DEPARTMENT OF HISTORY

LESSON PLANS
FOR POSTGRADUATE COURSES

ODD SEMESTER 2019
HIST0701
Ancient Indian History and Its Archaeological Foundations
PG I, Semester 1
Odd semester 2019

Course description
This course provides an examination of India’s early historical and historical periods through the evidence yielded by its material remains. In the process, postgraduate students will be familiarized with the methods employed by the science of archaeology in retrieving the often buried past. They will also come to appreciate the importance of various categories of material remains in supplementing the frequently scarce written chronicles and similar records available to the historian in the study of ancient polities and social formations in other parts of the world such as Greece and Rome of antiquity.

Mode of assessment
Internal assignment: 15 marks
Final examination: 35 marks

Class topics and readings
❖Please note that while what follows is a comprehensive reading list, the instructor will delineate which of these works (and sections thereof in books) will be particularly relevant for the specific topics addressed in this course.

Week 1-2: Historical Archaeology in India: Problems of Definition and Chrono-Cultural Phases; General Features of Early Historical Archaeology; Region-wise Survey of Early Historical Sites- Urban Centres/ Cities; Cultural and Trading Units, etc.

Chakravarti, Ranabir 2013. Exploring Early India Up to c. AD 1300, New Delhi.
Champakalakshmi, R. 1996. Trade, Ideology and Urbanization: South India 300 BC to AD 1300, Delhi.
Lahiri, N. 1992. The Archaeology of Indian Trade Routes (up to c. 200 BC), New Delhi.
Roy, Kumkum 1994. The Emergence of Monarchy in North India: Eight – fourth
Centuries BC as Reflected in the Brahmanical Tradition, Delhi.
Thapar, Romila 1978. Exile and the Kingdom: Some Thoughts on the Ramayana,
Bangalore.
1984. From Lineage to State: Social Formations in the Mid-First Millennium BC in the
Ganga Valley, New Delhi.
ed. 1986. Situating Indian History, Delhi.
ed. 1995. Recent Perspectives of Early Indian History, Mumbai.
India and Western Deccan from circa 600 BC to circa 600 AD, New Delhi.

**Weeks 3-5:** Major Sources for the Historical Reconstruction of the Mauryan Period:
Kautilya’s Arthasastra, Megasthenes’ Account (Indica), Inscriptions of Asoka (Major and
Minor Rock Edicts and Pillar Edicts), Archaeological and Numismatic Evidence; Major
Archaeological Sites and Assemblages Pertaining to the Mauryan Period; Nature and
Structure of the Mauryan Empire; Asoka and Buddhism, Asoka’s Dhamma, Mauryan Art
and Architecture; Decline of the Mauryan Empire.

**Weeks 6-8:** The Dynastic History of the Subcontinent During c. 200 BCE – 300 CE: the
Sungas, the Indo-Greeks, the Saka-Pahlavas or Scytho-Parthians, the Satavahanas, the Saka-
Ksatrapas, the Kusanas, the Cheras, the Cholas, the Pandyas; Archaeological Evidence:
Settlements/ Villages and Cities of the North-West, the Indo-Gangetic Divide and the
Upper Ganga Valley, the Middle and the Lower Ganga Valley and Eastern India, Central and
Western India, the Deccan and the Southern India; Crafts and Guilds, Traders and Trading
Networks (Internal and External); Philosophical and Religious Developments (the Worship
of Yakṣas, Yakṣīs, Nāgas, Nāgis; Vedic Rituals, Saivism, Emergence of Vaisnava Doctrine,
the Concept of Sakti; the Emergence of Mahayana Buddhism, the Digambara-Svetambara
Concept in Jainism); Religious Architectures and Sculptures: Early Brahmanical Temples;
Buddhist stupas, Monasteries and Relief Sculptures; Buddhist Caves in the Western Ghats,
the Jaina Caves at Udayagiri and Khandagiri; the Gandhara and Mathura Schools of
Sculptures; Terracotta Art.

Bhopal.
volumes, Calcutta.


