resulting in an ambitious annotated edition. Other research initiatives within this tradition include Rakesh Pandey’s explorations of modern Indian philosophical and aesthetic thought; Prathama Banerjee’s analysis of modern debates relating to the figure of Chanakya, and of the idea of the political in modern Bengal through thinkers such as Tagore and Vivekananda; and the research undertaken by Rajeev Bhargava and key visiting faculty such as Shahid Amin to explore the longer histories within which ideas of tolerance and intolerance have been generated.

Democratic Practices: Knowledge, Technology and Everyday Life

Certain significant shifts emerged in the late 1990s and the early 2000s. While long-term investments in core areas continued and had an influence on public discourse and policy formations, new initiatives reframed the Centre's core intellectual agenda by providing imaginations and techniques to engage the contemporary world. These included a new mapping of electoral politics, political institutions and democracy, studies of popular cultures, urban forms and media experience, and a focus on language and education as key vectors of democratic polity and practice.

It is important to mention here that the tradition of sample surveys dates back to 1963. The first cross-section National Election Study (NES) was held in 1967. This was followed by NES 1971 and 1980. After 1980 there were a few state level and constituency level studies, but cross-

section sample surveys went on the back burner of the Centre's research agenda. The mid-1990s witnessed a renewed interest in empirical studies and CSDS undertook a comprehensive study of the 1996, 1998, and 1999 parliamentary elections. The success of these initiatives culminated in a new institutional experiment in 1997. A separate research programme, Lokniti, was instituted with significant leadership provided at various times by Yogendra Yadav, V.B. Singh, Sanjay Kumar, Suhas Palshikar, Peter deSouza, and many others to study various dimensions of comparative democracy in India. Unlike conventional election studies, Lokniti developed a menu of interventions, from serious, in-depth analyses to collaborations with print and electronic media that brought empirical analysis into the domain of immediate, topical comment. As a result, CSDS acquired a new visibility, with CSDS-NES becoming a household name.

SUMMER WORKSHOP ON DEMOCRACY, 3-16 July, 2000 Centre for the Study of Developing Societies, 29, Rajpur Road, Delhi



- Sitting on Ground (L to R)** : Ngaraiipam Mahongnao (Shillong), Ram Singh Bisht (Srinagar, Garhwal), Shalini Vatsa (Delhi), Jangam Chinniah (Hyderabad), Jagzap Harsh (Pune), Kumud Ranjan Singh (Delhi), Ghanshyam Dutt (CSDS) Praveer Peter (Sahibganj), Artatrana Gochhayat (Bhubaneswar), Debarati Guha (Delhi).
- Sitting on Chair (L to R)** : G. Krishna Kumar (Karunagappally), Navprit Kaur (Mohali), Wayal Sonali Subhash (Pune), Sanjay Kumar (CSDS), Yogendra Yadav (CSDS), V.B. Singh (Director, CSDS), D. L. Sheth (CSDS), Pradeep Kumar (Chandigarh), Parma Sen Ghosh (Calcutta), Mayadevi H. Patole (Mumbai), Shardha Pandya (Udaipur).
- Standing (L to R)** : Ramesh Singh Rawat (CSDS), Alex M. George (Dewas), Bijukumar V. (Delhi), Sumail Singh Sidhu (Bathinda), E. Venkatesu (Hyderabad), Mohinder Singh (Delhi), Anand Pradhan (Delhi), Bhawana Khajooria (Jammu), Satya Prakash Dash (Cuttack), Ashish Bhatt (Ujjain), Nani G. Mahanta (Guwahati), Ritu Agarwal (Delhi), Lajwanti Chatani (Vadodara), K.A.O.A. Hiral (CSDS), Pooja Satyogi (Delhi), Radha Vasudevan (Chennai), Biswambhar Panda (Kanpur), Bhaskar Jha (CSDS), Siddharth Mallavarapu (Delhi), Kanaka Rao Puchakayala (Hyderabad), Aftab Alam (Aligarh), Partha Sarathi Das (CSDS), Om Prakash (Delhi).



A discussion at the Sarai cafe, Crisis Media Workshop (2003)



From 'Deepening Democracy' by Madhu Kishwar (2006)

Responding to emerging forms of urbanity in India and the proliferation and accessibility of media technologies—phones, computer networks, internet, satellite television and copying technologies—Ravi Vasudevan, Ravi Sundaram, and the Raqs Media Collective (Monica Narula, Jeebesh Bagchi, and Shuddhabrata Sengupta) began a series of conversations on how media had transformed public life and politics both in the era of globalization and in a longer historical perspective. The conversations brought together an investment in film and urban history, new media theory, and media practice. These discussions resulted in the formation of Sarai in 2000. Subsequently, Awadhendra Sharan and Ravikant joined Sarai to enrich the urban and language dimensions of the programme, and Ashish Mahajan managed its increasingly complex logistical dimensions.

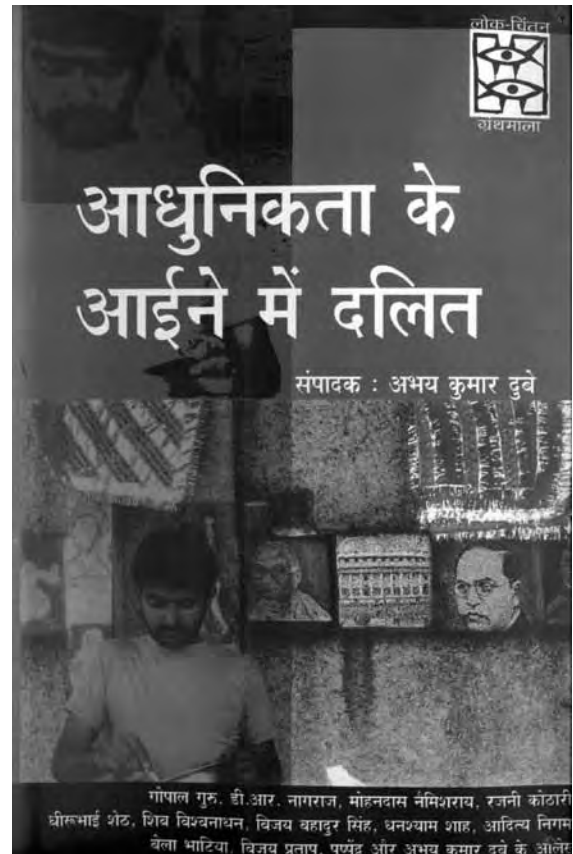
Sarai was founded on the principles of enriching public intellectual life and making resources available in the public domain. Within a short time, it drew academics, researchers, artists, students, media practitioners, and activists to Rajpur Road for seminars, screenings, and discussions. In the next decade, Sarai produced a large number of publications in English and Hindi, collaborated with the NGO Ankur to draw working class neighbourhoods into media creativity, and built a large network of researchers both directly and through its independent fellowship initiative. With the Alternative Law Forum, Bangalore, Sarai would also undertake major research and interventions around the daily life of media markets and intellectual property contests.

Though this biography of the Centre is necessarily incomplete, let us conclude by signalling important currents that have been taking shape recently. The first is a suggestive re-engagement with earlier concerns to explore, critique, and think of alternatives to the deployment of science and technology as developmental instruments. An increasing complexity of research design emerges in accordance with changes in developmental strategies, for example, the factoring of both new liberalizing compulsions as well as the continued claim of welfare ideologies in government policy. Thus, we have seen the emergence of concerns around ecology and health, the presentation of expert testimony, the adjudication of the courts of law, and the political articulation of various publics affected by governmental developmental initiatives in governmental and public discourse. New developmental instruments range from employment schemes to an emphasis on education within a 'knowledge economy'. This picture can be composed from a variety of angles: Madhu Kishwar's focus on small, ecologically sensitive infrastructure and livelihoods, a bottom-up imagination of economic reforms; Awadhendra Sharan's work on the complexity of debates that define urban environmentalism; Aditya Nigam's arguments about the different forms of capital observable in the contemporary era; and Sarada Balagopalan's research into educational reforms and its effects on schools, communities and the lives of working children. All of these contribute to a critically engaged map of contemporary developmental discourse.



Teaching programme, 'Researching the Contemporary'

Education is another area that has acquired a high profile in the recent past. The Centre has always been known for generating research and key texts that influence higher education. With the association of a number of faculty members as advisors to the National Council for Educational Research and Training, 2005-2008, for the first time the Centre's faculty became involved in writing for schools. The Centre is now also directly involved in teaching initiatives. Starting with Aditya Nigam and others organizing a teaching component for the Centre's PhD students, CSDS has also launched its own teaching programme, the interdisciplinary course 'Researching the Contemporary' for PhD and early career researchers. And from 2007 Lokniti has been conducting an annual summer workshop on 'Quantitative Methods in Political Science'.

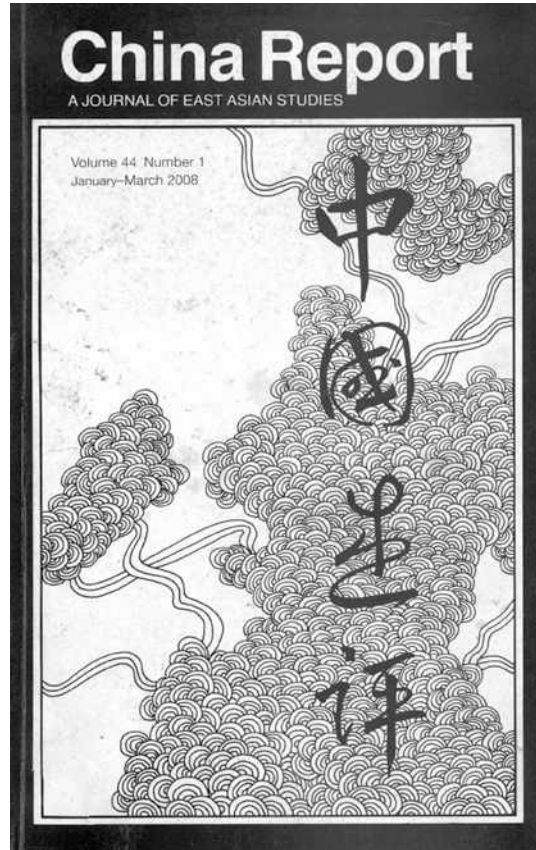


Anthology on Dalit Modernity

The evolution of the Indian Languages Programme is an excellent example of the Centre's future direction. Under the leadership of Abhay Dubey, this programme has been involved in building the field of social sciences in Hindi and has brought out 15 volumes in the last decade. It is now about to launch the first refereed journal of social sciences in Hindi, which hopes to feature a greater proportion of original writing in Hindi rather than focusing on translations. At least 12 current faculty members are involved in producing serious social science work in at least one Indian language other than English. With this powerful base, the Centre can undertake the ambitious task of re-visioning social sciences on the basis of writing in Indian languages.

The Institute of Chinese Studies

The Institute of Chinese Studies (ICS) grew out of the China Study Group, a forum of scholars working on China at the University of Delhi, Jawaharlal Nehru University, Institute of Economic Growth, Institute of Defence Studies and Analyses, and other research institutes in Delhi, in addition to CSDS. Founded in 1969, the group conducted fortnightly discussions on contemporary topics as well as research themes relating to China, and helped sustain *China Report*, the only Indian journal on China and East Asia. After *China Report* was relocated to the CSDS in 1978, it became the journal of the group, which also made CSDS the centre of its activities. In 1990, the group became the Institute of Chinese Studies and a programme of CSDS. It continued to be well-known for the publication of *China Report*, and for its weekly seminars that attracted social scientists and foreign policy experts. With the expansion of its activities, the Institute recently became an autonomous body with government support and continues to have close ties with CSDS.



One of the peculiarities of CSDS has been its refusal to be a straightforward 'think tank' or policy research institution. As this narrative has indicated, influential as the Centre has been in doing policy paradigm research and shaping public discourse and even functioning as a policy consultant, it has also sought to place an emphasis on committed yet independent research. When CSDS was awarded a 'Think Tank Initiative' grant by the International Development Research Council in 2010, the Centre saw it as a recognition of the value of the path that it had sought to follow: to combine ethical engagement, empathy, independence, and intellectual ambition. In our 50th year, we honour our history, our founders, our colleagues from the past, and carry forward their legacies to navigate the complexities of our times and our futures.



Research at CSDS

The Centre has carved out a distinctive presence in a range of research fields and scholarly agendas:

- **Democratic Politics and Its Futures**
- **Developmental Paradigms and Practices**
- **Diversity, Identity, Violence**
- **Social and Political Thought**
- **Indian Languages and Social Science**
- **Culture, Information, Media**
- **Ethnographies of the Present**

Democratic Politics and Its Futures

This theme provides a running thread to the five decades of research activities undertaken by the Centre, for a concern with democracy animates CSDS research as a whole. Over the years, the Centre's faculty has carried out empirically grounded and theoretically informed research on democratic experience mainly in India. The search has been for a de-provincialising democratic imagination that pits the rich experiences and languages of democracy all over the world against universal models and prescriptions. There have been different moments in the history of the Centre's engagement with democracy. The pioneering work of its first generation—Rajni Kothari, Bashiruddin Ahmed, D. L. Sheth, Ramashray Roy, and Gopal Krishna—revolved around the functioning and dynamics of democratic politics. Systematic analyses of Indian electoral politics provided the baseline to take up cross-polity and cross-cultural surveys and studies of party systems. The Centre can be said to have pioneered large-scale empirical studies of the social and cultural basis of politics in South Asia.

Research on these themes has been supported by the Centre's Data Unit, which is a major repository of data and documentation on the democratic experience in India. The Unit holds one of the largest archives of social scientific survey data on political behaviour and attitudes spanning over four decades, besides containing a complete dataset of all national and state-level elections held in India since 1952. Following a renewal of empirical studies of political behaviour, opinions, and attitudes using cross-sectional surveys, the Centre's various initiatives and projects researching democracy were brought together as a research programme 'Lokniti: Programme for Comparative Democracy' in 1997. This programme houses the National Election Studies (NES), a series of post-poll surveys conducted during the Indian Parliamentary elections. This is the largest academic study of elections anywhere in the world, and also includes state assembly elections.

Lokniti-CSDS is also the South Asia hub of the Global Barometer and is the institutional home of the 'State of Democracy in South Asia' project. Much of the research in this area is carried out through the Lokniti network, which includes at least one scholar from every state in India and features participants from major universities and social science institutions in the country. Lokniti has also been active in motivating theoretical and empirically grounded political studies in India and training young scholars in survey research through its annual summer school and other workshops. Its recent initiatives include projects to study the attitudes, opinions, and political participation of Indian youth; rendering the social profile of newly created Assembly and Lok Sabha constituencies after the new electoral delimitation; measuring the quality of democratic governance; monitoring rural reportage in the media; and interrogating the dominant democratic theory through a global conversation on democracy.

In addition to these empirical initiatives, the crisis of Indian democracy in the mid-1970s prompted scholars to turn to political processes and movements outside the formal institutions of democracy. While focusing on mainstream competitive politics, the Centre has also been alive to less formal and orthodox ways of approaching democracy that captured its experience through the thickets of less visible, everyday challenges. This emphasis allowed faculty to link their research on electoral and party systems to several issues including studies of non-party political processes at the grassroots; local initiatives and human rights movements in South Asia; declining access of the poor to structures of power and decision-making as a result of economic reforms; recent debates on corruption; and the politics of sharpened religious, ethnic, and caste cleavages.

Politics in India



Select publications

Ahmed, Bashiruddin and Samuel Eldersveld (1977), *Citizens and Politics: Mass Political Behaviour in India*. Chicago: University of Chicago Press.

deSouza, Peter, Suhas Palshikar, and Yogendra Yadav (eds), (2008), *State of Democracy in South Asia. A Report*. New Delhi: Oxford University Press.

deSouza, Peter and E. Sridharan (eds), (2006), *India's Political Parties*. New Delhi: Sage Publications.

Jaffrelot, Christophe and Sanjay Kumar (eds), (2009), *Rise of the Plebians? Changing Face of Indian Legislative Assemblies*. New Delhi: Routledge.

Kishwar, Madhu (2006), *Deepening Democracy. Challenges of Governance and Globalisation in India*. New Delhi: Oxford University Press.

Kothari, Rajni (1970), *Politics in India*. New Delhi: Orient Longman; Boston: Little Brown & Co.

Menon, Nivedita and Aditya Nigam (2007), *Power and Contestation: India since 1989*. London: Zed Books.

Nigam, Aditya and Nivedita Menon (2011), 'Anti-Corruption Movement and the Left', *Economic and Political Weekly* 46 (37), 10 September.

