

PLANNING FOR THE INDEPENDENT FIELDWORK PROJECT: A HANDBOOK FOR STUDENTS AND THEIR FACULTY SPONSORS

Contents

- I. Introduction
- II. What is an IFP?
- III. The NYSICCSI Fall 2011 Program
 - A. Program schedule
 - B. Profile of field sites
- IV. Deadlines and the overall plan of work
 - A. The IFP proposal
 - B. Supervision, presentation, and evaluation
- V. Responsibilities
 - A. The student
 - B. The faculty sponsor
 - C. The faculty director
- VI. Some guidelines for thinking about what makes for a successful IFP
- VII. Resources
 - A. Faculty with South Asia expertise on NYSICCSI campuses
 - B. A sample list of past IFP topics
 - C. A sample list of NGOs

I. Introduction

Your Independent Fieldwork Project (IFP) will lie at the heart of your experience of India. This manual is intended to help you and your home campus faculty sponsor prepare a proposal that will guide you successfully through your work – from conceptualization through execution to presentation at the end of your term. The past fifteen years have shown that students who complete the most productive projects are those who prepare most adequately with a well-crafted research plan structured around specific, researchable questions and supported by solid library research prior to departing for India. You should read this manual carefully, and give a copy of this manual to your faculty sponsor.

II. What is an IFP?

An IFP . . .

- Is based upon **fieldwork**. That is, it is not based on library or archival research, although you will be expected to research thoroughly the *background* for your topic (e.g., information about your field sites and topic, what other researchers have found, theoretical perspectives that might inform your work, relevant statistical or ethnographic information).

- It is **structured** around a well-defined topic or set of questions that you wish to explore or answer.
- It requires you to **engage** Indians directly through interviews, observation, participation, conversation – the direct experience of living and learning in India for four months.
- It **extends** across or utilizes at least two of the programs field sites (Delhi, Mussoori, Jaipur, Varanasi).
- It is **independent** fieldwork. The faculty director and assistant director will assist and support you, but **you** are primarily responsible for the work and success of your project.
- At the same time, it is **supervised** fieldwork. Once your IFP proposal is approved, you are accountable to the faculty director for responsibly following the program of work outlined in that proposal and consulting when modifications and revisions to your plans are required. The faculty director in turn is responsible for supervising your work to assure that you are following a professionally accountable plan.
- It **results** in an oral presentation the last week of the program and a written final report, to be submitted by January 16, 2012.

III. The NYSICCSI Fall 2011 Program Itinerary

A. Program Schedule

The preliminary Fall 2011 Program itinerary is shown below. The dates are approximate. You will spend extended periods of time in four locations, with fieldtrips to a variety of additional locations. All of these are potential fieldwork sites.

August 28 – September 1	Arrive in Delhi; orientation and introductory lectures
September 2-23	Mussoori Program (3 weeks) Field methods mini-course Lectures and Historic/Contemporary India seminar begin Begin IFP research Extended fieldtrips to Navdanya organic farm and the Yamunotri shrine at the head of the Yamuna River.
September 24 – November 9	Jaipur Program (7 weeks) Hindi instruction at the American Institute of Indian Studies Continue Historic/Contemporary India Local lecturers and fieldtrips Extended fieldtrips to Bagru (hand dying and blockprinting village), CECOEDCON (NGO promoting community development), Ajmer (the dargah or shrine of the Sufi Saint Mu'īnuddīn Chishtī), and Pushkar (for the celebrated religious mela and “camel fair”). Continue IFP research, with preliminary presentations before departure. Live with home stay families
November 10-15	Break Opportunity for travel and IFP research
November 16-21	Travel Delhi to Amritsar Stay in pilgrim niwas in Golden Temple compound Visit Indo-Pakistan border Travel Amritsar to Varanasi via Agra Visit Taj Mahal, Agra Fort, I'timād-Ud-Daulah, Sikandra

November 22 – December 3	Varanasi Program (2 weeks) Continue Historic/Contemporary India Lectures, speakers IFP research Extended fieldtrip to Sarnath and Tibetan community
December 4-19	Delhi Program (2 weeks) Conclude Historic/Contemporary India Lectures, speakers, fieldtrips IFP research and presentations

B. Field sites

The following is a brief profile of the program's four principal field sites – Delhi, Mussoori, Jaipur, and Varanasi. We urge you to spend time exploring what you can learn of each of these locations, to give yourself an idea of the fieldwork each can most profitably support. Mine the internet for information, consult guidebooks, seek out fellow students from India, and talk with knowledgeable faculty on your home campus.

Mussoori is a “hill town” in the Himalayan foothills established in 1823 by the British as a place to which to escape during the heat of the summer, and we will use it for much the same reason. While in Mussoori, we will focus on IFP preparation, local culture, history, and environmental concerns, visit the local Tibetan community, and take a two-night fieldtrip to the shrine of Yamunotri at the source of the holy Yamuna River (<http://www.chardhamyatara.org/yamunotri>). Traveling from Mussoorie to Delhi *en route* to Jaipur, we will spend 2-3 nights at Navdanya, an organic farm and biodiversity conservation program established by Vandana Shiva that supports local farmers, native crops, and direct “fair trade” marketing (<http://www.navdanya.org>).

