

(HISTORY_GENED_SEM-IV)

HIST431 *South Asian Cultures in the age of Nationalism: Themes and Issues*

This course looks at the interface of religion, society and politics in modern South Asian history. It takes into account the ways and processes through which modern community identities and associated cultural practices are contested, challenged and (re)configured. Readings are arranged to utilize as well as promote interdisciplinary approaches and insights from literary and cultural studies, history of ideas, and cultural sociology, visual anthropology in order to make modern history interesting and engaging for non-history undergraduate students.

The exact course content may change from semester to semester, depending on the availability and academic interest of the course instructor(s).

Nation as a Problem in historical inquiry

Peter Schreiner, "The Indianness of Modern Indian Philosophy as a Historical and Philosophical Problem", *Philosophy East and West*, 28(1), 1978: 21-37

Majid Hayat Siddiqi, "Writing-History in India", *History Workshop*, No. 10, 1980, pp. 184-90.

Theories of Nationalism

Ernest Gellner, *Nation and Nationalisms*, pp. 1-8.

ParthaChatterjee, *Nation and its Fragments*, Introduction

Benjamin Zachariah, *Playing Nation Game*, Introduction

Past, History and Community Identity

RomilaThapar, "Imagined Religious Communities?" Ancient History and the Modern Search for a Hindu Identity

Anne Murphy, "Writing the Community: Literary Sources from the Eighteenth Century" in *The Materiality of the Past: History and Representation in Sikh Tradition*, OUP, 2012

MushirulHasan, "Pan-Islamism versus Indian Nationalism? A Reappraisal", *Economic and Political Weekly*, Vol. 21, No. 24 (Jun. 14, 1986), pp. 1074-1079

TapatiGuha-Thakurta, "The Demands of Independence: From a National Exhibition to a National Museum" in *Monuments, Objects, Histories: Institutions of Art in Colonial and Post-Colonial India* (Delhi: Permanent Black, 2005), 175-204.

Religion, Community and Dissent

SumitSarkar, "Rammohun Roy and the Break with the Past"

Lata Mani, "Contentious Tradition" in K. Sangari and SudeshVaid eds., *Recasting Women*. Delhi, Kali For Women, pp.

Rini Bhattacharya Mehta, "The Missionary Sanyasi and the Burden of the Colonised: The Reluctant Alliance Between Religion and Nation in the Writings of Swami Vivekananda (1863-1902)", *Comparative Studies of South Asia, Africa and the Middle East*, 28:2 (2008), pp. 10-25.

MeeraKosambi, "An Indian Response to Christianity Church and Colonialism: The Case of PanditaRamabai", *EPW*, XXVII, 43-4, 1992

Mark Juergensmeyer, "The Rise of Ad Dharma" in *Religion as Social Vision: the Movement Against Untouchability in 20th Century Punjab*. Berkely, California University Press, 1984. Pp. 21-50

Valerian Rodrigues, "Making a Tradition Critical: Ambedkar's Reading of Buddhism" in Peter Robb ed. *Dalit Movements and the Meaning of Labour in India* (Delhi: OUP, 1993) pp. 299-339

Religious Practices and ideologies –Shared and Conflicting

Susan Bayly, "Warrior, Martyr Pirs in the 18th Century" in *Saints, Goddesses and Kings: Muslims and Christians in South Indian Society*. Cambridge, CUP, 1989, pp. 187-215

Shahid Amin, "On Retelling the Muslim Conquest of North India", in *History and the Present*, eds., ParthaChatterjee and AnjanGhosh (Delhi, Permanent Black, 2004) 24-43.

Peter van der Veer, "God must be liberated: A Hindu Liberation Movement in Ayodhya", *Modern Asian Studies*, 21(2) 1987, 283-301

Markus Daechsel, "Scientism and its Discontents: The Indo-Muslim 'Fascism' of Inayatullah Khan Al-Mashriqi", *Modern Intellectual History*, 3:3 (2006), pp. 443-72.

On Savarkar's Hindu Nationalism?

Religious Practice and Modern Technology- Print and Visual

Francis Robinson, "Technology and Religious Change: Islam and the Impact of Print", *Modern Asian Studies* 27, 1 (1993) pp. 229-251

Phillip Lutgendorf, "Ramayan: The Video" *The Drama Review* 34, no. 2 (Summer 1990) pp. 127-176

Phillip Lutgendorf, "Evolving a monkey: Hanuman, poster art and postcolonial anxiety", 2002; 36(1-2) 2002: 71-112

Phyllis K Herman, "'Seeing the Divine Through Windows: Online Puja and Virtual Religious Experience", *Heidelberg Journal of Religions on the Internet* 4:1 (2010), pp. 151-178.

On Islam and visual culture: *TasweerGhar* documentary on Islamic poster art in India and Pakistan???

Inter-community Relations: literary and Visual Narrative

Francesca Orsini, “Reading a Social Romance” in VasudhaDalmia and Theo Damsteegt eds., *Narrative Strategies: Essays on South Asian Literature and Film* (Delhi: OUP, 1998) pp. 185-210.

Christina Oesterheld, “‘Ekkahani, ganga jamni’: Satirising Secularity” in VasudhaDalmia and Theo Damsteegt eds., *Narrative Strategies: Essays on South Asian Literature and Film* (Delhi: OUP, 1998), 243-60

Shahid Amin, “Representing the Musalman: Then and Now, Now and Then”, in S. Mayaram, M.S.S. Pandian and Ajay Skaria eds., *Subaltern Studies Vol. XII* (New Delhi: Permanent Black), pp. 1-36.

General Reading:

ShekharBandopadhyaya, *Plassey to Partition* (Delhi: Orient Blackswan)

Method of Evaluation:

There will be a mid-term assessment (term paper) worth 20 marks, and an end of term assessment (term paper) worth 30 marks.