Roy, Ramashray and Richard Sisson (eds), (1990), *Diversity and Dominance in Indian Politics*. Vols. 1-2. New Delhi: Sage Publications.

Shastri, Sandeep, K.C. Suri, and Yogendra Yadav (eds), (2009), *Electoral Politics in Indian States*. New Delhi: Oxford University Press.

Sheth, Dhirubhai (ed.), (1975), *Citizens and Parties: Aspects of Competitive Politics in India*. New Delhi: Allied.

Sheth, Dhirubhai and Ashis Nandy (eds), (1996), *The Multiverse of Democracy: Essays in Honour of Rajni Kothari*. New Delhi: Sage Publications.

Singh, V.B. and Shankar Bose (1987-88), *Elections in India: Data Handbook on Vidhan Sabha Elections, 1952-85*. Vols. 1-5. New Delhi: Sage Publications.

Singh, V.B. and Subrata K. Mitra (1999), *Democracy and Social Change in India: a Cross-sectional Analysis of the National Electorate*. New Delhi: Sage Publications.

Yadav, Yogendra (ed.), (2009), 'National Election Study 2009', Special Issue, *Economic and Political Weekly* 44 (39), 26 September.

Developmental Paradigms and Practices

In its longer history, the Centre's scepticism towards conventional development thinking resulted in works that focused on both philosophical and empirical studies of alternative development and of alternatives to development. It formulated critiques of received models and dominant systems of knowledge and initiated dialogues among researchers, affected communities, and grassroots activists. This concern for alternatives also relates to local and vernacular practices and traditional systems of knowledge relating to the environment, biodiversity, and health. Work in this domain has been sensitive to dissenting visions and informal thinking about the future in intellectual work, everyday life, and popular culture.

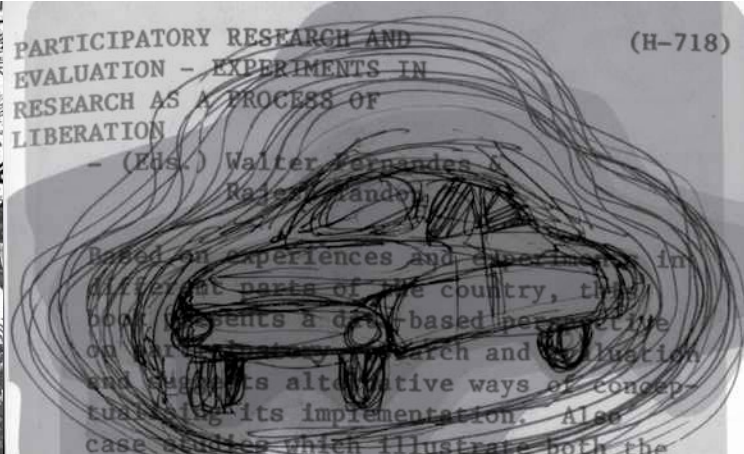
While committed to alternative possibilities, the Centre's faculty also acknowledges the challenges posed in understanding and intervening in contemporary developmental policies. Thus, while concern has developed around the degradation of the environment as a result of industrialization leading to major changes in energy deployment and the placement of workshops and industrial units, the resulting displacement of working peoples has tended to be marginal in public discourse. The Centre's faculty has undertaken reviews of contending compulsions, analysing the way governance, a new regime of experts, legal procedures, and political mobilization constitute a complex force field. Research engages this complex in order to explore the contending claims of ecological imperatives and the needs of employment and everyday consumption. Its faculty has also intervened in key areas that bridge the question of livelihoods and ecological considerations, as in sustained campaigns to promote ecologically sensitive modes of transportation and trade.

The Centre's engagement with alternatives has benefited from its participation in the World Order Models Project and from its collaboration with organizations such as the World Future Studies Federation and the United Nations University (UNU). Its association with UNU's World Institute for Development Economic Research (Helsinki), the International Network on Cultural Alternatives to Development (Montreal), and its collaboration with the Sustainable Development Policy Institute (Islamabad), the International Centre for Ethnic Studies (Colombo), and the Bangladesh Study Group in Alternatives (Dhaka) has been very productive. Collaboration of scholars from Bangladesh and the Nepal Water Conservation Foundation produced an important manifesto on water. More recent collaborations include those with Lokayan and South Asia Dialogues on Ecological Democracy (SADED).

For many years the Centre brought out the distinguished journal *Alternatives* in association with the World Order Models Project and the International Peace Research Institute, Meigaku University. The journal became a major forum for those working on or thinking about alternatives and global futures the world over. Some members of the faculty have also worked on Asian security concerns, going beyond conventional military-security themes to cover diverse threats to security from factors such as famines, floods, riots, insurgencies, and even cultural deprivation.



From *Lokayan Bulletin* 8, November 1982, "Don't you see, he'll go on sprouting more and more heads. It's the beastly itself you must go for" (as quoted in the bulletin)



From *A Desire Named Development*, Aditya Nigam (2010)

Select publications

Bhatia, Bela (2005), 'Competing Concerns', *Economic and Political Weekly* 40 (47), 19 November.

Chaturvedi, H.R. and Ghanshyam Shah (1983), *Gandhian Approach to Rural Development: the Valod Experiment*. Delhi: Ajanta.

Kishwar, Madhu (2009), 'License Quota Raid Raj for Cycle Rickshaws and Street Vendors: Need for a Bottom Up Agenda for Economic Reforms', *India: Urban Poverty Report 2009*. UNDP and Ministry of Housing and Urban Poverty Alleviation, Government of India. New Delhi: Oxford University Press.

Kothari, Rajni (1988), *Rethinking Development: In Search of Humane Alternatives*. Delhi: Ajanta.

Nandy, Ashis (1987), *Traditions, Tyranny and Utopias: Essays in the Politics of Awareness*. New Delhi: Oxford University Press.

Nigam, Aditya (2010), *A Desire Named Development*, New Delhi: Penguin India.

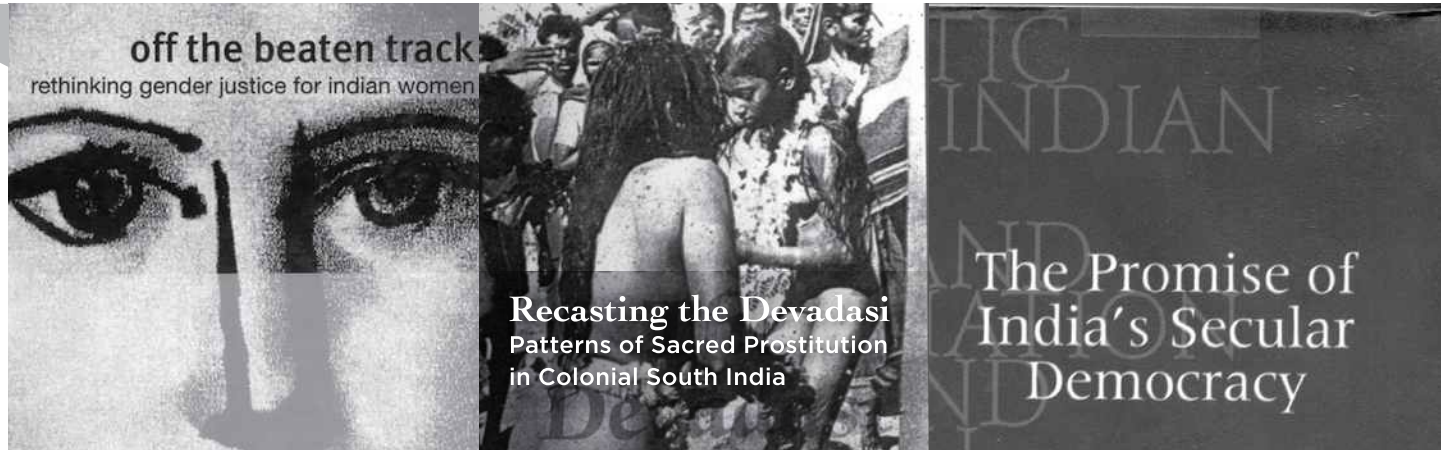
Roy, Ramashray and R. K. Srivastava (eds), (1986), *Dialogues on Development: the Individual, Society and Political Order*. New Delhi: Sage Publications.

Sethi, Harsh and S. Kothari (eds), (1989), *Rethinking Human Rights*. New York: New Horizon Press.

Singh, Arvinder (2007), 'Shaping Up the New Countrysides', *China Report* 43 (2).

Visvanathan, Shiv (1989), 'Bhopal: a Report from the Future', *Lokayan Bulletin* 7 (3).

Visvanathan, Shiv (1997) *A Carnival for Science: Essays on Science, Technology and Development*. New Delhi: Oxford University Press.



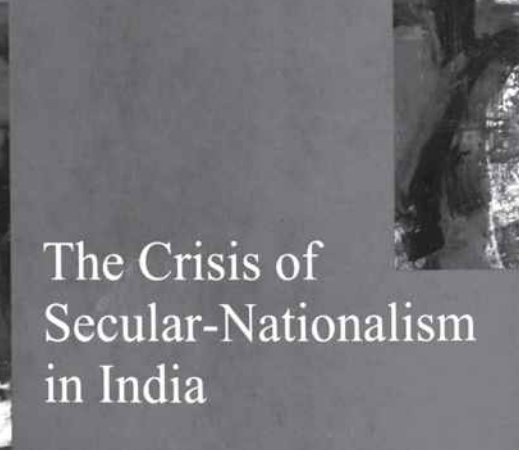
Diversity, Identity, Violence

This research theme is dedicated to opening out and complicating what is conventionally referred to as identity politics. The Centre's scholarship has unsettled dominant understandings of identity, researching how legislative and administrative practices have sought to fix and monitor identities related to religion, caste, tribe, language, and gender. Its faculty has argued that such modes of describing social reality obscure the complex dimensions of social and cultural practices, the porosity of cultures of belief and faith, and the complex ways languages and linguistic practices are entangled. The faculty sought to recover these traditions and to understand how traditional structures were remodeled in the face of major changes under colonialism and after.

This outlook generated several lines of research and argument. An early and continuing concern focused on the concept of civilization in counterpoint to the nation-state, exploring figures such as Gandhi and Tagore and through the Institute of Chinese Studies, civilization and models of religious pluralism in China and East Asia. Efforts were also made to understand the intercultural dialogues that have defined the region over a longer span, for example between Iran and India, and India and China. Questions of cosmopolitanism, dialogue and inter-community conflict, coexistence and conviviality have also inspired new work on cities.

There have also been efforts to build the virtually non-existent field of religious studies in India. The Centre's faculty worked on alternative understandings of 'religion', of religious cosmologies, and the implications for self/other and human-nature relations. New work includes a study of religious accommodation in ancient and medieval India, and a project to explore the patterns of cultural and political transformation in the Muslim world. Secularism has been a continuing focus of attention. Contributions to key earlier debates have been extended to new themes, including the distinctiveness of Indian secularism, the practice of secularism in the various Indian states, and the secularization of caste and community identities.

A key area is how religious, caste, and gendered identities intersect with patterns of inequality, politics of assertion, and policies of affirmative action. There is research into how changing patterns of education, consumption, livelihoods, and enterprise provide new matrices of self-transformation. Of particular interest is how caste and caste networks mutate through these changes, including accessing middle class avenues of social and cultural advancement. The Centre has been at the cutting edge of research in contemporary caste formations and its faculty has made important interventions in matters of affirmative action both as critics and as consultants.



The Crisis of Secular-Nationalism in India



Resisting Regimes

Myth,
Memory and the
Shaping of a Muslim
Identity



POLITICS OF TIME

'Primitives' and History
in a Colonial Society

Select publications

Ahmed, Hilal (2008), 'Debating Muslim Political Representation', *Seminar* 586, June.

Alam, Sanjeer (2012), *Religion, Community and Education*. New Delhi: Oxford University Press.

Bhargava, Rajeev (ed.), (1998), *Secularism and Its Critics*. New Delhi: Oxford University Press.

Kishwar, Madhu (2002), *Off the Beaten Track: Rethinking Gender Justice for Indian Women*. New Delhi: Oxford University Press.

Kishwar, Madhu (2008), *Zealous Reformers. Deadly Laws*. New Delhi: Sage Publications.

Mayaram, Shail (2003/04) *Against History, Against State: Counterperspectives from the Margins*. New York: Columbia University Press (2003); New Delhi: Permanent Black (2004).

Mayaram, Shail (2009), *The Other Global City: Living Together in Asia*. London and New York: Routledge.

Nandy, Ashis, Shikha Trivedi, Shail Mayaram, and Achyut Yagnik (1995), *Creating a Nationality: the Ramjanmabhumi Movement and Fear of the Self*. New Delhi: Oxford University Press.

Nigam, Aditya (2006), *The Insurrection of Little Selves: the Crisis of Secular Nationalism in India*. New Delhi: Oxford University Press.

Ravikant and Tarun Saint (eds) (2001) *Translating Partition: Stories, Essays, Criticism*. Delhi: Katha.

Sharan, Awadhendra (2003), 'From caste to category: Colonial Knowledge Practices and the Depressed/Scheduled Castes of Bihar', *Indian Economic and Social History Review* XL (3).

Sharma, Suresh (1994), *Tribal Identity and the Modern World*. New Delhi: Sage Publications.

Sheth, Dhirubhai (1999), 'Secularisation of caste and the making of New Middle Class', *Economic and Political Weekly* 34 (34-35), 21-28 August.

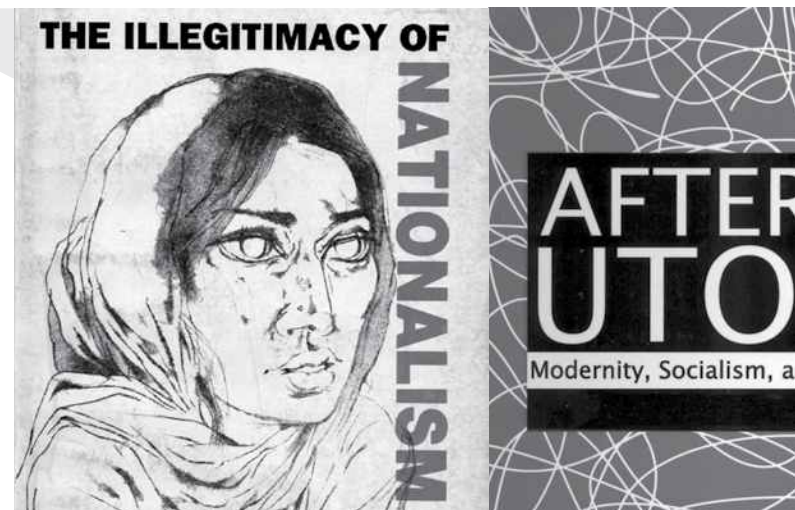
Singh, V.B. and Yogendra K. Malik (1994/95), *Hindu Nationalists in India: the Rise of Bharatiya Janata Party*, Boulder: Westview (1994); New Delhi: Sage Publications (1995).

Vijaisri, Priyadarshini (2004), *Recasting the Devadasi: Patterns of Sacred Prostitution in Colonial South India*. Delhi: Kanishka Publishers.

Social and Political Thought

The Centre's relationship with social and political thought and theory has gone through many changes. In its early days, when its focus was on grasping the nuts and bolts of Indian politics, it was steeped in empirically-oriented structural functionalism and modernization theories. In the 1970s, probably under the influence of Gandhi's *Hind Swaraj* and K.C. Bhattacharya's classic essay, 'Swaraj in Ideas', many assumptions of western theories were challenged. Bhattacharya spoke passionately about the woeful condition of cultural enslavement and urged a full and open-eyed struggle between indigenous traditions and western modernity. Established academic canons would not classify much of the resulting work as political theory, but, retrospectively, books such as Ashis Nandy's *The Intimate Enemy* had a tremendous influence on post-colonial theory and across disciplines. Scholars at the Centre tried to capture the power and depth of the world inaugurated by thinkers such as Gandhi, Tagore, Lohia, M.N. Roy, Jagdish Basu and Ambedkar in their encounter with colonial modernity.