Founded in the 1720's, **Jaipur** is the capital of the desert state of Rajasthan, a predominately poor and rural area of rich cultural traditions. While in Jaipur, we will make an extended visit (3 nights) to observe the work of CECOEDECON (<http://www.cecoedecon.org>), an NGO working to promote economic and community development in villages south of Jaipur, visit the traditional indigo dyeing and hand block-printing village of Bagru (<http://www.bagrutextiles.com>), and spend two nights in the important Hindu pilgrimage center of Pushkar during the famous Pushkar mela and camel fair, returning to Jaipur that week through the Muslim pilgrimage city of Ajmer, visiting the dargah or shrine of the Sufi Saint Mu'īnuddīn Chishtī. Jaipur is a rich site for fieldwork and our extended time there enables many students to do extensive work. The city is home to the University of Rajasthan and many NGOs and research institutes, and home stay families and AIIS staff are often helpful in making useful contacts.

Following a five-day break, we will travel from Delhi to **Amritsar**, where we will spend three nights, affording the opportunity to visit the Golden Temple and explore Sikh history and religious traditions and to visit the Indian border with Pakistan for its nightly “closing” ceremony. We will then travel to Varanasi via Agra for the opportunity to visit the Taj Mahal and other important Mughal sites.

Varanasi (Banaras) – the City of Light, the City of Shiva, the city of the holy river Ganges – is one of the oldest cities in India and rich not only in Hindu but also Muslim and Buddhist tradition. We will tour the city and surrounding areas extensively. While there, we will make a two-night visit to the ancient Buddhist site of Sarnath, today the home of an important Tibetan community and the Central Institute of Higher Tibetan Studies.

Delhi is the capital of India and a sprawling city of 13 million or more people. Here you will find government ministries, international agencies, and NGO headquarters; museums, research institutes, and libraries; historic quarters and residential districts ranging from the most posh to the most impoverished; markets and manufacturing; cultural institutions of all types – a combination of New York City and Washington, DC. Our time in Delhi is scheduled for our last weeks in country in order that you can make the most efficient and focused use of the city's resources in preparing for your IFP presentation and departure.

IV. Deadlines and the overall plan of work

A. The working proposal and summer work

Preparation for your IFP will proceed through two phases:

● **March – May 15**

Objectives:

Working with your campus faculty sponsor, you will prepare a working proposal and secure the approval of your campus Committee for the Protection of Human Subjects.

Specifically: You should work during this period to develop your topic; meet with your NYSICCSI on-campus faculty representative to review the consortium requirements for the IFP; identify an appropriate faculty sponsor and other faculty who have expertise that may be of help to you; meet with those individuals; develop a bibliography and inventory of other resources available to you; draft a working proposal as outlined below and submit it to your faculty sponsor for his or her review and approval, revising as may be required; and learn what procedures are required to gain the approval of your campus Committee for the Protection of Human Subjects, follow those procedures, and gain the required approval. You will be asked to describe your interest and plan briefly at Orientation in April.

Due May 15:

Working proposal and written faculty sponsor and Human Subjects approvals.

Specifically:

1. By the end of this period, you should have **a working proposal** that follows the following outline, with each section clearly labeled. It should be accompanied by a letter of approval from your faculty sponsor.
 - a. **Working title for your project.**
 - b. **Name and contact information for faculty sponsor with whom you have worked to develop this proposal.**
 - c. **The question being investigated and what you propose to do.** Be as specific as possible about your research interest and about the specific activities in which you will be involved.
 - d. **Course preparation.** What course work have you completed that will support this proposed project? For each course, briefly explain why it is relevant. Be as specific as possible. This will help the faculty director assess your preparation for what you propose.
 - e. **Bibliography** comprised of roughly eight to ten books and eight to ten articles that you believe will be helpful for this project. These are just guidelines. Fewer is probably too few; more is probably better. Explain briefly the relevance of each. Note that this bibliography refers to print resources, not internet sites.
 - f. **Other resources.** Other resources may include internet resources, other print media, government reports, statistical sources, people and organizational contacts, for example.
 - g. **Fieldwork.** What type of fieldwork do you envision doing in India for your proposed project? Every proposed project must have a strong fieldwork component. Fieldwork methods most commonly used include interviews and observation. Written surveys are also sometimes possible.

- h. **Regional focus and comparisons.** You should expect your project to extend across the semester, using local resources in at least two program sites. In addition, you may want to use your “break” to travel to a particular city or region not included on the program itinerary. What will you do in each of the program’s field sites and how will it contribute to your project?
 - i. **Plan of work to be completed over the summer.** You should expect to read the books and articles you identify for in your bibliography and take whatever notes you believe will be useful to you in India. (Hint: You may find it more convenient to save your notes on a memory stick or in an electronic file on your computer or in your campus account and retrieve them once in India than to carry them with you physically.) You may also wish to propose other work to be completed over the summer, such as identifying and contacting useful individuals whom you may wish to interview once in India, NGOs working in your area, and sites you may particularly want to visit. The more you accomplish over the summer, the more comfortable you will feel as you begin your fieldwork.
2. You will also need by May 15 the approval of your campus Committee for the Protection of Human Subjects (Institutional Review Board). This procedure varies from campus to campus. It is your and your faculty sponsor’s responsibility to determine your institution’s procedure and to secure this approval. A copy of this approval must be received before the director can give her final approval. You will not be able to begin your IFP work in India until the director has received confirmation of this permission.