Chakrabarti, Dilip K. and Makkhan Lal eds. 2014. Ancient India Series, Volume 3: The Texts, Political History and Administration (till c. 200 BC); Volume 4: Political History and Administration (c. 200 BC – AD 750); New Delhi.


Champakalakshmi, R. 1996. Trade, Ideology and Urbanization: South India 300 BC to AD 1300, Delhi.


Inden, R. 1990. Imagining India, Oxford.

Jain, J.C. 1947. Life in Ancient India as Depicted in the Jaina Canons (with Commentaries), Bombay.

Jain, V.K. 1990. Trade and Traders in Western India (AD 1000- 1300), Delhi.


Weeks 9-11: The Dynastic History of the Subcontinent During 300 - 600 CE: the Guptas, the Vakatakas of the Deccan, Other Dynasties of Peninsular India; A Brief Overview of the Administrative Structure of the Gupta and Vakatakas Kingdoms, Revenue Resources of States, Land Ownership, Types of Land, Land Measures and Land Tenure Based on Epigraphic Sources (Particularly Land Grants), Some Major Settlements of the Period and Their Archaeological Assemblages; the Debates Associated with the So-Called Urban Decay; Craft Production, Guilds, Traders and Trading Networks; Aspects of Social Structure: Gender, Forms of Labour, Slavery; Religious Developments: the Emergence of Tantra, the Evolution of the Vaisnava Doctrine, Saivism, the Cult of the Great Goddesses, Buddhism, Jainism; Religious Architectures, Sculptures and Paintings.

Weeks 12-14: The Dynastic History of the Period, c. 600 - 1200 CE and Its Regional Configurations (in the Deccan, the Southern, the Northern, the Eastern, the Western and the Central India); the Nature of the Royal Land Grants; Brahmana Beneficiaries; Regional Specificities; the Historical Processes in Early Medieval India; Important Sites of Early Medieval India and Their Archaeological Assemblages (Problems of Identifying Diagnostic Types of Artefacts Particularly Pertaining to the Secular Activities); The Nature of South Indian States (e.g., Cholamandalam): Different Theoretical Frameworks, Administrative Structures, Rural Society, Agriculture and Irrigation, Urban Processes, Trade and Traders; The Religious Developments: Buddhism, Jainism, Vaisnavism, Saivism, the Sakti Cult; A Brief Overview of the Architecture and Sculpture of the Early Medieval India.

Weeks 15-16: Social Formations: A Brief Overview of the Concept of Varna and Caste systems (Based on Literary and Epigraphic Sources).

Bakker, Hans 1997. The Vakatakas: A Study in Hindu Iconology, Groningen


Chakrabarti, Dilip K. and Makkhan Lal eds. 2014. Volume 4: Political History and Administration (c. 200 BC – AD 750); Volume 5: Political History and Administration (c. AD 750 - 1300), New Delhi.


Champakalakshmi, R. 1996. Trade, Ideology and Urbanization: South India 300 BC to AD 1300, Delhi.


Inden, R. 1990. Imagining India, Oxford.

Jain, V.K. 1990. Trade and Traders in Western India (AD 1000-1300), Delhi.


Parasher, Aloka 1991. Mlecchas in Early India: A Study in Attitudes towards Outsiders up to AD 600, Delhi.


Stein, Burton 1980. Peasant State and Society in Medieval South India, Delhi.
The Series on The Cultural Heritage of India, 7 volumes, published by the Ramkrishna Mission Institute of Culture, Kolkata.
Course description
This class will present a broad historical analysis of the relationship between art and authority in South Asia. We will explore the uses of art and culture in two separate but interconnected imperial states in India, viz., the early-modern Mughal Empire (1526-1858) and its successor the modern British Empire (1757-1947). In general, we will take an expansive view of art and culture in the public arena(s), inquiring into the many related areas where the arts and imperial policy interacted to express political legitimacy and define authority as well as to challenge it. We will also turn our attention to the various forms taken by anti-colonial nationalist art and the imaginings these ushered in of the Indian nation.