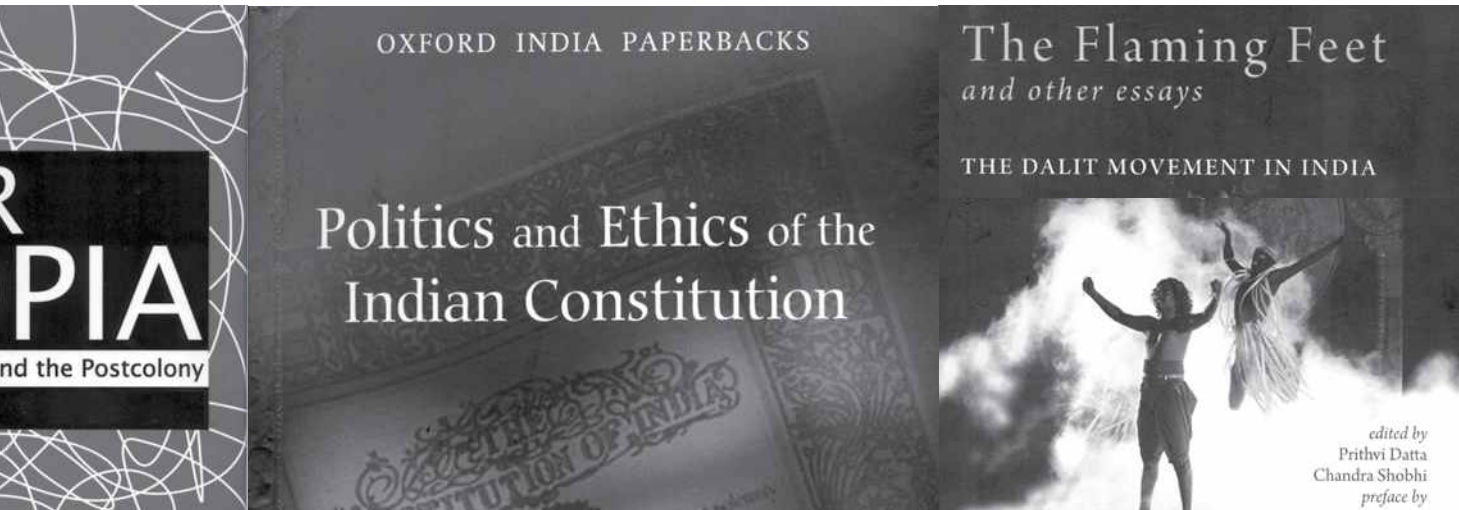
A grant from the Nirman foundation signaled a turning point for the Centre's sustained engagement with social and political theory, with three visiting fellows inaugurating systematic thematic research. Rajeev Bhargava brought an explicit normative turn to political theory at the Centre. An attempt was made to build a normative justification of institutions and complex ideals such as secularism, democracy



and affirmative action. Gopal Guru organized a major seminar on the theme of humiliation, and Madhu Kishwar explored the important issue of livelihood and economic freedom for the poor.

Scholars at the Centre placed emphasis on understanding the contemporary world to generate alternative frameworks. This involved articulating concepts and representations embedded in our social and political practice and imaginative explorations of the large-scale changes taking place within India and the world. Faculty have analysed the meaning of terms such as 'political', 'secular', 'democracy', 'equality', 'religion' in our context, and how certain taken-for-granted distinctions, for example between secular and religious or private and public, are drawn out in this part of the world.

A very real excitement in the Centre emanates from tracking the subtle and deft manner in which western categories interact with non-western ones and the conviction that the many problems faced by humanity cannot be resolved unless non-western traditions are imaginatively retrieved. There is also confidence that a new moment has finally arrived in which categories of social sciences will be refashioned. The Centre has organized several meetings on the political philosophy of Mahabharata. The discussions were led by renowned scholars such as Arindam Chakrabarty and Srivatsa Goswami. A major workshop was organized on religious conflict and accommodation in the early history of India.



Select publications

Banerjee, Prathama (2011), 'The Untimely Tagore', *Seminar* 623, July.

Banerjee, Prathama (2012), 'Chanakya/ Kautilya: History, Philosophy, Theatre and the Twentieth Century Political', *History of the Present: A Journal of Critical History*, Vol. 2, No. 1, Spring.

Bhargava, Rajeev (ed. with Amiya Bagchi and R. Sudarshan) (1999), *Multiculturalism, Liberalism & Democracy*. New Delhi: Oxford University Press.

Bhargava, Rajeev (ed. with Helmut Reifeld) (2005), *Civil Society, Public Sphere and Citizenship*. New Delhi: Sage.

Bhargava, Rajeev (1992, 2008), *Individualism in Social Science*. Oxford: Clarendon Press. New Delhi: Oxford University Press.

Bhargava, Rajeev (ed.) (2008), *Politics and Ethics of the Indian Constitution*. New Delhi: Oxford University Press.

Bhargava, Rajeev (2010), *What Is Political Theory and Why do We Need it?* New Delhi: Oxford University Press.

Bhargava, Rajeev. (ed.) (forthcoming) *Centenary Essays on Gandhi's Hind Swaraj*. New Delhi: Oxford University Press.

Guru, Gopal (2009), *Humiliation: Claims and Context*. New Delhi: Oxford University Press.

Nagraj, D.R. (1993, 2010), *The Flaming Feet and Other Essays: the Dalit Movement in India*. New Delhi: Seagull; revised and reprinted, Ranikhet: Permanent Black.

Nagraj, D.R. (2012), *Listening to the Loom: Essays on Literature, Politics and Violence*, edited and with an Introduction by Prithvi Datta Chandra Shobhi. Ranikhet: Permanent Black.

Nandy, Ashis (1994), *The Illegitimacy of Nationalism*. New Delhi: Oxford University Press.

Nigam, Aditya (2010), 'The non-contemporaneity of M.N. Roy: Radical Democracy and the Party Form', in A. Nigam, *After Utopia: Modernity, Socialism and the Postcolony*. New Delhi: Viva Books.

Pandey, Rakesh (1999). 'Translation as an Occurrence: Formation of a Classical Textual Tradition in Colonial India' in *Culture and the Disciplines: Papers for the Cultural Studies Workshops*. Calcutta: Centre for Studies in Social Sciences. Published in the *Enrica Occasional Paper Series* No. 5.

Sharma, Suresh and Tridip Suvrud (eds.) (2010), *M.K. Gandhi's Hind Swaraj: A Critical Edition*. New Delhi: Orient Blackswan.

Yadav, Yogendra (2010), 'What is Living and What is Dead in Ram Manohar Lohia', *Economic and Political Weekly*, 45 (40), 2 October.

Indian Languages and Social Science

This research thematic takes up the challenge posed by thinking about the future of social sciences in India through reflection on the ideas and concepts thrown up by writing in Indian languages. We are ever more keenly aware today that the challenge involves the development of an epistemological refashioning of social sciences through language practices that exceeds the earlier literal translation of concepts. If earlier generations of CSDS scholars made important critiques of the limitations of western theoretical frames, we now need to move beyond a critique towards the reconstruction of social and human sciences.

Over the years, the Centre's interventions in the Hindi domain through its Indian Languages Programme (ILP), has thrown up several crucial issues in reimagining social science research in India. ILP was largely involved in Hindi translations of English social science texts, and it took time to understand what this work was for, and who it would appeal to. The readership for such texts lies in the vast networks of scholars and students who research, write, and work with concepts in Hindi, including a significant Hindi public attracted to CSDS by the initiatives undertaken by Sarai. This evolving understanding made us alive to the need for a diversity of registers, styles, and ways of saying things to capture the interest and investment of our reading publics. The overwhelming response from the Hindi public to the Centre's 'homegrown' publications, some into their second and third reprints, was vindication and spur for its growing ambition to explore the complex epistemological task involved in translating concepts.

Given that a large number of faculty members today also work and write in at least one Indian language, a conversation between the bhasha universe and the social science world has now emerged as a significant concern at the Centre. This concern is based on the recognition that our relationship with the bhasha universe is much more than a matter of 'accessing sources' or data from it, for it involves taking the intellection that is taking place in that sphere seriously. The very contours, form, and substance of our social sciences will change radically as more bhasha scholars leave their stamp on social sciences.

Though this thematic has a relatively short history, it has set in place several parallel initiatives towards realizing its ambitions. One of the key moves in this direction is the launching of a peer-reviewed research journal in Hindi in early 2013. The groundwork for this initiative was done over the past decade in vigorous internal debates that took place at CSDS in the course of translating social science texts. In addition, a multi-volume social science and humanities encyclopaedia in Hindi is also in the pipeline. Attempts are also being made to develop conversations across Indian languages and the new journal will have regular material translated directly from some Indian languages into Hindi. A preparatory workshop with social science practitioners and journal editors in Bengali, Gujarati, Kannada, and Punjabi was held in 2011. Similar efforts to translate from Indian languages into English will be a part of its future endeavour. This is something that has lately received a great fillip in literary genres as suddenly there seems to be a market for Hindi and Indian language material in English. However non-literary writing is still rarely translated. Another aspect of this engagement will be a seminar series envisaged over the next couple of years, where intellectuals and social science practitioners from regional languages will be invited to talk about their work and about debates in their respective languages.



Select publications

Adhunikta ke Aaine mein Dalit (Anthology on Dalits and Modernity) (2002), translated and edited by Abhay Kumar Dubey. Delhi: Vani Prakashan.

Betilism Raat (Translation of *Disenchanted Night* by Wolfgang Schivelbusch) (2010), translated by Yogender Dutt, edited by Ravikant and Sanjay Sharma. Delhi: Sarai-CSDS and Vani Prakashan.

Bharat ka Bhumandaleekaran (Anthology on Globalisation) (2003), translated and edited by Abhay Kumar Dubey. Delhi: Vani Prakashan.

Deewan-e-Sarai 01: media vimarsh: //hindi janpad (Anthology on Hindi Public Sphere from the Print to the Internet) (2002), edited by Ravikant and Sanjay Sharma. Delhi: Sarai-CSDS and Vani Prakashan.

Deewan-e-Sarai 02: Shaharnama (Anthology on Modern Cities) (2005), edited by Ravikant and Sanjay Sharma. Delhi: Sarai-CSDS and Vani Prakashan.

Galiyon Se/ Bylanes (Anthology of writings from Delhi's working class neighborhoods) (2002), translated and edited by Shveta Sarada. Delhi: Sarai-CSDS and Ankur Society for Alternatives in Education.

Medianagar 01: Dilli par Ekagra (2004), edited by Rakesh Kumar Singh. Delhi: Sarai-CSDS.

Medianagar 02: Ubharta Manzar (2005), edited by Rakesh Kumar Singh. Delhi: Sarai-CSDS and Vani Prakashan.

Medianagar 03: Network Sanskriti (2007), edited by Rakesh Kumar Singh. Delhi: Sarai-CSDS and Vani Prakashan.

Rajneeti ki Kitab (Rajni Kothari Reader) (2003), translated and edited by Abhay Kumar Dubey. Delhi: Vani Prakashan.

Samaj ka Shastra banam Hindi ka Samaj (Discussion organized and compiled by Abhay Kumar Dubey) (2012). Republished in *Hans ke Vimarsh 1*, edited by Vibhas Verma. Delhi: Vani Prakashan.

Satta aur Samaj (D.L. Sheth Reader) (2010), translated and edited by Abhay Kumar Dubey. Delhi: Vani Prakashan.

Sarwahara Ratein (Translation of Jacques Ranciere's book *Nights of Labour*) (2009), translated by Abhay Kumar Dubey. Delhi: Sarai-CSDS and Vani Prakashan.

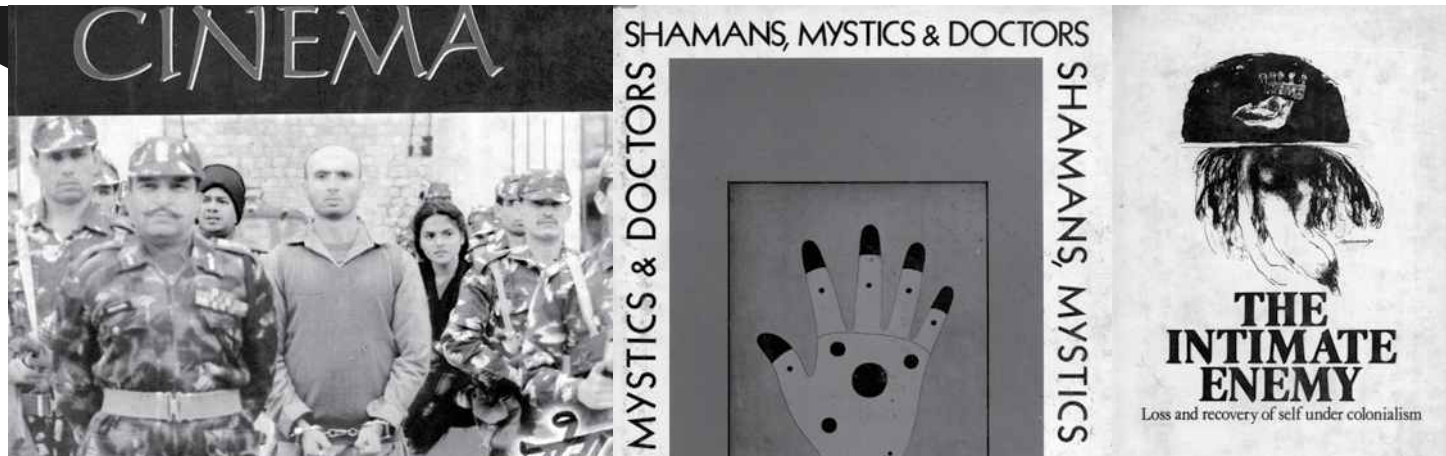
Culture, Information, Media

This thematic follows a longer arc of the Centre's concerns, traversing cultural forms, knowledge and information systems and practices, and changing media formats and technologies through which information is stored, relayed, and experienced. It refers to a wide body of research subjects—from the policies and institutions of science and technology to the way media technology is deployed in the contemporary; selfhood, 'traditional', and 'modern', popular inscriptions of subjectivity in cinema, and media practices and perspectives of young working class adults; knowledge as institutional knowledge, as social science knowledge, as educational policy and practice; information as government reports and censuses, as research surveys and tabulations; and information as informally relayed data for navigating contemporary worlds of labour, enterprise, and technologies.

The Centre provided one of the earliest institutional contexts to take cultural forms and practices seriously. Faculty research reflects on the conflicting ideas and ambivalences that have composed India's response to the modern and contemporary world. Sudhir Kakar and Ashis Nandy took selfhood as a key issue, and Nandy related this concern to social transformation under colonialism and after. His research addressed areas that were normally remote from definitions of the cultural in the institutions and biographies associated with modern science and technology. The Centre's scholarship explored a variety of cultural practices, from textual traditions to artistic creativity and products of industrial culture such as the hugely influential popular form of cinema.

The Centre's exploration of the theme of knowledge, normally associated with higher research, has broken new ground by addressing school learning. Several faculty members have been involved as advisors in drafting the *National Curriculum Framework* (2005), have supervised and written in textbooks on social studies, and have undertaken research into education policies and legislation. Sarai, in collaboration with the educational NGO Ankur, drew young adults into neighbourhood projects or 'cybermohallahs'. These labs engaged young working class women and men in the use of a variety of media, from diaries to tape recordings, animation, and short films and resulted in several highly regarded publications, performances and media products.

The contemporary world has posed new issues for the study of information cultures and media practices. There has been research into information purveyed by censuses, surveys, administrative and ethnographic accounts; expert testimony; and governmental practices of identification and surveillance, most recently the UID or the universal identity card. A core thematic focus has been on the intersection of media, urban transformation, and new consumer economies which are also key elements of India's entanglement with the global economy. Sarai's fieldwork in cinema distribution and exhibition offices, media markets, cable offices, music studios, legal firms, law courts, real estate companies, and extensive document and newspaper collections provides a strong archive of contemporary media life under globalization and its intersection with key contests around intellectual property. A concern with open knowledge systems also involves the programme in supporting local language software, and open source software projects that challenge proprietary models. Currently, new projects are underway to understand the longer history and contemporary issues involved in media infrastructures and information practices.



Select publications

Balagopalan, Sarada (ed.), (2005–08), *Social and Political Life: Textbooks for Class VI–VIII*. New Delhi: National Council of Educational Research and Training.

Kakar, Sudhir (1984), *Shamans, Mystics and Doctors: a Psychological Inquiry into India and Its Healing Traditions*. New York: Alfred Knopf (1982); New Delhi: Oxford University Press (1984).

Mukherjee, Debjani and Vivek Narayan (eds), (2007), *Working Questions: the Sarai Independent Fellowship Scheme 2002–2007*. Delhi: Sarai-CSDS.

Nandy, Ashis (1983), *The Intimate Enemy: Loss and Recovery of Self under Colonialism*. New Delhi: Oxford University Press.