Please mail your working proposal, your faculty sponsor’s letter of approval, and your Human Subjects Committee approval to Professor Sheila Bennett, Sociology and Asian Studies, Hobart and William Smith Colleges, Geneva, NY 14456.

● **May 15 – departure¹**

Objectives:

Working on your own, develop a comprehensive a foundation of reading and available resources, and anticipate to the degree possible what your actual fieldwork will “look like”.

Specifically:

1. You should do the reading and other preparation that you have described in your working proposal. By the end of the summer, you should have completed this reading and have found or have a good sense of how to find relevant information and resources (e.g., statistical information, reports, contact information for NGOs, agencies, and individuals that may be useful to you, websites).
2. You should also have given thought to exactly what you will need to *do* to address your question or interest. Do you imagine yourself talking with people (who and how?), interviewing informants (who? how contact?), observing (what? when? where?), photographing, recording, etc.? At this point, you can only speculate and plan, but it’s important to begin thinking yourself into your research and asking yourself questions such as “will these people speak English?”, “can I appropriately talk with the individuals I want to talk with about the topic I want to talk about?”, “will I need permission?”, “how will I make contact?”, etc.

Due August 15:

An annotated bibliography and resource inventory and brief description of your anticipated fieldwork.

¹ Additionally, you will receive a summer reading list and be assigned a 2-3 page paper due upon your arrival in India.

Describe briefly what you have found valuable in your reading and list your inventory of relevant information and resources. Then, in 250-300 words, share your plans and thinking about your fieldwork. (This is a specific word requirement – if you cannot “find” 250 words to “say”, then you probably have not thought deeply enough about what you propose to do.) Basically, this is a report on your summer work.

Professor Bennett will give you instructions regarding how to submit this information, as she will likely be in India by this time.

B. Supervision, presentation, and evaluation

Once in India, you can expect the director and assistant director to assist you in gaining access to field sites, making connections, setting up interviews, helping you arrange transportation, assisting with translation, and generally facilitating your work as they judge reasonable.

The director is also responsible for *supervising* your work, which means assuring herself that you are following your approved research plan in a reasonable and responsible way. The director must approve any significant modifications. You can expect her to set periodic deadlines for you to report on your work, be available to you for advice, and assist you with problems. Fieldwork is a dynamic enterprise that requires flexibility and the ability to adapt and improvise. The director is there to assist and support this process.

Reporting and assessment You will make a formal oral presentation of your fieldwork December in Delhi, prior to departure from India. Presentations will ordinarily be 15 minutes, with 5 additional minutes reserved for questions and discussions. Your final written report, a paper of 25-35 pages text, is due to the director no later than January 16, 2012. You will receive further directions for the preparation of both of these. Your final grade will be assigned by the director based on the combination of the final paper (40%), oral presentation (20%), preparatory summer work (20%), and demonstrated initiative and effort (20%).

V. Responsibilities

A. The student

You, the student, are responsible for the following:

- Submitting the materials specified on the “India Program Acceptance Checklist” to your study abroad office and responding promptly to all other deadlines and requests for information from Madeleine La Cotera, the NYSICCSI Program Administrator.
- Meeting with your NYSICCSI on-campus faculty representative to review the procedures described in this Handbook, selection of an appropriate faculty sponsor, and requirements for gaining the approval of your campus Human Subjects Committee for your research.
- Selecting a faculty sponsor and working with that individual to develop your working proposal. **You should immediately give a copy of this Handbook to your faculty sponsor and review it with him or her.**
- Completing all the steps required for obtaining the final approval of your IFP proposal from your faculty sponsor and your institution’s Committee for the Protection of Human Subjects.
- Carrying forward the plan of work described in your IFP proposal under the supervision of the faculty director. Any substantive change in your research plan must be approved by the faculty director and may require the further approval of your campus Human Subjects Committee.
- Presenting your work orally at the close of the program.
- Submitting a final written report to the faculty director by January 16, 2012.

B. The faculty sponsor

Your faculty sponsor is responsible for the following:

- Reviewing this *Handbook*.
- Advising you through the preparation of your working proposal.
- Determining the procedures required for obtaining any institutional permission required for your fieldwork and assisting you in obtaining that permission.
- Approving your final proposal and writing a letter documenting that for submission with your working proposal May 15.

C. The faculty director

The faculty director is responsible for the following:

- Approving your final working proposal.
- Supervising your research as you carry it forward.
- Advising you and assisting you.
- Assessing your work and assigning your grade.

VI. Some guidelines for thinking about what makes for a successful IFP

The following are suggestions based upon 15 years of students' experiences conducting IFP research. Reviewing the list of IFP topics from the past several years in the back of this manual is a good way to get a sense of the range of topics that students have found "researchable" and the range of field methods most frequently used.

1. Successful IFPs are most frequently based on strong preparation accomplished **before** departure for India. This is why we require the active participation and approval of a faculty sponsor and consultation with as many faculty as you can identify with relevant expertise.