Mode of assessment
Continuous assessment: 15 marks
Final examination: 35 marks

Class Topics and Schedule
1. The Modern Politics of Historical Monuments and Art (Week 1)
2. Legitimating Ideologies of Kingship in Mughal Art and Architecture (Weeks 1 to 3)
3. The Mughals, Nature and Political Sovereignty (Week 4)
4. Mughal Tombs: Power Posthumous or Contemporary? (Week 5)
5. “Sub-Imperial” Arenas of Patronage (Weeks 6 to 9)
6. The Colonial Transition: Reconfiguring Patronage and the Arts (Weeks 10 and 11)
7. Architecture and the British Imperial Vision (Week 12)
8. Colonial Photography, Identity and Representation (Week 13)
9. “Popular” Art versus a “National” Indian Art? Kalighat paintings (Week 14)
10. Art and the Nation (Weeks 15 to 19)
11. Women and the Nation/Women as the Nation (Week 20)

Readings
(Please note that the following list of readings may be revised)

General text:
- Partha Mitter, *Indian Art*

Specialised readings:
- Molly Aitken, “The Laud *Ragamala* Album, Bikaner, and the Sociability


• Catherine B. Asher, The Architecture of Mughal India

• Catherine B. Asher, “Babur and the Timurid Chahar Bagh”

• Catherine B. Asher, “Lucknow’s Cultural Heritage”

• Catherine B. Asher, “Sub-Imperial Palaces: Power and Authority in Mughal India”


• Zahid R Chaudhary, Afterimage of Empire: Photography in Nineteenth-Century India

• Iftikhar Dadi, Modernism and the Art of Muslim South Asia

• Richard H. Davis, The Lives of Indian Images, Chapters 2 & 3

• J. Dickie, “Mughal Garden: Gateway to Paradise”, Muqarnas, 3, 1985

• Simon Digby, “The Sufi Shaikh as a Source of Authority in Medieval India” in Richard M. Eaton (ed) India’s Islamic Traditions, 711-1750

• Richard M. Eaton, Essays on Islam and Indian History


• Eleanor M. Hight and Gary D. Sampson (eds), Colonialist Photography: Imag(in)ing Race and Place


• Tapati Guha-Thakurta, *Abanindranath, Known and Unknown: The Artist versus the Art of His Times*


• David A. Johnson, “A British Empire for the twentieth century: the inauguration of New Delhi, 1931”, Urban History, 35, 3 (2008), doi: 10.1017/S0963926808005737


• Ebba Koch, “Dara Shikoh Shooting Nilgais: Hunt and Landscapes in Mughal Painting”

• Ebba Koch, “The Intellectual and Artistic Climate at Akbar's Court” in J. Seyller, *Adventures of Hamza: Painting and Storytelling in Mughal India*


• Ebba Koch, *Mughal Art and Imperial Ideology*


• Sunil Kumar, ‘Qutb and Modern Memory’ in Sunil Kumar, *The Present in Delhi’s Pasts*

• J.P. Losty, “Murshidabad Painting, 1750-1820”

• Glenn D. Lowry, “Humayun’s Tomb: Form, Function and Meaning in Early Mughal Architecture”


• Partha Mitter, *Art and Nationalism*

• Partha Mitter, *The Triumph of Modernism: India’s Artists and the Avant Garde, 1922 – 47*

• Elizabeth B. Moynihan, “The Lotus Garden Palace of Zahir-ud-din Babur”