Nandy, Ashis (1995), *The Savage Freud and Other Essays on Possible and Retrievable Selves*. New Delhi: Oxford University Press; Princeton: Princeton University Press.

Nandy, Ashis (2007), *Ambiguous Journey to the City: the Village and Other Odd Ruins of the Self in the Indian Imagination*. New Delhi: Oxford University Press.

Ravikant (2011), 'Hindi Film Adhyayan: Madhuri ka Rashtriya Rajmarg', *Lokmat Samachar*, Diwali Special.

Ravikant (2012), 'Cinema, Bhasha, Radio: Ek Trikoniya Itihaas', *Kathadesh*, August.

Ravikant (2012), 'Apun ka Manto: Pakdil, Siyahqalam, Apoorva, Akhand, Apratim', *Naya Path, Special Number on Seventy Five Years of Progressive Movement*, January–June.

Sundaram, Ravi (2009), *Pirate Modernity: Delhi's Media Urbanism*. London: Routledge.

Sundaram, Ravi (ed.), (2012), *No Limits: Media Studies from India*. New Delhi: Oxford University Press.

Tabassum, Azra et al. (2010), *Bahurupiya Shehr*, Rajkamal Prakashan (2007). Translated into English by Shveta Sarda as *Trickster City*, New Delhi: Penguin India (2010).

Vasudevan, Ravi (ed.), (2000), *Making Meaning in Indian Cinema*. New Delhi: Oxford University Press.

Vasudevan, Ravi (2010), *The Melodramatic Public: Film Form and Spectatorship in Indian Cinema*. Ranikhet: Permanent Black.

Vasudevan, Ravi et al. (eds), (2003), *Sarai Reader 02: The Cities of Everyday Life*. Delhi: Sarai-CSDS.

Vasudevan, Ravi et al. (eds), (2004), *Sarai Reader 04: Crisis/Media*. Delhi: Sarai-CSDS.

Yadav, Yogendra (ed.), (2005–08), *Political Science: Textbooks for Classes IX – XII*. New Delhi: National Council for Educational Research and Training.

Ethnographies of the Present

This theme brings together a wide range of faculty interests focused on gaining critical insight into the material, social, and subjective dimensions of life in contemporary India. Taking as its point of departure the Centre's traditionally powerful critique of Euro-American modernity, the current faculty mobilizes ethnographic and archival resources to better understand the workings of alternative modernities in people's everyday lives. These are excavations within the present, and read modernity less as a set of stable and predictable effects and more as composed of emergent forms and practices that involve complex translations, modifications, and contestations of universals. The research is designed to attend to the particular complexities of Indian society after liberalization, especially the new reconfigurations of capital, the state, and the 'social' that mark this period.

This thematic covers a range of diverse research interests that do not necessarily share conceptual or ideological commitments, including the study on urban dwelling in Delhi over 150 years of shifting environmental concerns; research into current drives to universalize schooling that situates these efforts in the longer history of ambivalence to children's work in post-colonial childhoods; mapping the destabilizing potential of informal labour that undergirds Indian capitalism; reading the complex intertwining of religious and secular/minority identities within contemporary Muslim lives; and research on shifting discourses around caste, gender, and cultural beliefs associated with performative dimensions of rituals. This diversity converges around the use of a range of conventional and unconventional archival resources to unpack and read the present, and explore how people inhabit this time.

Faculty research in this thematic area might be understood as complementing each other by setting up a complex, multi-perspectival frame, rather than just an empirical grid. Instead of reading the local as a fixed entity, what marks this perspective is its creative deployment of the unpredictability of the ethnographic particular. Necessitated innovations, which are not just effects of global capitalism, are being assembled at these sites. Faculty research seeks to leverage this unpredictability and work with the messiness of this encounter including thinking through new forms of research that it compels. As part of this research thematic faculty members have also started a series of related explorations including discussions on the idea of the 'contemporary' and its rearrangement of temporalities within various social science disciplines including history and cultural anthropology; the histories and circulation of concepts in the Indian context; and the plurality of medical practices and non-western cosmopolitanisms to name a few.

Childhood

http://chd.sagepub.com/

Introduction: Children's lives and the Indian context

Published by:

SAGE

*Selections from the Records of the
Punjab Government*

Vol. V, No. 8.

No. VIII.—CHOLERA IN THE DELHI
DIVISION.

Debating Muslim political representation

THE political representation of Indian Muslims, one of the most contested political questions in postcolonial India, has become very relevant in recent years primarily because of two Muslim political concerns – protection of Urdu, minority character of the Aligarh Muslim University and the protection of Muslim Personal Law – by the

Claims On Cleanliness

Environment and justice in contemporary Delhi

Select publications

Ahmed, Hilal (2009), 'Muslims as Political Community', *Seminar* 602, October.

Balagopalan, Sarada (ed.), (2011), 'Childhoods and the Indian Context', Special Issue of *Childhood: A Journal of Global Child Research* 18(3). London: Sage Publications.

Balagopalan, Sarada (2012), 'The Politics of Failure: Street Children and the Circulation of Rights discourses in Kolkata (Calcutta), India', in Karl Hanson and Olga Neiwenhuis (eds), *Reconceptualizing Children's Rights in International Development: Living Rights, Social Justice, Translations*. Cambridge: Cambridge University Press.

Mayaram, Shail (2010), 'Interculturality and the City', *Seminar* 610, June.

Nigam, Aditya (2012), 'Capitalism, Non-capital and Workers' Rights', *Economic and Political Weekly* 47 (34), 25 August.

Ravikant (2002), 'Hindi Web Jagat: Bhavishya ka Itihas' in *Deewan-e-Sarai 01*.

Ravikant and Prabhat K. Jha (2005), 'Auto ke Peeche kya hai?' in *Deewan-e-Sarai 02: Shaharnama*.

Sharan, Awadhendra (2009), 'Spaces of Work, Sites of Danger,' in Kamran Ali and Martina Reiker (eds), *Comparing Cities. The Middle East and South Asia*. Karachi: Oxford University Press.

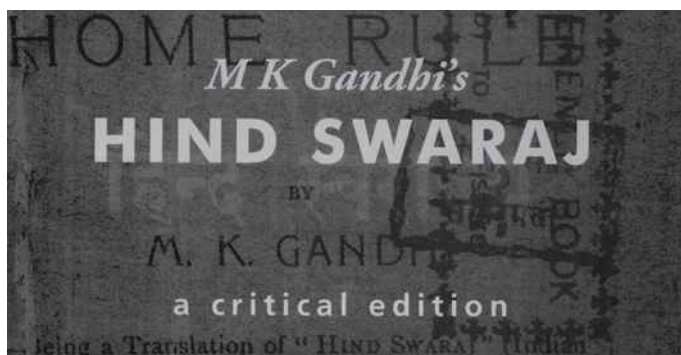
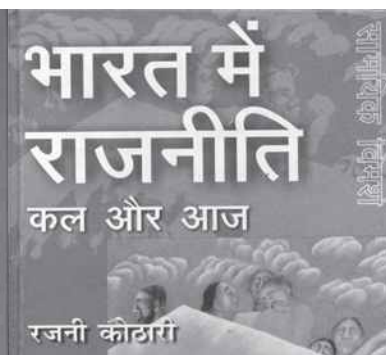
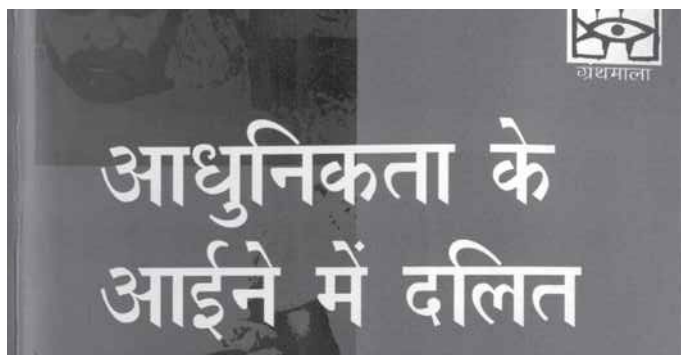
Sharan, Awadhendra (2006), 'In the City, Out of Place. Environment and Modernity, 1860s to 1960s,' *Economic and Political Weekly* 41 (47), 25 November.

Sundaram, Ravi (ed.) (forthcoming), *Delhi's Twentieth Century*. New Delhi: Oxford University Press.

Vijaisri, Priyadarshini (2010), 'In Pursuit of the Virgin Whore: Writing Caste/Outcaste Histories', *Economic and Political Weekly* 45 (44-45), 30 October.



Narratives of Everyday Life
 Conflict & Violence
 Urban Childhood
 Sexuality
 Language
 Media Histories and Practices
 Cinema, TV, Radio, Performance, Music,
 Leisure
 The 'New' Economy
 Labour
 Urban Environment
 Architecture
 Migration
 Infrastructure
 Technology, Politics & Culture
 Surveillance
 Tactical Media
 Information and Society



Programmes

State of
Democracy
in South Asia

Lokniti

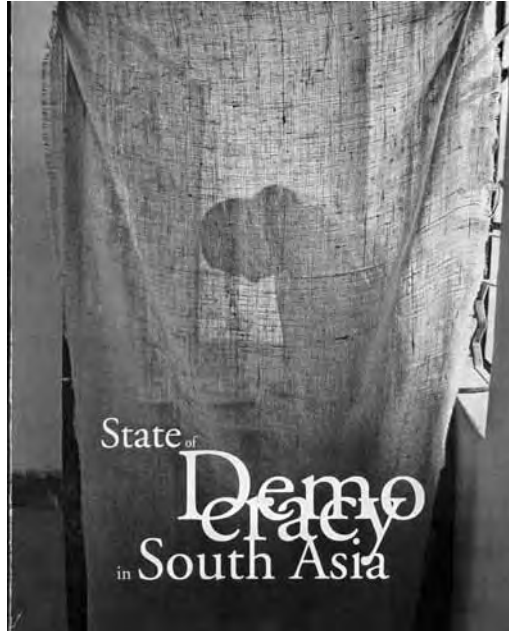
Cinema, TV, Radio, Performance, Music, Surveillance
Leisure, Print, Internet, Information and Society
Sport, The Contemporary City
Suburbs, Small Towns, Streets, Neighbourhoods

Intellectual Property, Open Source & Free Software, Popular Culture
Cultures of, Experimental Media Forms
Piracy, Contemporary Art, Design, Comics, Photography
Law and Legality, Essays, Typography

Sarai

भारतीय भाषा कार्यक्रम
Indian Languages Programme

Social and Political Theory Programme



State of Democracy in South Asia: A report



Release of Report State of Democracy in South Asia

Lokniti

Established in 1997, Lokniti houses a cluster of research initiatives that seek to engage national and global debates on democratic politics by initiating empirically grounded yet theoretically oriented studies. While housed at the Centre, Lokniti derives its strength from its network of scholars located in universities, colleges, and other research institutions across the country. Electoral patterns and voting behaviour are the key focus areas of Lokniti's research. The programme has carried out various national- and state-level cross-sectional surveys, including landmark studies such as the National Election Studies (NES) (1967-2009), State Assembly Election Studies (1995-2011), State of the Nation Surveys (2006-11), the State of Democracy in South Asia Study (2005-07), and Studies of Indian Youth (2007-11).

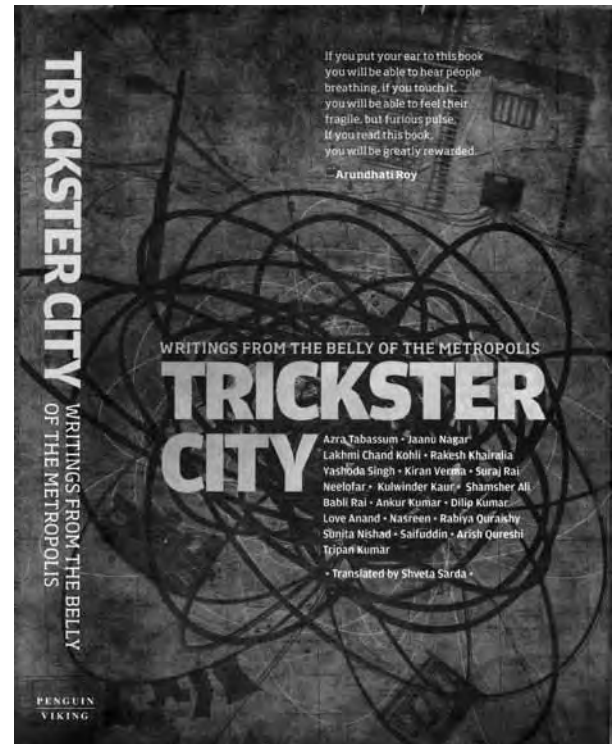


Release of the report *Indian Youth and Politics: an Emerging Engagement*

The data generated by Lokniti has been critical to how social science scholars make sense of Indian elections and democracy. The programme has periodically published key election data and analyses in academic journals and newspapers, and has regularly partnered with the print and electronic media to disseminate election survey research to a wider audience. Since 2007 Lokniti's annual summer workshop on 'Quantitative Methods in Political Science' has trained 150 young researchers, many of whom are now teaching in colleges and universities, working in research institutes, or pursuing higher degrees.

Over the past decade Lokniti has expanded its network to South Asia (Nepal, Bangladesh, Pakistan, Sri Lanka, and Maldives). This is the basis for the State of Democracy in South Asia-I Project, the second round of which is currently in progress. Other collaborative research projects include the Global Barometer Surveys and World Value Surveys. The programme has international collaboration with the Norwegian Institute of International Affairs (NUPI); Kings India Institute, London; University College, London; The British Academy (UKERI Project); and various universities in the US including Columbia, Stanford, and the University of California. Lokniti will launch an Indian journal on politics in 2013, to be published by Sage.

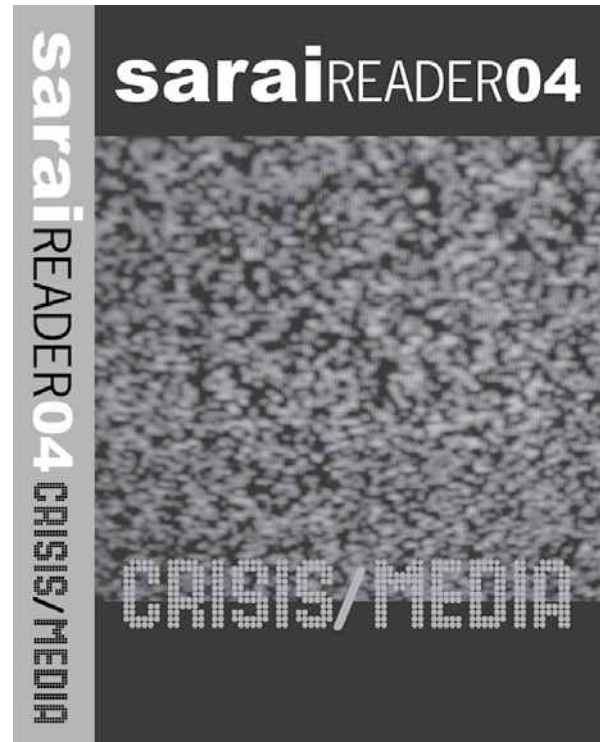
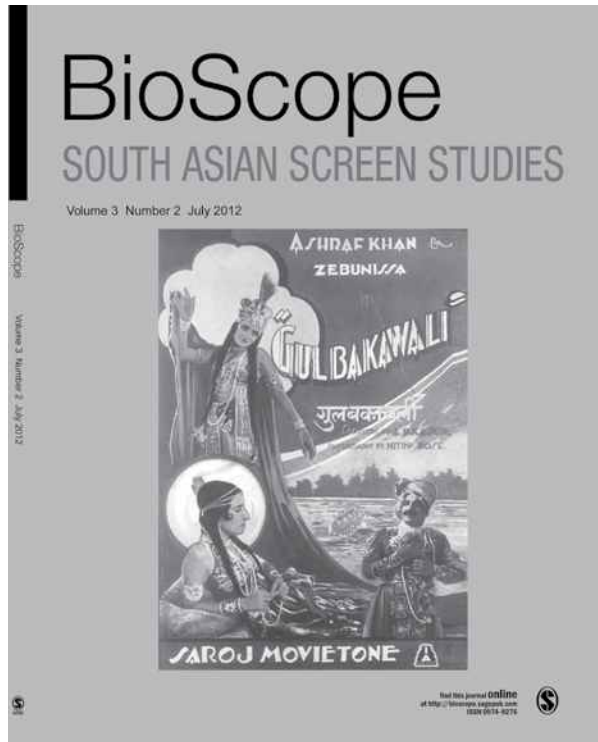
PROGRAMMES



Sarai

Over the last ten years, the Sarai programme at CSDS has arguably been South Asia's most prominent and productive platform for research and reflection on the transformation of urban space and contemporary realities, especially with regard to the interface between cities, information, society, technology, and culture.