We strongly suggest that you seek out as your faculty sponsor the faculty member on your campus who is best prepared to advise you – the person who knows the most about your topic or area of research and/or has direct experience of the field methods you propose to use. Your departmental faculty advisor may *not* be that person, and won't be insulted if you ask another faculty member to assist you with preparation of your proposal.

2. Successful IFPs are most frequently based on formal coursework. This is why we require at least one prerequisite course and ask you to identify in your proposal how that and other coursework have prepared you for what you propose to do. If you have no previous course preparation for a project you wish to propose, you need to reconsider your choice.
3. Your topic or research question:
 - a. Must be *specific enough* to be "answerable" within the scope of time and effort available to you. Very general topics such as "I am interested in the impact of education in women's lives" represent a life time of research. "I am interested in how urban, middle class families make decisions about a daughter's education" might be more doable.
 - b. Must still be *general enough* to provide for refinement and redirection, as you gain greater familiarity with Indian society and the realities of fieldwork. "I am interested in the trade-off between investment in human capital and technological modernization in Rajasthan and Varanasi textile manufacturing" doesn't allow much room to maneuver when you find that 90% of Rajasthan and Varanasi textiles are hand-loomed.
 - c. Must not be grounded in unstated assumptions that might disappoint you. You might be interested in interviewing rural women about their "critical life choices", but women in rural India mostly don't "make" their own critical life choices. Your faculty sponsor should be able to alert you to such assumptions.

- d. Must be doable within the time and resources available to you. By and large this rules out questions that require you to observe change over time or community studies that require comprehensive knowledge of many social groups.
 - e. Must allow for comparison or the collection of data across several settings. A study of the impact of solar power generation in one village is a one-case study. The study of women's empowerment projects in Navdanya and the Barefoot College is comparative, as would be studying several solar power generation projects.
 - f. Must be appropriately addressed through fieldwork – observing people, interviewing people, talking with people, questioning people. A question that is primarily historical in nature and best addressed through archival and library research is not appropriate. Neither is one that is best addressed by statistical analysis of census data.
4. Your proposed research methodology:
- a. Must not require skills that you do not have. You are probably not a fluent Hindi speaker and therefore should be cautious of plans that require you to be. You may occasionally utilize the services of an interviewer, but participant observation of village customs or an ethnographic account of kinship or in-depth interviewing of non-English speakers are out. If you don't have training and direct experience with statistical analysis, you should probably not conduct a survey that requires that you code and statistically analyze data.
 - b. Must not require resources you don't have, such as the funds for extensive travel and hiring of translators and individuals to code and analyze data for you.
 - c. Must "fit" the time available to you in a proposed research site. If you propose to study pedagogic techniques in primary schools by observing disciplinary actions in primary school classrooms, be sure that you will be at that school long enough to gain permission, familiarize the teachers of the classrooms you are going to be observing with your research plan, and accustom the students to your presence – even before you begin observing.
 - d. Must "fit" the sites available to you. It is not a good choice to study something that you are probably not going to have the chance to observe. Seek out advice from faculty who are familiar with India on your own campus or other NYSICCSI campuses (see VII.A)
 - e. Likewise, imagine yourself into what you propose to do. Can a woman likely interview male imams and priests? Would it be culturally appropriate for you as a young woman to ask older women the age of your mother about contraception and sexual practices? Again – seek out advice from faculty with direct knowledge of Indian culture and society.
 - f. Must be within the bounds of your campus' human subjects guidelines. Interviewing children or other vulnerable populations who cannot give informed consent is probably out.
 - g. Similarly, it is a good idea to avoid questions and methods that require permission in India that might not be forthcoming or might take a while to obtain. Consulting a faculty member with local knowledge of India will help you avoid such a situation.

What can you do?

- Many successful IFPs utilize targeted interviews of English-speaking informants or do not rely heavily on translation services.
- Observational studies are practical when the behavior being studied is non-verbal or primarily so, you can work with a local informant, or a basic command of Hindi is sufficient to track the meaning of what is going on.
- Topics and questions that enable one to be flexible – do not make strict demands upon you for access to specific, controlled research sites or people – are more desirable than "tighter", more specific questions that do. "Flexibility" in this sense does not mean "unfocused" but rather allowing you a range of options in the event that "things" don't "go right".

- Topics and questions that are inherently comparative are also more desirable, and more interesting, as are topics and questions for which local expertise, as in an NGO or a research institute, may be available.

The best plan is to talk to as many faculty and former participants as you can, read through the lists of past IFPs, begin reading about your topic, research possible organizations and individuals whom you may want to interview (the internet is invaluable for such work), and simply imagine yourself into the research you propose. Do *you* fit?

VII. Resources

A. Faculty with South Asia expertise on NYSICCSI campuses

The following is a list of individuals on each campus who may be of assistance to you, shown with their disciplinary affiliation. Your NYSICCSI on-campus faculty representative is identified by an asterisk*.

