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This book discusses the ideological and historical relevance of the term 'Eurasia' as a concept in the global geopolitical and ethno-cultural discourse. It focuses on the contested meanings attached to the idea and traces its historical evolution and interpretations. The volume examines the contours and characteristics of power politics in the Eurasian landscape by exploring the dynamics of the contending and competing interests that have come to occupy the region, particularly in the aftermath of the disintegration of the Soviet Union. It further examines the multiple narratives that define the socio-political realities of the region and also the policies of the state actors involved, by reflecting upon the multifaceted dimensions of the Eurasian issues. These include nation building strategies, identity, ethnic conflicts, security, democratization, globalization, international migration, climate change and energy extraction. The geopolitical and civilizational aspects of Eurasianism, in which Russia occupies a pivotal geo-political place creates both opportunities and anxieties for other stakeholders in the region. The book also holistically analyses the developmental dimensions of the post-Soviet space and 'Eurasianism' as a concept and political practice in domestic, regional and global affairs. The book also analyses the developmental dimensions of the post-Soviet space and 'Eurasianism' as a concept and political practice in domestic, regional and global affairs.

The transitional politics of Eurasian space is marked by a constant struggle among three sets of ideas and institutions: the 1 is the remarkable resilience of Soviet ideas and institutions; 2, an attempt by the regimes of these states to reinvent the historical and cultural traditions of preSoviet periods; and third is an attempt by a section of the powerful elite to superimpose Western liberal ideas and institutions. There is a strange intertwining of these ideas and institutions. This book examines the extent to which the postSoviet politics has departed from the Soviet one. What are the new ideational structures emerging in these states and how far have they crystallised into institutions? What are the external influences which are shaping the institutions in the Eurasian space? And finally, what are the various dynamics of geopolitics in this region? Experts from various countries will delve into the shifting dynamics of Eurasian politics.

This book, first published in 1960 and revised in 1986, is an important analysis of the under-studied Northern frontier of the British Indian Empire. It considers British relations across the Himalayas, looking at encounters with Bhutan, Sikkim, Nepal and Tibet.

Although it is generally believed that the Manchus controlled the Mongols through their patronage of Tibetan Buddhism, scant attention has been paid to the Mongol view of the Qing imperial project. In contrast to other accounts of Manchu rule, Our Great Qing focuses not only on what images the metropole wished to project into Mongolia, but also on what images the Mongols acknowledged themselves. Rather than accepting the Manchu's use of Buddhism, Johan Elverskog begins by questioning the static, unhistorical, and hegemonic view of political life implicit in the Buddhist explanation. By stressing instead the fluidity of identity and Buddhist practice as processes continually developing in relation to state formations, this work explores how Qing policies were understood by Mongols and how they came to see themselves as Qing subjects.

This volume focuses on the interface between Mongolian and Tibetan cultures to encourage the development of new forms of scholarship across geographical and disciplinary boundaries.

This book shows the development of women's status in the Mongol Empire from its original homeland in Mongolia up to the end of the Ilkhanate of Iran in 1335. Taking a thematic approach, the chapters show a coherent progression of this development and contextualise the evolution of the role of women in medieval Mongol society. The arrangement serves as a starting point from where to draw comparison with the status of Mongol women in the later period. Exploring patterns of continuity and transformation in the status of these women in different periods of the Mongol Empire as it expanded westwards into the Islamic world, the book offers a view on the transformation of a nomadic-shamanist society from its original homeland in Mongolia to its settlement in the mostly sedentary-Muslim Iran in the mid-13th century.

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