Since its inception, Sarai has initiated research projects on media urbanism, critiques of intellectual property, free software, art practices and the public realm, language and the city, and many others. It has supported independent fellowship programmes, and held a host of events including conferences, workshops, and performances.



Sarai's ongoing projects include:

Information Infrastructures: Histories and Contemporary Practices. This project links film, media, urbanism, and the governance of populations. It also initiates new debates on information, communication, privacy, public access, and welfare.

The City as Studio Programme. This fellowship brings together artists, media practitioners, intellectuals, writers, activists, and a variety of audiences alongside a series of cultural and artistic practices in the city of Delhi.

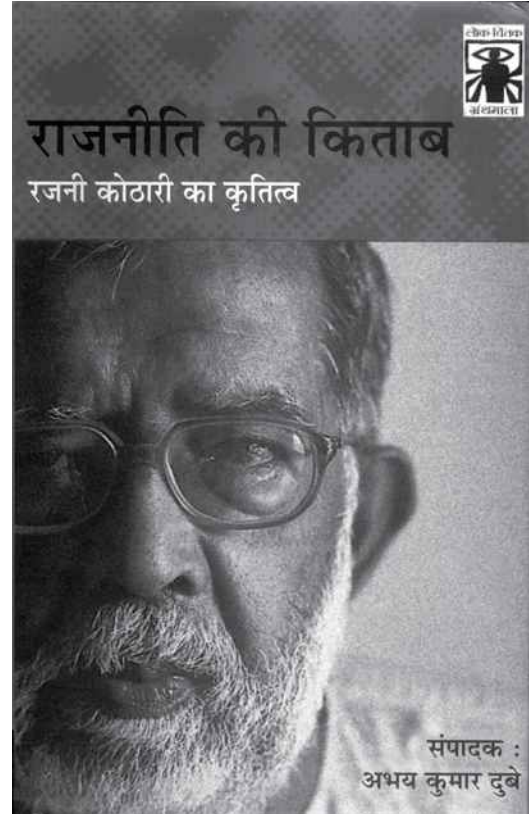
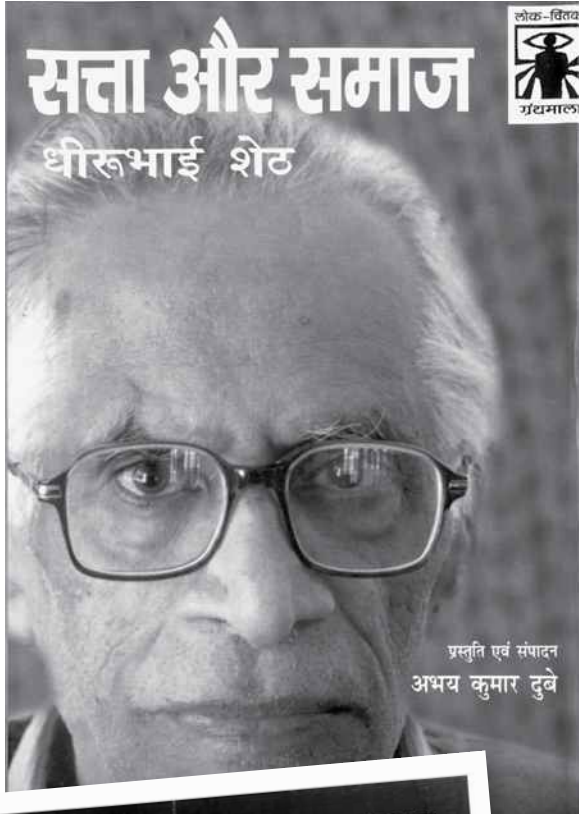
AHRC-Sarai Collaboration. The Arts and Humanities Research Council (AHRC), in collaboration with Sarai; the Library of Congress, USA; and Huntington Library, USA has a residency programme for UK postgraduate students and early career researchers. Sarai will mentor five scholars in 2012-13.
<http://www.ahrc.ac.uk/fundingopportunities/pages/ipssarairesearchprogramme.aspx>

Sarai Reader 09: The Exhibition.

Sarai Reader 09 is a contemporary art exhibition (18 August 2012 - 16 April 2013) at the Devi Art Foundation, Gurgaon, curated by the Raqs Media Collective. The exhibition takes its name from the Sarai Reader book series.
<http://www.sarai.net/practices/media-forms/sarai-reader-09-exb>

Sarai publications include *BioScope*, the peer-reviewed film and media studies journal for the South Asian region, started in 2010; the *Sarai Reader* book series, widely recognized for critical and creative writing based on submissions arising from an open call; *Deewan-e-Sarai* and *Medianagar*, addressing Hindi publics on urban and media cultures; *Bahurupiya Sheher* (2007), a collection of stories, biographies, conversations, blog entries, and reflections about the city of Delhi; *Trickster City* (2010), writings on the city of Delhi by a group of 20 young people from different places in Delhi over a two year period.

The *Sarai Readers* are available for free download:
<http://www.sarai.net/publications/readers/>



Sarai-CSDS presents
JACQUES RANCIERE
 REVISITING NIGHTS OF LABOUR

Sarai-CSDS invites you to a
PUBLIC TALK
 by renowned philosopher
JACQUES RANCIERE
 and the release of the Hindi
 translation of his book

NIGHTS OF LABOUR
*Workers' Dream in 19th
 Century France.*

सर्वहारा रातें
 ज़न्नीसवी राती के फ़्रांस में मज़दूर-स्वप्न
 Translated by
 Abhay Kumar Dubey.

**6:00 pm, Friday,
 6th February,
 Seminar Hall,
 Sarai-CSDS,
 29 Rajpur Road
 Delhi-110054**

**WORKSHOP &
 ROUNDTABLE
 WITH
 JACQUES RANCIERE**

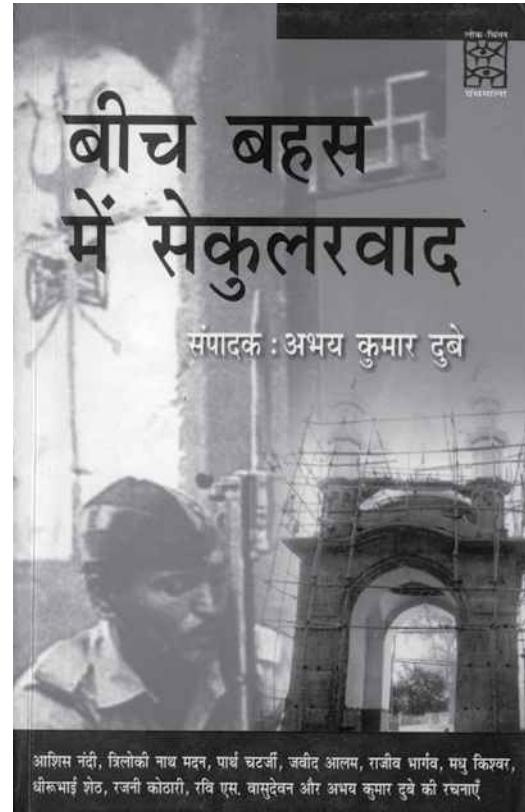
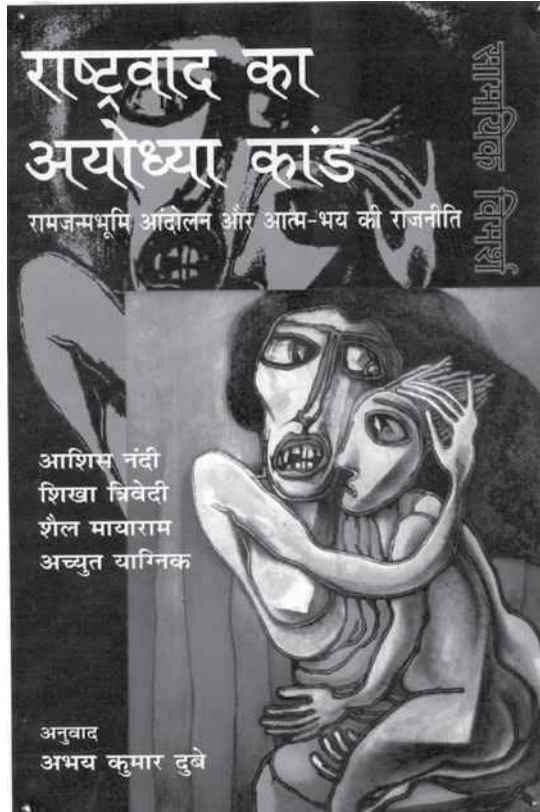
**10 am,
 Saturday,
 7th February
 Seminar Hall,
 Sarai-CSDS,
 29 Rajpur Road,
 Delhi-110054**

JACQUES RANCIERE is a well known philosopher and writer. As a young student, Ranciere, contributed to Reading Capital (1968), with the Marxist philosopher **ALTHUSSER**. Ranciere later broke with Althusser over the 1968 uprising in France. Since the 1970s Ranciere has produced a number of remarkable texts that range from working class history, philosophy, education, politics, and aesthetics.

Sarai CSDS **वार्मी प्रकाशन** **FRANK INFORMATION RESOURCE CENTRE** **Centre for Language Research** **Association of Francophone**

Indian Languages Programme

भारतीय भाषा कार्यक्रम



CSDS' Indian Languages programme (ILP) was started in 2001 to address the lack of quality resources in social sciences in Hindi. The programme was planted in fertile ground as fellows at the Centre not only had a strong profile in contemporary political, social, and cultural concerns but they were also eager to use Indian languages to communicate their research. They sought to extend their reach to the vast areas inhabited by the non-English literati and to creatively connect the existing discursive world of Indian languages with the realm of social sciences.

The programme generated a complex set of practices including a painstaking selection of texts, an effort to develop innovative translations, condensing lengthy monographs in consultation with authors, commissioning fresh articles on specific themes, writing exhaustive introductions, taking interviews, and undertaking careful book designs. The Centre contracted the publication and distribution to Vani Prakashan, one of the largest Hindi publishing houses in the country. Through this collaboration, ILP published four series of books. *Lok-Chintan Granthmala* covered issues such as the Indian democratic experiment, the impact of globalization, Dalit encounters with modernity, debates on secularism, and so on. *Lok-Chintak Granthmala* introduced innovative social scientists, and published Readers devoted to Rajni Kothari and D.L. Sheth. *Samayik Vimarsh* featured monographs, and *Sarokar Adhyayanmala*, explored aspects of social reality rendered almost invisible in dominant narratives. ILP is making an ambitious effort to generate a multi-volume encyclopaedia of social sciences and humanities in Hindi, and will shortly launch its peer-reviewed journal, *Pratiman: Samay, Samaj, Sanskriti*.

PROGRAMMES

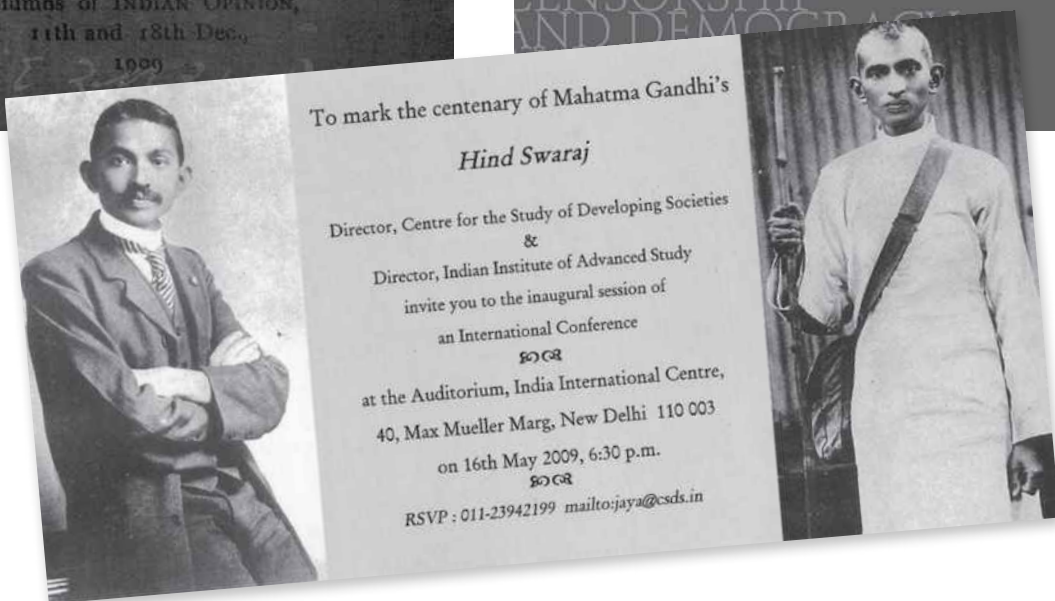
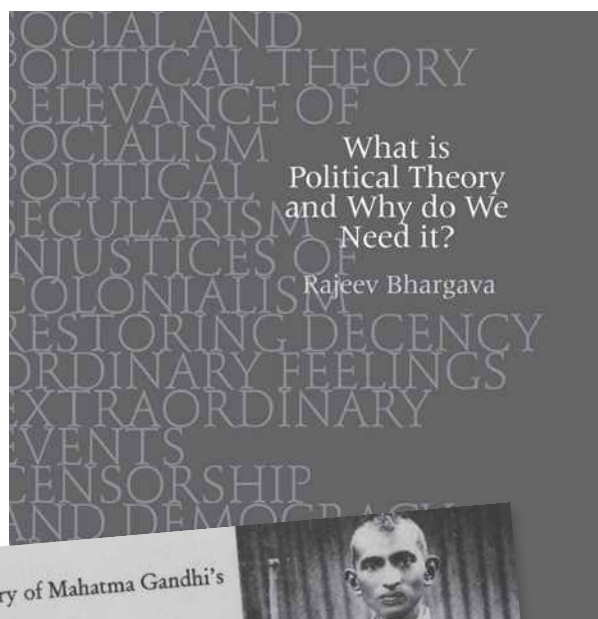
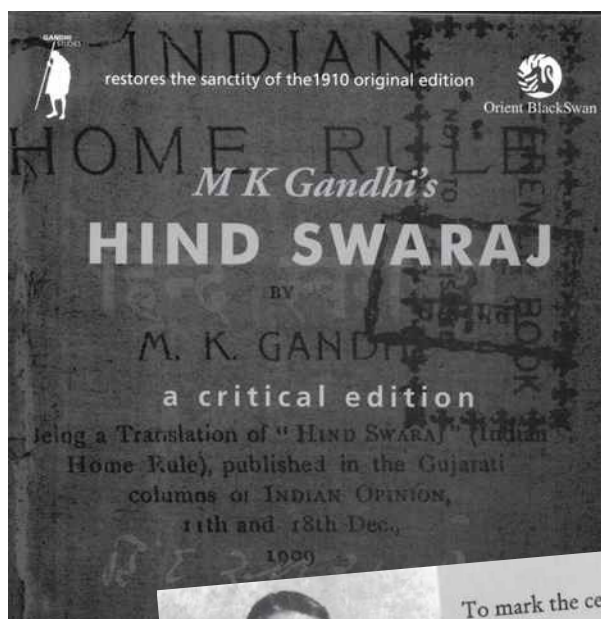
Social and Political Theory Programme



Secularism in North America, Europe and India - A Public Discussion, January 2011

The Centre's Social and Political Theory programme is concerned with theorizing the complex present and the wide range of new experiences it throws up as these seem to reveal the limitations of many of our received theories and theoretical categories. The programme takes forward an abiding concern of CSDS since its early days—that of exploring traditions of social and political theorization in India and other parts of the non-western world. It recognizes that many of the difficulties in contemporary social theorization in India arise from simply 'applying' theory from one context to understand practices in another. Therefore, the programme is deeply invested in an exploration of what can be called 'Indian intellectual traditions' in the broadest sense.

In addition to this, contemporary transformations through what is referred to as 'globalization'—the new experiences of time and space, the transformation of urban spaces, new modes of control and surveillance, and new conflicts in the countryside—also form part of faculty research. As part of this endeavour, the programme has initiated a reading group engaged in a study of the Mahabharata. The programme recognizes that any meaningful theorization on these issues must be predicated on a fresh look at our society's entire engagement with modernity and the diverse intellectual and political responses that this has brought forth. Some of the key issues that currently engage us include democracy, secularism, violence, and social justice, particularly justice for Dalits and religious minorities.