Colgate University:

Padma Kaimal, Art and Art History (pkaimal@colgate.edu)
 Eliza Kent, Religion (ekent@colgate.edu)
 Jyoti Khanna*, Economics (jkhanna@colgate.edu)
 Nisha Thapliyal, Educational Studies (nthapliyal@colgate.edu)

Hamilton College

Abhishek Amar, History (aamar@hamilton.edu)
 Arpita Banerjee, Economics (abanerje@hamilton.edu)
 Cisco Bradley, History (cbradley@hamilton.edu)
 Chaise LaDousa, Anthropology (cladousa@hamilton.edu)
 Lisa Trivedi*, History (ltrivedi@hamilton.edu)
 Christopher Vasantkumar, Anthropology (cvasantk@hamilton.edu)
 Jay Williams, Religious Studies (jwilliam@hamilton.edu)

Hobart and William Smith Colleges

Sheila Bennett*, Sociology and Asian Languages and Cultures (bennett@hws.edu)
 Biman Basu, English and Comparative Literature (basu@hws.edu)
 Neeta Bhasin, Writing and Rhetoric (bhasin@hws.edu)
 Anthony Cerulli, Religious Studies (cerulli@hws.edu)
 Feisal Khan, Economics (khan@hws.edu)
 Devparna Roy, Sociology (droy@hws.edu)
 Vikash Yadav, Political Science (vyadav@hws.edu)
 Tenzin Yignyen, Asian Languages and Cultures (yignyen@hws.edu)

St. Lawrence University

Shinu Abraham, Anthropology (sabraham@stlawu.edu)
 Basu Chandreyi, Fine Arts (cbasu@stlawu.edu)
 Laura Desmond*, Religious Studies (ldesmond@stlawu.edu)
 David Henderson, Music and Film Studies (dhenderson@stlawu.edu)
 Aswini Pai, Biology (apai@stlawu.edu)

B. A sample list of past IFP topics

The following are examples of IFPs conducted by students over the past fifteen years, to illustrate the range of topics and field work practices. You will see that most rely on “interviews” and “observation”, but those terms cover a wide range of fieldwork practices. In general, however, reliance on interviews implies reliance upon English-speaking informants, and observation implies that the behavior or setting observed is intelligible to the observer, even if she or he cannot understand what is being actually said. Much can be learned, for instance, from observing clothing, activities, age, the mix of genders, the use of space, and patterns of interaction in a public space, or

from observing devotional practices in a variety of settings, and there will sometimes be local informants who can offer explanations and interpretations. However, if your proposed project will depend upon the use of trained interpreters, you and your advisor need to determine if that is going to be practical – the occasional use may be, but heavy reliance probably isn't.

Nursing in India, Alternative Medical Systems, and Their Influence on the Nurse's Role

How have alternative forms of healing and the cultural diversity of India impacted the Western model of the nursing role, and vice versa? Based upon interviews with and observation of nurses and other assistant health practitioners in a variety of practice settings.

The Politics of Development and Hydropower: A Case Study of the Tehri Dam Project

The Tehri dam as a case study of the conflict of global, national, regional, and local development means and ends. Based on interviews with politicians, academicians, administrators, and activists at each level.

The Khyal Genre in North Indian Music

An examination of modern influences on the khyal vocal tradition of North India. Based on interviews and observation, and archival recordings.

Impermanence and Exile: The Changing Roles of Tibetan Buddhist Nuns

Based on oral histories of Tibetan Buddhist nuns in the Tibetan exile community.

Sikh Identity Today

An intergenerational study of what it means to be Sikh, based on interviews.

The Bhagavad Gita and Swadhyaya: The Revitalization of an Ancient Text

How is the life of a Swadyayee influenced by and intended to reflect the teachings of the Gita? Based upon interviews, conversation, observation, and examination of textual sources.

Contemporary Ashrams in India

How is the traditional institution of the ashram in India changing and what can account for such change? How can we fit this process of change into a larger framework? Based on observation, interviews, and promotional literature, as well as on contemporary scholarly studies.

The Institutionalized Children of India

Describes how abandoned children are the byproduct of social change and rigidified tradition. Based upon observation and interviews, and on governmental reports and studies.

Gandhian Philosophy and Environmentalism

The use of Gandhian philosophy in addressing contemporary environmental issues, specifically the Tehri Dam Project. Based upon interviews and the writing of contemporary advocates and activists.

A Photographic Study of Urban Spaces

A study of how different types of urban spaces – open maidans, narrow market alleys, broad store-fronted boulevards – are utilized: e.g., the kinds of interactions each promotes, the way each is used, their typical relation to adjacent buildings and areas. How might “modern” urban design be changing life in Indian cities today?

The Archeology of Identity

How do individuals who live near archeological sites that draw tourists (Indian tourists as well as foreign) and whose livelihood may depend on this tourism relate to those sites? How does it affect their sense of themselves as individuals and as a community? Based upon extensive observation of two archeological sites and interviews with guides, shopkeepers, and site employees.

Ganga the Worshipped and the Neglected: A Study of Environment and Religion

According to environmental thought, pollution is a distinctly different concept than purity, but according to Hinduism, everyday action cannot be separated from religion. Therefore pollution is part of the everyday and also a part of religious practice. What does this mean for Indian environmentalism? Based upon reading of contemporary Indian environmentalists, observation of ritual practices, and interviews with pilgrim bathers in a variety of locations.