• Christopher Pinney, *Camera Indica: The Social Life of Indian Photographs*


- Sumathi Ramaswamy, *The Goddess and the Nation: Mapping Mother India* (2010), Chapters 1 & 3
- John F. Richards, “The Formulation of Imperial Authority Under Akbar and Jahangir” in J.F. Richards (ed) *Kinghsip and Authority in South Asia*
- D.J. Rycroft, “Santalism: Reconfiguring ‘the Santal’ in Indian Art and Politics”, *Indian Historical Review*, 33 (1), 2006
- Jasper C. van Putten, “Jahangir Heroically Killing Poverty: Pictorial Sources and Political Tradition in Mughal Allegory and Portraiture”
- Vibhuti Sachdev and Giles Tillotson, *Building Jaipur: The Making of an Indian City*
- James L. Wescoat Jr., “Ritual Movement and Territoriality During the Reign of Humayun”
- Anthony Welch, “The Emperor’s Grief: Two Mughal Tombs”
- Stuart Cary Welch et. al. *The Emperors’ Album: Images of Mughal India*, pp. 11- 30
Course description
This course unravels how discourses on cultural nationalism developed in colonial Bengal, and how they interacted with transnational processes within webs of global connectivity. Though pivoted around ideas about a new history, society and identity in Bengal, it traces hitherto uncharted ways in which these ideas were articulated and disseminated in Southeast Asia and Europe by the Bengali literati. By underscoring intra-Asian agency, the course opens a field for reversing and refracting the Orientalist gaze: a unilinear hegemonic tool bent on exoticying and subjugating the ‘East’. By tracing (1) how Indian cultural nationalism intersected with Southeast Asian cultures and national movements; and (2) was articulated to European audiences, this course introduces the idea of a transnational India emanating from the conceptual paradigm of cultural nationalism.

The course is based on a theoretical interrogation of the conceptual category of samaj (social collectivity), which was a wide rubric variously uniting different castes, clans, creeds, races and even oppositional communities. It was the ideological nucleus which mediated fragmentation, and forged unities within interstices of difference. Furthermore, it was a site which was at once political and cultural, because samajik connections flowed out from so-called ‘inner’ cultural arenas to ‘outer’ public, political domains. Thus the course shifts from ideas about the nation as a merely political artefact of modernity. Significantly, by underscoring genealogies, it offers nuanced insight into how identities were created through an interface between modernity and its pasts. Critically comparing indigenous cultural nationalism to theoretical perspectives of European ‘romantic nationalisms’ (of Herder and Fichte) the course traces the dynamics of European and South Asian cultural-nationalist flows. How did these ideas of indigenous cultural nationalism interact with other (shared) heritages within Asia? How were they negotiated within and beyond imperial frames of power and hegemony?

Mode of assessment
Internal assignment: 15 marks
Final examination: 35 marks

Class topics and readings

Theoretical Perspectives/ Methodology
The first two weeks will focus on methodological aspects and tools for dealing with the inflections, nuances and main themes of the course. It will focus on methodological perspectives. It will familiarise students with the tools of intellectual and social history perspectives. It will help them to fuse these perspectives with the chief concerns and kernel of the course. By interrogating culture and nationalism, it would position these themes within a concatenation of contexts in colonial Bengal. It would also compare legacies of indigenous cultural-nationalist semantics with western ones. By investigating how Indian and western civilisations were compared, the unit would come away with a clear vision of the indigenism embedded in cultural politics in Bengal and India.
Readings:

Meanings and Interpretations of Cultural Nationalism  
Weeks 4 and 7
The students will be taught about specifics with regard to the meanings and interpretations of cultural nationalism in India and other parts of South Asia. In particular, it will focus on the intersection between culture and nationalism, and use the methodological trajectories discussed in weeks 1 and 2.

Readings:

History and Cultural Nationalism: Indigenous Contexts  
Weeks 8 and 11
This unit will focus on the intersections, connections and conversations between different varieties of indigenous historiography on the one hand, and the crystallisation of cultural-political identities on the other. It will interrogate the semantics and cultural nationalist semiotics of *samaj, jati, desh, deshbhakti, swadeshabhiman* and comparisons with *qawm* and *biradari*.