Teaching

Researching the Contemporary

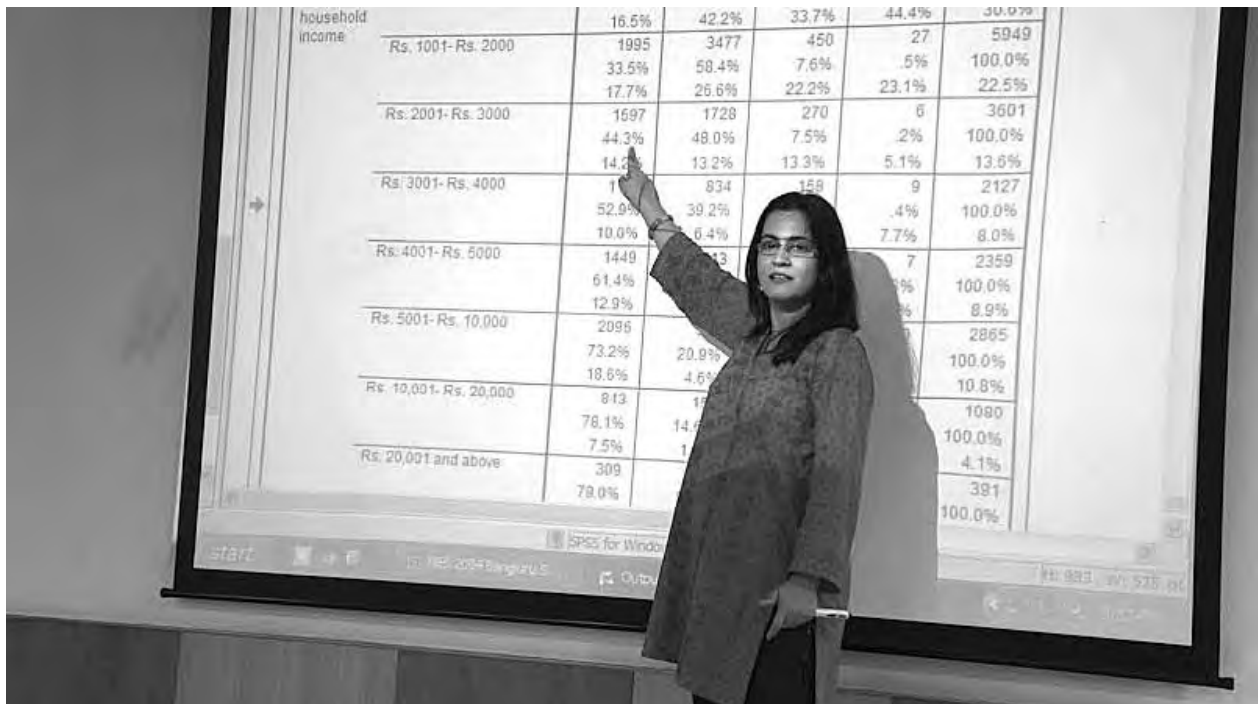
'Researching the Contemporary' is the Centre's uniquely designed summer teaching programme for research students and independent scholars. Started in 2010, this programme allows students to critically engage with the formation of the contemporary and its multiple histories, ideologies, forms, and affects. The critical thematics offered as part of this programme are often unavailable in a university setting; this deliberate departure grew out of the Centre's earlier experience of organizing biannual research workshops for ICSSR-CSDS PhD fellows. These PhD fellows, drawn from different social science and humanities disciplines, expressed a desire for an intensive cross-disciplinary engagement with some key themes to further hone their research interests.

'Researching the Contemporary' focuses on three thematic areas designed to enable participants to familiarize themselves with concepts, theories, and a critical engagement with methodologies that help analyse the contemporary. These thematics are determined annually by faculty members who develop and teach the three courses offered each year. This flexible design allows this programme to serve as an evolving platform in which CSDS faculty share their research with young scholars. Students from across the country apply for this programme through a competitive process; specific efforts are directed at ensuring that students from outside Delhi are also included in the programme. Increasingly CSDS faculty members have come to view 'Researching the Contemporary' as an opportunity to strengthen linkages with the university system as well as to influence the future of social science and humanities research in the Centre's distinctive style. Future plans for the programme include developing a parallel course in Hindi.

TEACHING



From Workshop on Quantitative Methods in Political Science, organized by Lokniti



Lokniti's Summer Workshop on 'Quantitative Methods in Political Science'

With the aim of training young researchers in using quantitative data for social science research, Lokniti has been organizing annual summer workshops on 'Quantitative Methods in Political Science' for the past six years. Around 25 selected young researchers participate in the two-week rigorous training in data analysis using National Election Study data. Taught by CSDS faculty and other Lokniti team members, the core faculty includes Pradeep Chhibber (University of Berkeley), Irfan Nooruddin (Ohio State University), and Siddharth Swaminathan (R. K.

Hegde Chair ISEC, Bangalore). At the end of the workshop the participants present their findings based on their analysis of data; they are also required to submit full length research papers. A few of these papers have been published in Asian Survey. For the CSDS Golden Jubilee celebrations in 2013, Lokniti is planning to expand its summer workshop into a South Asia-wide platform in collaboration with the London School of Economics and Ohio State University.





Publics and Policies event, Participatory Democracy, 2012

Publics and Policies Programme

This initiative aims to make the Centre's engagement with the public and policy spheres more relevant and deliberative by reinforcing its legacy of public intellectual interventions. While routine 'policy research' often lacks social scientific rigour, disengaged research too is deficient in relevance. As a think tank initiative, the Publics and Policies Programme seeks to fill a significant gap in India's public sphere and make a difference by mobilizing research and knowledge for more inclusive public policies.

Through its research, events, and dialogues, this programme offers critical and policy-relevant alternatives without jumping on to the policy bandwagon or going into a street campaign mode. In areas where CSDS has deep and multifarious expertise, policy-advisory research sometimes involves direct engagement with policy circles though its more lasting contribution continues to be in policy-design and policy-paradigm research. The repertoire of alternatives includes ideas of justice, ethical conflicts, and welfare of the last person rather than just solving a given problem. Some of these engagements converge in the form of public events while others come as open access alternatives for policy choices.

New Initiatives

The Publics and Policies Programme seeks to build bridges between academics and an inward looking policy community for the benefit of both. It deploys ‘critical policy studies’ and a series of dialogues to recover the meaning of ‘public policy’ from growing abuse and clichéd, technocratic solutions through made-to-order consultancies. The country is faced with highly contentious debates on issues like Public Distribution Systems versus cash transfers, universal versus targeted subsidies, gender and caste reservations, tiger versus tribal, and mining versus forests, to name only a few. The programme’s attempt to connect the dots—between social movements, caste and community groups, and ideological persuasions—is particularly relevant against a backdrop of the state’s retreat from key areas.

The programme also disentangles the very idea of participatory policy and citizenship amidst multiple, competing, and often overlapping, public spheres. This relates to building transparency, accountability, and participation in policy processes and harnessing viable alternatives through dialogues with peoples’ movements, and collaborative, multi-disciplinary research, shifting the focus from the rulers to the ruled.

India’s policy processes offer very little institutional space to citizens whose lives and livelihoods are directly affected by these policies. Whatever little participation takes place is also casual and discursive. Most stakeholders and affected citizens do not even have access to right communication channels to gather basic information about the intent or the origin of a policy being drafted or contemplated.

The Publics and Policies Programme started in 2011 and in one year it has held consultations on participatory citizenship, pre-legislative transparency, communal violence, food security, electoral reforms, tribal self-rule and land transfers, the Lok Pal Bill, and the issues of scavenger communities, among others. Its upcoming programmes include India’s road-use policy, GM food and bio-safety, and the future of affirmative action, besides a series of public lectures on diverse, policy-relevant issues. It is hoped that in the long run a programme like this will make the Centre’s engagement with multiple publics and policies more systematic, continuous, and meaningful.

Law and Society Initiative

As legal interventions become more and more central to the organization of politics, economics, cultures and territories in a globalized era, there has been fresh impetus to conceptualise the field of law and society. In India, changes in legal conceptions and advances in legal activism have seen renewed interest in the dialogue of law, social sciences and humanities. This is evident in new initiatives such as the Law and Social Sciences Network (LASSNET), the Centre for the Study of Law and Governance at JNU, and research foci in national law schools in Bangalore, Kolkata, and Bhopal. The CSDS initiative on Law and Society draws upon these new energies, while staking out its own specific design and list of priorities.

The Centre's engagement with legal principles and practices has been configured in several ways, including explorations of the philosophy of the Constitution (Rajeev Bhargava), law and feminism (Nivedita Menon), law and urban informality (Madhu Kishwar), law and the media (Lawrence Liang, Ravi Sundaram), legal and urban ethnographies (Aditya Nigam, Awadhendra Sharan, Anuj Bhunia) and law and poverty (Usha Ramanathan). The Centre's Sarai programme has initiated long-term research on the fraught relationship between law, technology, creativity and property, especially

Environmentalism,

Law and cultural theory

The non-legal
and the paralegal

in relation to copyright, carrying out field-based research and conducting online discussions through the commons law list it runs. In 2005, an international conference 'Contesting Commons, Trespassing Publics' brought together intellectual property critiques, debates on the commons and speakers from law, history, anthropology, media and cultural studies. The Centre has seen ongoing collaborations between its scholars and the Alternate Law Forum, Bangalore and CSDS faculty have regularly spoken and presented at the LASSNET conferences. A forthcoming symposium on the work of Marc Galanter (January 2013) will revisit the question of equality in law.

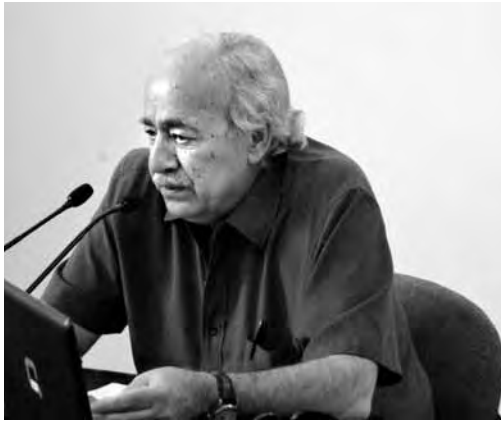
The current Law and Society initiative at the Centre draws upon these prior engagements and seeks to set out a research agenda that addresses a number of Centre concerns. These include, amongst others:

- Legal publics: activist and public interest litigation.
- Social movements and law.
- The non-legal and the paralegal; informal practices, and critiques of legal regulation and of neoliberal thought.

- Law and community: caste, religious community, customary laws
- Media publics, practices and the law: censorship, media regulation, legal issues of privacy and transparency in contemporary digital environments (sting journalism, surveillance, leaks, camera phones and mms circulation)
- Law as archive: case law and court proceedings as arena for tracking key decisions, definitions and debates on a myriad dimensions of social, economic, cultural and political life.

The initiative is designed primarily as a research initiative, in that it addresses a community of scholars and promotes new areas of scholarship. It is envisaged as a network of scholars, some based at the Centre, others affiliated with it in a visiting capacity and yet others coming together at periodic workshops and conferences. The initiative does not engage directly in legal advocacy or legal campaigns. It does, however, provide a forum for intellectual reflections by practitioners. Typical activities include seminars, intensive reading groups on select themes, as well as themed workshops.





Arif Dirlik



Charles Taylor

From the very beginning, much of CSDS' work has focused on democratic politics, addressing a broad range of issues: from analysis of Indian electoral politics to cross-polity and cross-cultural surveys; from democracy's diversities to reevaluating the democratisation enterprise; from studies of party systems to political processes and movements outside the formal institutions of democracy; and from exploring the role of democratic institutions to their salience in promoting rights, justice and development. These studies reflect alternative formulations of politics and explore unorthodox ways of doing political theory. The Rajni Kothari Chair in Democracy is intended to be a major step towards nurturing this tradition. The Centre initiated the Chair in 2002 to make it a definitive referent for a discourse on democracy. The Chair is an invited position.

The Rajni Kothari Chair in Democracy



Sudipta Kaviraj

The objectives of the Chair are (a) to facilitate research in the area of comparative democracy by a scholar of eminence, leading to significant publications; (b) to enable her/him to interact with scholars, political activists, and civil society groups in India with a view to strengthening the ideas and institutions of democracy. The Chair was supported by grants from the Ford Foundation and the Sir Ratan Tata Trust in 2002 and 2003 respectively.

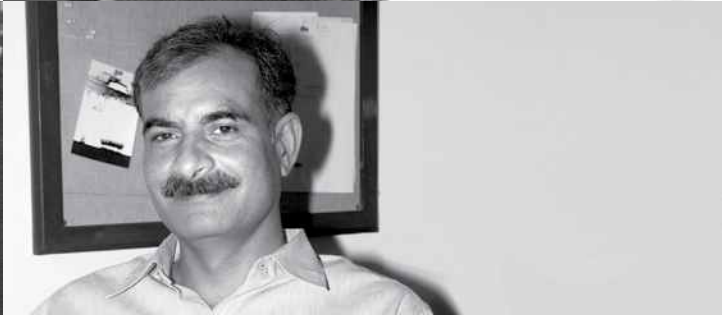


Shahid Amin

In line with the Centre's multi-disciplinary approach towards social science research, Kothari Chairs have come from political science, philosophy, anthropology, and history. The first Chair was Douglas Lummis, the Okinawa-based scholar of democracy who joined CSDS on 20 August 2004 and stayed till 10 December 2005. Since then, Ramin Jahanbegloo (2005-07), Sudipta Kaviraj (2008), Gananath Obeyesekere (2009), Raunaq Jahan (2010), Abdellah Hammoudi (2010), Charles Taylor (2011), and Arif Dirlik (2011), have held the Kothari Chair. Shahid Amin is the Kothari Chair for 2012.



Faculty





Abhay Kumar Dubey

Fellow

Abhay Kumar Dubey currently directs the CSDS Indian Languages Programme. He is a media columnist, translator and editor deeply engaged in the social sciences. His current research focuses on the past, present, and future of Hindi, looking into the configurations of its modernity. While underlining historically sustained structural conditions that are amenable to Hindi's increasing status as an all-India link language, he prefers to investigate the plethora of Dalit, Muslim, and women's writings to unravel the problems and prospects of the increased plurality of Hindi's own cultural democracy. The outcome of his findings seeks to challenge established social science wisdom that imposes a secular/communal quick-fix on the history of Hindi.

Dubey imparts a social-science perspective to debates in various public forums by writing and speaking. As a political analyst of repute he is a regular commentator for panel discussions on various television news channels.

At present Dubey is compiling a six-volume Hindi encyclopaedia of social sciences and humanities. He is also editing the refereed biannual social science journal *Pratiman*. Under his editorship the Indian Languages programme has published 18 volumes. In the early 1990s his *Kranti ka Aatm Sangharsh: Naxalwadi Andolan ke Badalte Chehre ka Adhyayan (study of the changing face of Naxalite politics)* became a bestseller and has gone through several reprints. There are four anthologies of his academic essays in the pipeline.



Aditya Nigam

Senior Fellow

Aditya Nigam works in the broad field of social and political theory. After two decades of political activism and ten years as a full-time political activist of the Left and the trade union movement, Nigam now pursues his political interests on the intellectual plane. Consequently, his work is concerned with the constitution of political subjectivities, and on a larger canvas on the multiple formations of 'the political'.

Nigam is currently working on a longer-term study of 'capital' from a post-Marxist perspective that attempts to interrogate its received history. This exploration increasingly comes up against the social science knowledge-apparatus that colludes in producing capital's claim to universality. Thus, the exploration of capital's history becomes closely tied to his other interest of mining traditions of thought other than the western. Nigam has also been associated with a group of South Asian scholars from Sri Lanka, Pakistan, and India, working around the idea of the 'post-national condition'.

He is the author of *The Insurrection of Little Selves: The Crisis of Secular Nationalism in India* (2006), *Power and Contestation: India Since 1989*, with Nivedita Menon (2007), *After Utopia: Modernity and Socialism and the Postcolony* (2010), and *Desire Named Development* (2011).

Aditya Nigam is part of the Centre's Indian Languages programme and its Teaching programme, 'Researching the Contemporary'.



Arvinder Singh

Fellow

Arvinder Singh has a background in economics, and his theoretical interests include the wider interface between social structures and economic processes and related questions of class formation, identities, and ideologies in the course of capital formation, the connection between religion and economy, and discerning the political in the economic. Singh's more immediate work focuses on classical themes around land and labour such as land alienation and spatial and social mobility of labour within the context of industrialization, urbanization, and migration. He has an enduring interest in the exchange sphere of the economy as distinct from its production sphere. Markets, including all their social, spatial, and institutional manifestations, remain close to Singh's heart. China and China-India comparative work are also of special interest to him.