Defining Women's Empowerment

What does the concept of "women's empowerment" mean to different women in Indian society today? Based upon interviews with workers and women leaders in a variety of NGOs, and extensive observation of the Barefoot College.

The Sacredness of Space: A Journey Through the Senses of India -or- The Eco/Gyno/Sacro Project

A journey through the scenes, smells, people, animals, and ideas that the author encountered and which have changed the way she thinks about land and one's relationship to it. A creative narrative journal based upon observational immersion and reflection.

Urban Working Women in India

A study of the meaning of work to middle-class urban working women. Based upon interviews with women working in a variety of clerical and professional positions in Delhi and Jaipur, as well as upon contemporary research on Indian women in the labor force.

Yoga Today from the Indian Perspective

Report on research done by interviewing Indian yoga instructors and students to study the changing meaning of "yoga" in Indian society today.

Rural and Urban Interactions: A Look at Migration and the Family in Northern India

Explores the impact of rural to urban migration on family structure and intergenerational relations by interviewing women in middle class urban families about family structure and kin interactions, based upon a similar study done in the United States.

"Hinduism" and the Hindu Nationalist Movement in India

A study of the grassroots appeal of Hindu nationalism, including changing definitions of "Hindu". Based on interviews and study of popular media and the use of symbols and imagery.

An Examination of the Vishva Hindu Parishad and the Growth of Hindu Nationalism

A study of the appropriation and use of different Hindu symbols, practices, and stories by Hindu nationalists through the study of posters, pamphlets, and the use of the media, informant interviews, and review of articles in the popular press.

Literature, Politics, and Indian Writers

A report on the researcher's interviews with four Indian authors regarding how politics is reflected in their works.

Stone Cutting and Stone Setting in India

Focuses on jewelry making and its practice in India. Based upon intensive participant observation and key informant interviews. The student researcher spent an extended period of time apprenticed to a jeweler.

Whose Agenda? Non-Governmental Organizations in Northern India

The author's perspective gained after researching the role and responsibilities of various NGOs in northern India. Based upon her experience visiting a variety of NGOs, interviewing staff and participating in organizational activities, reading reports, and reviewing scholarly literature. Presented as two contrasting case studies.

Pilgrimage and Tourism in India

Looks at the traditional practice of pilgrimage and its merger with modern tourism. Based upon observation at a variety of pilgrimage sites, interviews with tourism officials, guides, and locals, review of promotional literature, and comparison with studies of traditional pilgrimage.

The Practice of Krishna Bhakti in Contemporary India

A study of Krishna worship among women. Based primarily upon observation of devotional practice in a variety of temples and review of scholarly studies.

Krishna Worship: Textual Sources and Practice in Vrindaban and at the Govind Dev Ji Temple in Jaipur

Addresses the stories of Krishna and the worship of Krishna in textual sources, particularly the Bhagavata Purana and the bhakti poetic tradition, as they can be observed in contemporary

practice in Vrindaban, the center of Krishna worship for north India, and in the Govind Dev Ji Temple in Jaipur. Incorporates intensive observation of devotional practice.

Effective Family Planning Programs in Rajasthan, India, and their Controversies

Looks at family planning organizations and programs in northern India and the forces against them. Based upon interviews and case studies of two organizations.

The Chipko Movement: Its People and Its Implications

The Chipko movement, as told by participants and observers and through the popular press.

The Evolution of Indian Sculpture Today: Eight Jaipur Sculptors

A look at Indian sculpture today and its link to Indian culture, society, and history, based upon interviews with eight contemporary Jaipur sculptors and visits to museums and galleries.

The Role of Vedic and Hindu Deities in the Jain Tradition

Based upon interviews with Jain practitioners and priests, and review of scholarly work.

The Sati of Roop Kanwar: Communalism and Public Violence

The story of Roop Kanwar, a woman who burned to death in 1987 on her husband's funeral pyre in front of 4,000 on-lookers, and the course of the controversy it ignited. Based upon interviews with witnesses and participants in the ensuing debate, and study of contemporary reports. The researcher explored why some women support and some women oppose the practice of sati even today.

To Vote or Not to Vote, that is the Question . . .

A study of voting in northern India – who votes and why? what does voting mean? Based upon interviews with political party workers and organizers.

The Education of Women in Uttaranchal, Rajasthan, and Uttar Pradesh: Purposes and Challenges

A study of adult literacy programs for women based upon interviews with teachers, educational leaders, and community activists, as well as observation of teacher training programs.

The Caste System in Modern-Day India as a Human Rights Issue

Based upon interviews with politicians, lawyers, and educators, focused on India's "reservation system" for allocation of university seats.

Music Education in Indian Schools

What is music education in Indian schools? What traditions are taught, and why have they been selected? How? By whom? To what ends? Based upon observation and interviews in two schools, presented as case studies.

Shared Space: Muslim and Hindu Veneration of the Shrines of Sufi Saints

Based upon interviews and observational study of devotional practices at a number of shrines venerated by both Muslims and Hindus.

Sustainable India: Sustaining Economic Growth and a Sustainable Energy Policy

How will India balance economic growth and the development of sustainable energy resources? Based upon interviews with officials and the study of sustainable energy projects.

Hindu Homes Shrines

A study of family home shrines. How do families choose the deities and holy figures they choose to worship? How do they worship? Based on observation of home shrines and conversations with family members, as well as more general cultural observation.

Caste through a Culinary Perspective

How is modernization – the impact of advertising, new foods, prepared food, schooling, appliances, urbanization, the globalization of lifestyles – affecting the food habits of families and individuals of different backgrounds, and especially caste prohibitions and food choice? Based on observation, interviews, conversation, and lots of good eating.

India History: An Analysis of How Textbooks Create History

How is the period of British rule taught in secondary schools today? Based upon an examination of textbooks and examinations, interviews with students and teachers, and class observation in three schools.

C. A sample list of NGOs

The following is a partial list of NGOs located in Jaipur (compiled 2008) that may be useful in assessing the resources available for a specific topic. You can find websites for many on the internet. Once in Jaipur, you will have access to several databases of NGOs and other organizations, such as that maintained by the AIIIS and by ARAVALI (see below).

A.D.H.A.R. Sansthan

Health, children's rights, education, women's empowerment, human rights, drinking water [rural]

Alok Bharti Shiksha Sadan (Alok Bharti Education Sadan)

Education

Aman Vikas Sansthan, Dosra (Peace Development Institute, Dosra)

Education, women's empowerment, health, environment [urban and rural]

ARAVALI – Association for Rural Advancement

Organizational development, NGO collaboration, natural resource management, livelihood, voluntary agencies and government [urban and rural]

Bhagwan Mahaveer Viklang Sahayata Samiti (Bhagwan Mahaveer Disabled Assistance Society)

Handicapped [urban and rural]

Bharat Children's Shiksha Samiti

Women's empowerment, natural resource management, children's rights [urban and rural]

Bharat Gyan Vigyan Samiti (Bharat Knowledge Science Society)

Education, livelihood, women's empowerment, institutional development [urban and rural]

Bharti Seva Sansthan (Bharti Service Institute)

Natural resource management, irrigation, environment, animal husbandry [rural]

Bharti Vikas Sansthan (Bharti Development Institute)

Livelihood, women's empowerment, natural resource management, environment [urban and rural]

Bhartia Shiksha Shodh Evam Nirdeshern (Bhartia Education Research and Direction)

Women's empowerment, education, children's rights [urban and rural]

Center for Health Education and Training

Health, women's empowerment, education, human rights [urban and rural]

Centre for Micro-Finance – CMF

Micro-finance

Center for Rural Development and Conservation

Rural development

Deepshikha Maihla Bal Uthan Samiti

Health, women's empowerment, natural resource management

DIGANTAR

Education, underprivileged children, government schools [rural]

Doosra Dashak

Education, youth empowerment, women's empowerment, health [rural]

Foundation for Education and Development

Education, development

Francois-Xavier Bagnoud

Health, HIV/AIDS

Gandhi Vikas Samiti (Gandhi Development Society)

Women's empowerment, human rights, environment, art and culture [urban and rural]

GENUS

Women's empowerment, health, agriculture, natural resource management

Gimat Education and Rural Development Society
 Women's empowerment, education, agriculture, environment

Gram Chetna Kendra (Village Consciousness Center)
 Education, health, women's empowerment, animal husbandry [rural]

Gram Uthan Evam Krishi Vikas Sansthan (Village Awakening and Agriculture Development Institute)
 Women's empowerment, health, organizational development, environment [urban and rural]

Gramin Ekta Bal Shikshan Sansthan (Rural Unity Children Education Institute)
 Natural resource management, women's empowerment, education, environment

Gramin Manav Kalyan Shikshan Sansthan (Rural Human Welfare Education Institute)
 Women's empowerment, education, health, environment, widows, handicapped [urban and rural]

Gramin Vikas Kendra Evam Vikas Sansthan (Rural Development Center and Development Institute)
 Development, health, natural resource management, environment, women's empowerment [rural]

Gramin Vikas Navyuvak Mandal Laporiya (Rural Development Youth Mandal)
 Natural resource management, health, women's empowerment, organizational development [rural]

Gramin Vikas Trust (Rural Development Trust)
 Development

Gramodaya Samajik Sansthan (Village Welfare Social Institute)
 Child's rights, natural resource management, women's empowerment, health [rural]

Gurukul Vidhyalay Seva Samiti
 Women's empowerment, education, health, environment [urban and rural]

Health and Social Development Research Center
 Health, women's empowerment, agriculture, livelihood [urban and rural]

Human Care Foundation
 Women's empowerment, organizational development, environment [urban and rural]

IIRD
 Natural resource management, agriculture

Indian Institute for Development Initiatives
 Education, health, human rights

Indian Institute of Health Management
 Health

Institute of Rural and Agricultural Development
 Irrigation, animal husbandry, natural resource management, environment

IIRMSS
 Women's empowerment, micro-finance, health, education

Jigriti (Awareness)
 Natural resource management, women's empowerment, children's rights, education, small farmers

Jagriti Sansthan (Awareness Institute)
 Women's empowerment, agriculture, education, natural resource management