Singh's publications include the papers 'Comparisons between China and India', in *China & World Economy* (2005), 'Labor Mobility in China and India: The Role of Hukou, Caste and Community', in the edited volume *China and India: Learning from Each Other* (2006), and 'Shaping up the New Countrysides: Mutual Concerns between Russia, China and India', in *China Report* (2007).



Awadhendra Sharan

Fellow

Awadhendra Sharan trained as a historian at Delhi University and at the University of Chicago where he wrote his doctoral thesis, 'The Question of Untouchability in Colonial Bihar, 1860s to 1950s.' He joined the Centre's Sarai programme at its inception, before formally becoming a member of the Centre's faculty.

Sharan's research interests have since shifted to urban and environmental issues as he has become interested in the large-scale urban transformation underway in India. This has resulted in a forthcoming monograph, *Nuisance, Pollution and Urban Dwelling in Modern Delhi*, where he examines several inter-related issues concerning the urban environment: water purity and sanitation, nuisance and traditional trades, and congestion, pollution, and toxicity, combining extensive archival research with a study of contemporary sources. Continuing along similar lines, his current research is focused on Gangetic urbanism in which he seeks to explore the intertwined histories of the river Ganga and the cities in north India. In addition, Sharan has a parallel interest in the history of academia as a profession and has begun preliminary research on this subject.

Sharan has delivered guest lectures at the School of Planning and Architecture, Delhi and at Delhi University. His works have been published in various research journals and in the *Sarai Reader* series.



Hemachandran Karah

Associate Fellow

Hemachandran Karah works in the fields of disability studies and medical humanities. His special interests in these areas are informed by his doctoral research at Cambridge, which was on the writings of Ved Mehta. Deploying a framework from disability studies, Karah managed to bind Mehta's oeuvre, especially the narratives concerning the idea of blind culture.

At present Karah is working on a book on the phenomenon of blind culture, which he claims exists beyond Mehta's writings. In addition to a couple of international publications, Karah organized a national workshop on disability studies during his earlier tenure as a visiting Associate Fellow at CSDS. Karah plans to develop a nuanced academic discussion in the areas of disability, health, and medicine. In achieving this goal, he may travel beyond his mother discipline of literary criticism.



Hilal Ahmed

Associate Fellow

Hilal Ahmed's area of interest is political Islam, Muslim modernities, and the politics of symbols in South Asia. He is currently working on the politics of Muslim political representation. His doctoral work was on the *'Politics of Monument and Memory in North India: a Study of Muslim Political Discourse on Jama Masjid and Babri Masjid'*, at the School of Oriental and African Studies, University of London (2007).

Ahmed conducted courses on 'History, Memory and Identity', and 'Research Methods and Identities: Issues and Debates in Postcolonial India', for the CSDS Teaching programme. He has also taught political science at the University of Delhi.

He has authored the volume *Politics of Monuments and Memory*, currently under publication, and is editing a Hindi reader of Sudipta Kaviraj's writings, which is part of the Centre's *Lokchintak Granthmala* series. Ahmed is also involved in the compilation of a Hindi encyclopaedia of social science. He writes for journals, newspapers, and websites in English and Hindi, and has produced a documentary, *Encountering the Political Jama Masjid* (2006).

Ahmed was awarded the Ford Foundation IFP Fellowship (2002), the Asia Fellow Award (2008/2010), the Indian Institute of Advanced Study Fellowship (2009), the ATRI-Charities Aid Foundation Fellowship (2001), and the UGC Research Fellowship (1997). The film *Beacons of Hope* (2008) documents his achievements.



Madhu Purnima Kishwar

Senior Fellow

Madhu Purnima Kishwar is Director of the Centre's Indic Studies project, which promotes a people-centric study of diverse cultures and faith traditions in the Indic universe. She is also the founder of *Manushi—A Journal about Women and Society* and Manushi Sangathan, an organization working for democratic reforms that promote greater social justice.

Broad themes covered by Kishwar's work include 'laws, liberty and livelihoods', aimed at evolving a pro-poor agenda of economic reforms in India and gender justice to evolve a culturally-sensitive approach to strengthening women's rights by remaining tuned to the context in which women of diverse communities, regions, castes, and class groups are situated.

Kishwar has authored a number of books—*Gandhi and Women* (1986), *Religion at the Service of Nationalism and Other Essays* (1998), *Off the Beaten Track: Rethinking Gender Justice for Indian Women* (1999), *Deepening Democracy: Challenges of Governance and Globalization in India* (2005), and *Zealous Reformers, Deadly Laws: Battling Stereotypes* (2008). Her edited works include *In Search of Answers: Indian Women's Voices from Manushi*, with Ruth Vanita (1984), *The Dilemma and Other Stories by Vijaydan Detha* (1997), and *Women Bhakta Poets, Lives and Poetry of Women Mystics in India from 6th to 17th Century* (1997).



Md. Sanjeer Alam

Associate Fellow

Md. Sanjeer Alam joined the CSDS faculty in 2012 before which he was a visiting Associate Fellow for a year. Alam has also worked with the Centre's Lokniti programme. He has worked extensively on themes such as socio-spatial inequities in education, social exclusion, affirmative action, and electoral politics, with special reference to Muslim politics.

He has published over a dozen research papers in both national and international academic journals. His major work is a book titled *Religion, Community, and Education: The Case of Rural Bihar* (2012). At present he is editing the volume *Fixing of Electoral Boundaries in India: Processes, Outcomes and Implications* and is also involved in the compilation of *A Socio-economic Atlas of Religious Groups in India*.

Alam recently completed a study that connects the administrative, political and electoral maps of India. It has generated a unique dataset that integrates electoral data with wide-ranging socio-economic variables at the constituency level. His current research projects focus on 'Financial Aid in Higher Education in India', and 'Social Equity and Minorities: Designing an Affirmative Action Policy for Muslims'.



Peter Ronald deSouza

Senior Fellow

Peter Ronald deSouza taught political science at Goa University for 16 years and has been with CSDS, Co-Directing Lokniti since 2003. He has written on Panchayati Raj and the 'second wind' of democracy in India, party hopping, and the party system in India, electoral violence and its sources, Dalits and discrimination, trust and political institutions, and freedom from fear and human security. deSouza's abiding interest is in threats to freedom of expression in democratic polities and in issues of righting historical wrongs.

In addition to numerous articles he has edited two books, *Contemporary India: Transitions* (Sage, 2000) and *India's Political Parties* (with E. Sridharan, Sage, 2006). He was one of the three principal investigators of a five nation study on the State of Democracy in South Asia (2006). deSouza has served as an expert for the UGC on political science, for SSRC on a survey of social sciences, and has been a consultant on matters of governance, rural decentralization, equality, and discrimination for the World Bank.

deSouza is currently on leave from CSDS and is working as Director, Indian Institute of Advanced Study, Shimla.



Priyadarshini Vijaisri

Fellow

Priyadarshini Vijaisri is a historian engaged in researching the cultural histories of 'outcastes'. Her doctoral research at the Jawaharlal Nehru University, Delhi, was on the multiple patterns of sacred prostitution in colonial south India. She is currently engaged in ethno-historical research on the cognitive system of ideas and cultural practices that signify the exceptional lives of outcastes.

Vijaisri's forthcoming book, *Dangerous Marginality: Rethinking Impurity and Power*, offers alternative ways of writing caste and outcaste histories, to problematize the structures and boundaries of caste societies. At present she is engaged in a study of myths about the origin of outcastes to discern the general structure of meanings and motifs surrounding untouchability. This study is based on comparative evidence for understanding untouchability in the Indian context, especially in South Asia and Africa. This project further explores the potentials of comparative civilizational analysis to discern different cultural conceptions of untouchability as having origins in practices and cultural conceptions that surround death, contagion, and danger.

Vijaisri was a visiting Fellow at the International Institute for Asian Studies, Leiden in 2005, and a Fellow at the Nantes Institute for Advanced Studies in 2011-12.



Prathama Banerjee

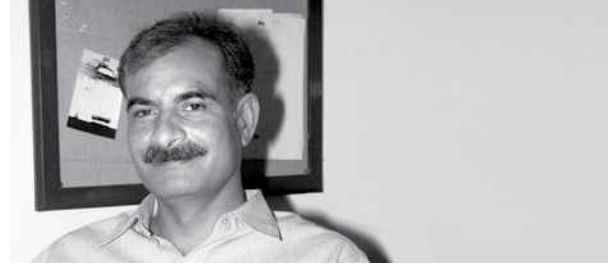
Fellow

Prathama Banerjee is a historian, trained at Jawaharlal Nehru University, New Delhi and the School of Oriental and African Studies, University of London. Her current work is on histories of the ‘political’ in colonial and post-colonial India. Her work seeks to tell the story of how the political emerged as a distinct domain and/or mode of thought, action, and subjectivity in modern times.

Banerjee’s earlier work was on the politics of time, in which she looked at the emergence of the modern discipline of history in colonial Bengal from an encounter with ‘peoples without history’—tribes, aborigines, primitives—as they were variously called. She mapped this encounter in different discursive and material sites such as that of calendrical reforms, history and geography texts, anthropology, poetry, indentured labour markets, agrarian credit markets, and so on.

Apart from history, Banerjee is also interested in political theory, philosophy, and literature. At a more precise level, her interest lies in the cusp between the philosophical and the literary—the interface which she argues historically produced traditions of political thinking in India.

Along with other colleagues, Banerjee is currently involved in an exploration of the history of concepts in modern Indian languages—a project that brings together questions of theory, literariness, language, and translations around the life of concepts in India.



Ravikant

Associate Fellow

Ravikant is a bilingual historian, writer, and translator. He taught modern Indian and world history in various colleges of Delhi University before joining Sarai in 2000. At Sarai he coordinated projects on language, free software, and media for a decade; this involved working with the programme’s tech and Indic language networks including independent and free software Fellows.

Ravikant has co-edited *Translating Partition: Stories, Essays, Criticism* with Tarun K. Saint (2001); *Deewan-e-Sarai 01: Media Vimarsh: Hindi Janpad* (2002), *Deewan-e-Sarai 02: Shaharnama* with Sanjay Sharma (2005); *Betivism Raat*, a translation (by Yogendra Dutt) of Wolfgang Schivelbusch’s *Disenchanted Night: The Industrialisation of Light in the Nineteenth Century*, and *Sarvahara Raatein*, a translation (by Abhay Dubey) of Jacques Rancière’s *The Nights of Labour; Ummeed Hogi Koi: Gujarat (2002-06)* by Saroop Dhruv, and the *Medianagar* series edited by Rakesh Kr. Singh. His collaborative filmography includes Andaz Production’s *Kali Shalwar* (2001), an adaptation of Saadat Hasan Manto’s eponymous story, and *Jo Dooba So Paar* (2011).

Ravikant’s current social history project, ‘Words in Motion Pictures’, navigates inter-media sites such as print, broadcasting, and web in an effort to offer creative connections between these media forms and their diverse publics. He also works for the Indian Languages programme at CSDS and its peer-reviewed journal *Pratiman*. Some of his recent writings can be found on weblogs such as *Kafila*, *Rachnakar*, *Gadyakosh*, *Janaki Pul*, and the *Deewan* mailing list, which he manages.



Rajeev Bhargava

Director

Rajeev Bhargava has been with the CSDS since 2005. Prior to that he was a Professor at the Centre for Political Studies, Jawaharlal Nehru University, New Delhi, and between 2001 and 2005 was Head, Department of Political Science, University of Delhi. Bhargava did his BA in economics from University of Delhi, and MPhil and DPhil from Oxford University. He has been a Fellow at Harvard University, University of Bristol, Institute of Advanced Studies, Jerusalem, Wissenschaftskolleg, Berlin, and the Institute for Human Sciences, Vienna. He has also been Distinguished Resident Scholar, Institute for Religion, Culture and Public Life, Columbia University, and Asia Chair at Sciences Po, Paris. Bhargava has held visiting professorships at several universities.

Bhargava's publications include *Individualism in Social Science* (1992), *What is Political Theory and Why Do We Need It?* (2010), and *The Promise of India's Secular Democracy* (2010). His edited works are *Secularism and Its Critics* (1998) and *Politics and Ethics of the Indian Constitution* (2008). His work on secularism and methodological individualism is internationally acclaimed. He has contributed to the *Routledge Encyclopedia of Philosophy* and the *Oxford Handbook of Political Theory*. Bhargava is on the advisory board of several national and international institutions, and was a consultant for the UNDP report on cultural liberty.



Ravi Sundaram

Senior Fellow

Ravi Sundaram's work rests at the intersection of the post-colonial city and contemporary media experiences. As media technology and urban life have intermingled in the post-colonial world, new challenges have emerged for contemporary cultural theory. Sundaram has looked at the phenomenon that he calls 'pirate modernity', an illicit form of urbanism that draws from media and technological infrastructures of the post-colonial city.

Sundaram's essays have been translated into various languages in India, Asia, and Europe. His current research deals with urban fear after media modernity, where he looks at the worlds of image circulation after the mobile phone, ideas of transparency and secrecy, and the media event.

Sundaram was one of the initiators of the Centre's Sarai programme which he co-directs with his colleague Ravi Vasudevan. He has co-edited the critically acclaimed *Sarai Reader* series: *The Public Domain* (2001), *The Cities of Everyday Life* (2002), *Shaping Technologies* (2003), *Crisis Media* (2004), and *Turbulence* (2006).

His other publications include *Pirate Modernity: Media Urbanism in Delhi* (2009). Two of his other volumes are *No Limits: Media Studies from India* (Oxford University Press, 2012) and *Delhi's Twentieth Century* (forthcoming OUP).



Ravi Vasudevan

Senior Fellow

Ravi Vasudevan did research on Indian nationalist politics of the 1930s at Jawaharlal Nehru University and on film history at the University of East Anglia. His work on cinema explores issues in film, social history, politics, and contemporary media transformation. From 2000 onwards Vasudevan has been involved in running Sarai, the CSDS media and urban studies research programme. His current research focus includes the way film use was dispersed from the site of the cinema into a variety of practical uses and the reception of video technologies from the 1980s. This is part of a new Sarai project that Vasudevan is coordinating with Ravi Sundaram on media infrastructure and information.

Vasudevan works closely with the Department of Film Studies, Jadavpur University and the School of Arts and Aesthetics, Jawaharlal Nehru University. He has held fellowships at the Nehru Memorial Museum and Library, the School of Oriental and African Studies, University of London, Princeton and Cambridge. He is on the editorial advisory board of *Screen*, has edited *Making Meaning in Indian Cinema* (2000), is a founder editor of the journal *Bioscope: South Asian Screen Studies*, and author of *The Melodramatic Public: Film Form and Spectatorship in Indian Cinema* (2010).



Rakesh Pandey

Associate Fellow

Rakesh Pandey studied ancient history and philosophy at the University of Allahabad, following it up with a postgraduate degree in modern history at Jawaharlal Nehru University, New Delhi. He did his doctoral work on the making of archaic and classical forms of cultural knowledge in colonial India at the School of Oriental and African Studies, University of London.

Pandey's research interest is in the area of the cultural and intellectual history of modern India, with particular focus on knowledge formations, philosophy of culture, and moral orders. He is currently working on a monograph dealing with aspects of colonial archaism together with a study on interpretations of precolonial textual traditions in North India and another on philosophical aesthetics and the anti-modern focusing on Ananda K. Coomaraswamy among others.

He has been actively involved with the Centre's Teaching initiative, 'Researching the Contemporary' and the Indian Languages programme. Pandey has also taught modern history at the University of Hyderabad.



Sanjay Kumar

Fellow

Sanjay Kumar's core area of research is democracy, electoral politics, and party and voting behaviour in India. He is currently Deputy Director of Lokniti. Sanjay is one of the leading psephologists and political analysts in the country and is a popular face on the television channel TV Today.

Trained in survey research, Kumar has directed various national- and state-level studies conducted by CSDS including the National Election Studies (NES) 1998, 1999, 2004, and 2009, and various rounds of the bi-annual 'State of the Nation Survey' (SONS). He has also been involved with a number of international teams, undertaking research on democracy and elections as an international election observer and as a drafting committee member for the Asian Charter on Free and Fair Elections.