Jaipur Zila Vikas Parishad
 Livelihood, education, micro-enterprise, agriculture

Jan Kalaq Sahita Manch Sansthan
 Children's rights, women's empowerment

Jan Uthaan Sansthan
 Women's empowerment, children's rights, human rights, irrigation [urban and rural]

Jeevan Asha Samajik Sansthan (Life Hope Social Institute)
 Children's rights, small industries, irrigation, livelihood [urban and rural]

Jivan Jyoti Vidhya Mandir Samiti (Life Light Knowledge Temple Society)
 Women's empowerment, environment, education

Kendriya Khadi Gramodhoyag Vikas Sansthan
 Women's empowerment, micro-enterprises, agriculture, education

Kheti Evam Gram Vikas Sansthan (Agriculture and Village Development Institute)
Agriculture, micro-enterprises, natural resource management, environment [rural]

Kumarappa Gram Swarajya Sansthan (Kumarappa Village Self-Rule Institute)
Agriculture, women's empowerment, natural resource management, livelihood

Lakshay Shisha Sansthan
Education, children's rights, women's empowerment, environment

Lok Kalyan Bharat Sansthan
Women's empowerment, health, natural resource management, environment

Lok Rang
Health education, art and culture, livelihood [urban and rural]

Lokmitra Sansthan
Women's empowerment, environment, micro-finance, health

M.R. Morarka GDC Research Foundation
Agriculture, natural resource management, livelihood, health [rural]

Mahila Evam Paryavaran Vikas Sansthan (Ladies and Environment Development Institute)
Women's empowerment, health, natural resource management, animal husbandry

Manav Kalyan Vidya Peeth Sansthan (Human Welfare and Vidyapith Institute)
Women's empowerment, children's rights, irrigation, education [urban and rural]

Manav Seva Samiti (Human Service Society)
Women's empowerment, health, natural resource management, human rights, small farmer women

Manvadhikar Sandharbh Kendra (Human Rights Center)
Health, children's rights, education, human rights

Marudhara Academy
Natural resource management, environment, education, health

Matrabhoomi Seva Sansthan (Motherland Service Institute)
Health, education, environment

Nari Chetna Samiti (Women's Consciousness Society)
Health, women's empowerment, environment, children's rights [urban and rural]

National Institute of Rural Affiars (NIRA)
Health, women's empowerment, environment, micro-enterprises [urban and rural]

Nav Jivan Sansthan
(New Life Institute)
Women's empowerment, health, education, micro-enterprises [urban and rural]

Neh, Samajik Vikas Sansthan Love, Social Development Institute)
Women's empowerment, micro-finance, environment, human rights [urban and rural]

Neo Humanistic Development Society
Environment, agriculture, art and culture, health [urban and rural]

Nirman Sansthan – Khendel (Nuture Institute – Khendel)
Women's empowerment, nature resource management, livelihood, health [rural]

Paryavaran Mitra (Environment Friend)
Environment, natural resource management, education, irrigation

Poddar Sansthan
Health, women's empowerment, small industries, environment

Pragati Evam Prerna Sansthan (Progress and Encouragement Institute)
Health, education, art and culture, environment [urban and rural]

Pragati Trust Krish Vigyan Kendra (Progress Trust, Agricultural Science Center)
Agriculture, animal husbandry, women's empowerment

Prashant Sansthan
Women's empowerment, health, livelihood, education

Prayas Centre for Special Education
Children's rights, micro-enterprises, organizational development, education

Rajasthan Human Care Foundation
Health, livelihood, women's empowerment, education

Rajasthan Rajya Vikas Samiti
Education, human rights, health

Rajasthan Voluntary Health Association
Health

S.R. Society
Women's empowerment, health, natural resource management, education

Samajik Arthik Vikas Samiti (Social Economic Development Society)
Natural resource management, women's empowerment, agriculture, environment

Samvedna Sansthan, Rojadi (Sympathy Institute, Rojadi)
Health, women's empowerment, environment, education, wildlife conservation

Sandhan (Society for the Study of Education)
Education, health, women's empowerment (Jaipur and Varanasi)

Satya
Natural resource management, education, human rights

Shri Astha Sansthan, Jaipur
Health, environment, agriculture, micro-enterprises

SIDART, Society for Integrated Developmental Activities, Research, and Training
Women's empowerment, micro-finance, health, education

Srajan Mahila Shilp Vikas Sansthan (Srajan Ladies Craft Development Institute)
Women's empowerment, small industries, children's rights, health

Suksham Vikas Sansthan (Suksham Development Institute)
Education, environment, women's empowerment, health

The Modern Central Children's Academy
Agriculture, natural resource management, women empowerment, children's rights, training for the unemployed

Vatsalya (Vatsalya – one who is fond and loving of children, a term for Krishna)
Health, institutional development, children's rights

Vihaan, Bal Vikas Avam Shiksha Samiti (Vihaan, Children Development and Education Society)
Education, health, women's empowerment, children's rights, street children

Vishakha Mahila Skiksha Evam Shod Samiti (Vishakha Ladies Education and Research Society)
Women's empowerment, education, health, micro-finance

Vivdha
Women's empowerment, human rights, micro-enterprises

Will and Way Development Institute
Micro-enterprises, livelihood, women's empowerment

Wings of Research in Local Development
Environment, women's empowerment, children's rights