Kumar has co-edited *Rise of the Plebeians?: the Changing Face of the Indian Legislative Assemblies* (2009) with Christophe Jaffrelot and *Indian Youth in a Transforming World: Attitudes and Perceptions* (2009) with Peter Ronald deSouza and Sandeep Shastri. His new book *Measuring Voting Behaviour* in collaboration with Praveen Rai, is forthcoming. Kumar has contributed several papers in edited volumes and in national and international social science research journals; a number of his manuscripts are currently being peer reviewed.



Sarada Balagopalan

Fellow

Sarada Balagopalan's research is on post-colonial childhoods. Trained in education and anthropology, her work foregrounds the tension between children's work and schooling as a key site where discourses of colonial modernity, the 'developmental' nation-state, late capitalism, and current transnational efforts around children's rights get played out. Her related research on elementary education engages the contemporary policy regime in light of the experiences of first-generation school goers and their communities. Using the 2010 Right to Education Act as its point of departure, Balagopalan's new research on schools in Delhi looks at 'aspirations' as a productive node to map emergent imaginations of childhoods within distinct caste/class communities, as well as in the legal and political spheres.

Balogopalan's work has also involved efforts to translate her research interests into curricular and related interventions in elementary education. She served as Chief Adviser for the National Council for Educational Research and Training's middle-school *Social and Political Life* textbooks (2005-08), and is one of the founding editors of *Contemporary Education Dialogue*, the bi-annual interdisciplinary journal on education in South Asia. She is on the editorial board of the journal *Childhood: A Journal of Global Child Research* and guest-edited a special issue of this journal in August 2011. She has been published in *Economic and Political Weekly*, *Feminist Theory*, *Journal of the History of Childhood and Youth*, and *Contemporary Education Dialogue*. Her book on post-colonial childhoods is forthcoming in 2013.



Shail Mayaram

Senior Fellow

Shail Mayaram has explored subaltern perspectives on state and sovereignty, the constitution of marginality, and mobilities and identities in relation to peasant, pastoral, and 'tribal' peoples. She has also theorized the question of 'living together' in Asian cities. Her current intellectual engagements include revisiting the 'svaraj in ideas' debate translated as decolonizing knowledge and the question of religious pluralism in India and China. She is Adjunct Professor at the Delhi School of Economics, has held a Visiting Chair at Tel Aviv University, and has contributed to the CSDS teaching programme 'Researching the Contemporary'. She is co-coordinator of the Muslim Studies project at CSDS and has been a member of the *Subaltern Studies* editorial collective.

Mayaram has authored *Resisting Regimes: Myth, Memory and the Shaping of a Muslim Identity* (1997) and *Against History, Against State: Counterperspectives from the Margins* (2003); co-authored *Creating a Nationality: the Ramjanmabhumi Movement and Fear of the Self* (1995); co-edited *Subaltern Studies: Muslims, Dalits, and the Fabrications of History*, volume 12 (2005); and edited *The Other Global City* (2009) and *Philosophy as Samvad and Svaraj: Dialogical Meditations on Daya Krishna and Ramchandra Gandhi* (in press). Her book *Israel as the Gift of the Arabs: a Tel Aviv Diary* is forthcoming.



Yogendra Yadav

Senior Fellow

Yogendra Yadav's field of interest is the promise, practice, and prospects of modern politics. He has studied how this unusual promise has been read by Indian socialist intellectuals, the conditions under which it is sometimes realized in the arena of electoral politics, and the public policy design that can help redeem it. He is associated with the Centre's Lokniti and the Publics and Policies Programme.

Yadav has been involved in the revival of survey-based studies of Indian elections, the renewal of the National Election Study series, and the creation of the Lokniti network of scholars. He has co-authored the book *Crafting State-Nations: India and Other Multinational Democracies* (2011), and two others on democracy and electoral politics. He is also putting together a reader on Ram Manohar Lohia. He writes regularly in Hindi and English for newspapers, and is a political commentator on television. Yadav has written school textbooks and has served on several policy advisory bodies. He is currently a member of the University Grants Commission.

Yadav was awarded the Malcolm Adishesiah Award (2008) for contribution to development studies and was the first recipient of the Global South Solidarity Award (2009) given by the International Political Science Association. At present he is involved in setting up a political party of peoples movements.



Life in the Centre





After a faculty meeting at the Centre, 2012



Muslim Studies Project's study tour of Jama Masjid, Delhi, 2012

Life in the Centre

CSDS has an active intellectual environment throughout the year. There are regular lectures, workshops, and conferences at the Centre. Leading national and international scholars lecture regularly at CSDS as visiting fellows or invited guests. The faculty often uses the occasion of a visiting scholar's tenure to set up reading groups that connect with faculty interests; some of these have extended into substantial continuing workshops and lecture series, as emerged around the reading group for the Mahabharata. Collaborations amongst scholars across institutions have also become a hallmark of the wider circumference of the Centre's presence, including the recent 'Delhi Platform' initiated by Sarai which drew many institutions and publics into different modes of engaging the city experience; these ranged from environment to cultural institutions, urban history and heritage, to contemporary arts practices.

The Centre and its programmes also have room to rapidly engage with new issues. For example, the faculty's involvement in the National Council for Educational Research and Training curriculum review and school textbook writing in the recent past led to a major mobilization of resources, engaging many in supervising, writing, and translating. This nimble adaptability saw CSDS fellows introduce novel themes for workshops and conferences that subsequently became scene-changing reference points for intellectual publics. These ranged from a focus on the city and intellectual property to a *Hind Swaraj* centenary conference and the

conference 'Beyond Western Hegemony' held in collaboration with the International Institute of Sociology. Individual faculty are also encouraged to develop ideas for workshops based on their research interests. Important seminars have resulted from these, for instance, on the Armed Forces Special Powers Act, disability studies, outcaste performance, education and social mobility.

Administratively, CSDS is a faculty-led institution, where full-time scholars participate in every aspect of its functioning. Its faculty members serve on committees dedicated to overseeing specific administrative requirements in consultation with staff members in charge of administrative, financial, and information technology sections. This facilitates an institutional environment unhampered by bureaucratic constraints.

The Centre has resisted the temptation to expand, partly because it values the virtues of a smaller scale which are evident in the easy nature of faculty-staff relationships. A smaller size also facilitates an intimate intellectual environment where faculty members can have regular face-to-face contact and contribute to the development of each other's ideas. This aspect of the Centre is further strengthened by the annual faculty retreat held outside Delhi where faculty members share their current work in progress in an environment that encourages sustained and intense conversations.



After dinner conversations, Faculty Retreat at Kesrauli, 2009



The late librarian Sujit Deb (centre) with Pradip Bose and Shankar Bose



Mahmood Farooqui and Danish Husain, Dastangoi performance in the Centre's lawns, 2010

The small-scale, intimate, and intellectual working environment of CSDS extends to the wider intellectual community. The Centre offers academics, writers, students, activists, and media practitioners a space to meet, discuss, and present their ideas. The library, with its unusual project and faculty-driven collections, a growing Hindi section, archives relating to movements, and a rich collection of journals and newspapers, offers a hospitable space. The library was run with great warmth and enthusiasm for many years by the late Sujit Deb, and is now managed by Avinash Jha. The library often functioned as the main seminar space before 1999, when the construction of the new annexe building introduced a dedicated seminar room and other meeting places.

For years the Centre was known for its vivid lunch-time conversations with a variety of visitors, from academics and artists to politicians

and activists. With the advent of Lokniti and Sarai the Centre saw many young people, students, and scholars, gathering for group research, and Sarai's basement cafe and public space offered a lively location for talks, discussions, performances, and exhibitions. Regular student presence has become a feature of the Centre's life with the popular interdisciplinary teaching initiative, 'Researching the Contemporary', held in July and August every year. The height of seminar season, from November through March, brings large numbers of visitors to the Centre who participate in workshops, hear talks, and listen to key thinkers present special lectures. In recent years, the modestly scaled environs of the Centre have seen audiences spilling over into the lawns, as video projections of seminar events have been beamed for a larger viewership. The discussions often continue in various online fora: blogs, discussion lists and various social media sites, acquiring a life of their own.

Former Members of the Board of Governors

Bashiruddin Ahmed
U.R. Ananthamurthy
R. Bhaskaran
Shankar Bose
Neera Chandhoke
Sukhamoy Chakravarty
H.R. Chaturvedi
Kamal Mitra Chenoy
V.M. Dandekar
A.J. Dastur
S.C. Dutta
Vasudha Dhagamwar
P.N. Dhar
Giri Deshingkar
B.N. Ganguli
Girilal Jain
Sudhir Kakar
J.N. Khosla
A.M. Khusro
T.A. Koshy
Rajni Kothari
Gopal Krishna
Ravinder Kumar
T.N. Madan
J.C. Mathur
Shail Mayaram
V.R. Mehta
Mohan Singh Mehta
V.K.N. Menon
Mrinal Miri
Asok Mitra

Shib K. Mitra
H.Y. Mohan Ram
M. Mujeeb
J.P. Naik
M.C. Nanavatty
Ashis Nandy
J.S. Neki
V.A. Pai Panandikar
P.J. Philip
Vijay Pillai
C.R.M. Rao
G. Ram Reddy
Ramashray Roy
Kiran Saxena
Ghanshyam Shah
Suresh Sharma
K. Sheshadri
D.L. Sheth
Chet Singh
Nagendra Singh
Sohan Singh
V.B. Singh
Durganand Sinha
M.N.Srinivas
R.K. Srivastava
Ravi Sundaram
Shanti Swarup
B.M. Udgaonkar
Ravi Vasudevan
B.G. Verghese
Yogendra Yadav

Current Members of the Board of Governors

Anu Aga
Rajeev Bhargava, *Member Secretary*
Prashant Bhushan
Partha Chatterjee
Ramesh Dadhich, *ICSSR*
Abhay Kumar Dubey, *Faculty Representative*
Gopal Guru
Syeda Hameed
Prem Shankar Jha
Girish Karnad
Sanjay Kumar, *Faculty Representative*
Shail Mayaram, *Special Invitee*
Mrinal Miri, *Chairman*
Ashis Nandy
Deepak Nayyar
R. Rajaraman

Treasurers

M. Mujeeb	1963-67
J.N. Khosla	1967-72
A.M. Khusro	1972-76
Asok Mitra	1976-83
T.N. Madan	1983-2006
V.B. Singh	2006-2012

People at CSDS 1963-2012

Chairpersons

Mohan Singh Mehta	1963 - 67
B.N. Ganguli	1967 - 78
Sukhamoy Chakravarty	1978 - 84
Ravinder Kumar	1984 - 97
Rajni Kothari	1997 - 03
T.N. Madan	2003 - 09
Mrinal Miri	2009 -

Directors

Rajni Kothari	1963 - 69
Gopal Krishna	1969 - 70
Rajni Kothari	1970 - 76
Ramashray Roy	1976 - 81
Bashiruddin Ahmed	1981 - 84
D.L. Sheth	1984 - 87
Giri Deshingkar	1987 - 92
Ashis Nandy	1992 - 97
V.B. Singh	1997 - 02
R.K. Srivastava	2003 - 04
Suresh Sharma	2004 - 07
Rajeev Bhargava	2007 -

Select List of Visiting Fellows

Javeed Alam	Venugopal Maddipati
Shahid Amin	Asako Maruyama
Ashis Banerjee	Ohashi Masaki
Mira Sinha Bhattacharjea	Nivedita Menon
Anuj Bhuwania	Zia Mian
Devika Bordia	Don Miller
B.K. Roy Burman	Vipul Mudgal
Arudra Burra	Sanjeeb Mukherji
Kanchan Chandra	Dulali Nag
Sudhir Chandra	D.R. Nagaraj
Soumyabrata Choudhury	Bhikhu Parekh
Ankur Datta	Shobha Raghuram
Prakash Desai	Usha Ramanathan
Francine Frankel	T.C.A. Rangachari
Leela Gandhi	Satish Sabharwal
Ramchandra Gandhi	Mahua Sarkar
Dilip P. Gaonkar	T.V. Satyamurthy
Rahul Govind	David Selbourne
Harold Gould	Geeti Sen
Gopal Guru	Jyotirmaya Sharma
Lakshman Gunasekara	Mukul Sharma
Rudolf Heredia	Sonia Sikka
Smita Jassal	Richard Sisson
Yengkhom Jilangamba	Divya Vaid
Ravi Kalia	Ananya Vajpeyi
Manjari Katju	Ashutosh Varshney
Navpreet Kaur	Denis Vidal
Atul Kohli	Paul Wallace
Krishna Kumar	Bharat Wariavwalla
Lawrence Liang	Wu Xiaoli

Former Members of the Staff

Prem Bharmoria
V. Chadha
Khusal Chand
Bhuwan Chandra
Sujit Deb
Pinaki Dev
Sanno Devi
S.B. Dilawari
O.P. Garkhel
P.R. Gulati
P.K. Jayanthan
Pratibha Khosla
Ava Khullar
Girwar Krishna
T.K. Kurien
Kishan Lal
P.K.K. Namboodiri
Chandrika Parmar
Sukh Raj
M. Rajan
Rajesh Ramakrishnan
Bharat Singh Rawat
Diwan Singh Rawat
Khajan Singh Rawat
Pratap Singh Rawat
Rudra Singh Rawat
M.K. Riyal
A.K. Sarkar
Arun K Sarkar
R. Shankar
Ashok Sharma
Jai Lal Sharma
Kuldip Singh
Ram Singh
Sudhakaran

Former Members of the Faculty

Bimol Akoijam
Bashiruddin Ahmed
Bela Bhatia
Anil Bhatt
Bijoy Bhattacharjea
Ali Baquer
Shankar Bose
R. Chandidas
H.R. Chaturvedi
Giri Deshingkar
Satish Deshpande
Shyamili Ghose
Sudhir Kakar
Rajni Kothari
Gopal Krishna
Subrata Mitra
Rushikesh Maru
Ashis Nandy
N.K. Nijhawan
Vijay Pillai
Giridhar Rathi
C.R.M. Rao
Ramashray Roy
Sant Saran
Ghanshyam Shah
Suresh Sharma
Harsh Sethi
D.L. Sheth
M.P. Sinha
V.B. Singh
R.K. Srivastava
Shiv Visvanathan

Current Members of the Staff

Poornima Atri
Chetan Bharmoria
Himanshu Bhattacharya
Kunwar Singh Butola
Raghuvir Singh Butola
Ghanshyam Dutt Gautam
Hem Lata
Jabar Singh Gusain
K.A.Q.A. Hilal
Madhukar Jagtap
Jayasree Jayanthan
Avinash Jha
Kamlesh Jha
Jagdish Kumar
Kalwa
Kanchan Malhotra
Preethi M.
R. Natarajan
Ranjeet Negi
Praveen Rai
Harsh Bhushan Rawat
Ramesh Singh Rawat
Ram Shabad Yadav
Ram Ker Singh Yadav

Current Members of the Faculty

Hilal Ahmed
Sanjeer Alam
Sarada Balagopalan
Prathama Banerjee
Rajeev Bhargava
Peter deSouza
Abhay Kumar Dubey
Hemachandran Karah
Madhu Kishwar
Sanjay Kumar
Shail Mayaram
Aditya Nigam
Rakesh Pandey
Awadhendra Sharan
Ravikant
Arvinder Singh
Ravi Sundaram
Ravi Vasudevan
Priyadarshini Vijaisri
Yogendra Yadav



CSDS 2012



© CSDS 2012

research: Hilal Ahmed, Priyadarshini Vijaisri
editors: Sarada Balagopalan, Ravi Vasudevan
editorial support: Shail Mayaram, Rakesh Pandey, Ravikant, Ravi Sundaram
copy editing: Payal Dhar, Poonam Thakur
images: CSDS Archive, Hilal Ahmed, Manoj Kumar, Ashish Mahajan, Shail Mayaram, Ashis Nandy, Ravikant, D.L. Sheth, V.B. Singh, Anand Vivek Taneja
scanning: Chandan, Kamlesh Jha, Poornima Atri
coordination: Meghana Arora
office support: Vikas Chaurasia, Ghanshyam Dutt Gautam, Jayasree Jayanthan, Preethi M., Praveen Rai, Harsh Bhushan Rawat, Ramesh Singh Rawat
design: Siddhartha Chatterjee, seeCHANGE.in
printing: Impress24x7

contact us

Rajeev Bhargava, DIRECTOR: director@csds.in
Jayasree Jayanthan, ADMINISTRATIVE OFFICER: jaya@csds.in
Praveen Rai, ACADEMIC SECRETARY: praveenrai@csds.in

29 Rajpur Road, Delhi 110 054

Metro station: Civil Lines

Tel: +91-11-23942199 | Fax: +91-11-23943450

www.csds.in