Readings:
1. Surinder Jodhka, *Communities and Identities, Contemporary Discourses on Culture and Politics in India* (New Delhi, 2001)
2. Satishchandra Raychaudhuri, *Bangiya Samaj* (Barahanagar, 1899)
3. Partha Chatterjee, *Nationalist Thought and the Colonial World, A Derivative Discourse?*, The Partha Chatterjee Omnibus (Delhi, 1999)
4. —, *The Nation and its Fragments, The Partha Chatterjee Omnibus* (Delhi, 1999)
5. “Claims on the Past”, in Arnold, David, and David Hardiman (eds.), Subaltern Studies, Volume VIII (New Delhi, 1994)
7. Rajat Kanta Ray, The Felt Community, Commonalty and Mentality before the Emergence of Indian Nationalism (New Delhi, 2003)
8. Kshetranath Bandyopadhyay, Banglar Itihas (Calcutta, 1872)
9. Gobindachandra Basak, Bangiya Jatimala (Dacca, 1911)
10. Nilmoni Basak, Bharatbarsher Itihas (Calcutta, 1857-1885)

Culture and Politics: the Sacred and the Secular: The Question of Dharma in India and ‘Agama’ in Southeast Asia

Weeks 12 and 15

This unit will focus on the intricacies of intersection between the Bengali / Indian idea of dharma and the Southeast Asian notion of Agama as reflected in Indian travel narratives, articulations of Southeast Asian writers-actors, and those of European (mainly Dutch) scholars, travellers and officials. It will interrogate how the concept of dharma, redefined in nineteenth-century India, as meaning more than mere sectarian faith, was compared to the fluid and multidimensional semantics of Agama in Java, Bali, and other parts of Southeast Asia (the term was used to mean Agama Hindoe or Hinduism, Agama Slam or Islam, Agama Boeda or Buddhism and Agama Kristen or Christianity). The synchronic development of such semantics will trace semiotics of sacredness in two Asian “regions”. This would be done with a view to tracing the specific ways in which the sacred (religious) intersected with the secular (political) at interdisciplinary locations of intellectual, social and cultural history, sociological and anthropological insight, and modern vocabularies of religious studies (including comparative religions) in global contexts. The key questions asked in this unit include: (1) How was dharma similar to Agama?; (2) How was it different from Agama?; (3) What were the cultural, political and transnational implications of the comparison and contrast between these two conceptual categories?

Readings:
2. Kalidas Nag, Discovery of Asia (reprinted Calcutta, 1993)
3. _____, New Asia (Calcutta, 1947)
5. Bankimchandra Chattopadhyay, Dharmatattva, 24th Adhyay
6. Sunitikumar Chattopadhyay, Rabindra Sangame Dvipmoy Bharat O Syam Desh (Calcutta, 1941) [Bengali]

9. Bijon Raj Chatterji, Indian Cultural Influence in Cambodia (University of Calcutta: 1928)

**Transnational Comparisons: Cultural Nationalism in Global Contexts**

**Weeks 16 and 19**

This unit will concentrate on transnational comparisons, focusing especially on (i) Intersections between cultural nationalism in India and nationalism in other parts of Asia (especially Southeast) to be taught with reference to the previous unit focusing on dharma and agama; (ii) Scholarly Networks within the empire (especially Asia-Europe) produced through situating ideas about Indian cultural nationalism in global grids. Significantly, the unit will look at ways in which indigenous ideas of cultural nationalism were disseminated to world audiences through conferences, textual markets, and overseas travel.

**Readings**

1. Romeshchandra Datta, England and India (London: Chatto and Windus, 1897)
2. Romeshchandra Datta, Three Years in Europe (undated)
4. R. Hoernle, Note on the British Collection of Central Asian Antiquities presented at the Rome Congress
5. Brojendranath Seal, Comparative Studies in Vaishnavism and Christianity (1912)
HIST0704B
Language: Sanskrit (Level One)
PG I, Semester 1
Odd semester 2019

Mode of assessment
Internal Assignment: 15 Marks
Final Examination: 35 Marks

Class topics and readings

UNIT- 1: foundation course: elementary knowledge about language and alphabetical expression (Weeks 1-5)
- Devanagari (alphabet & numericals)
- Roman Transcription
- Vocabulary with Gender & Number (with Synonyms)
- Declension, Conjugation

UNIT- 2: Sanskrit grammar (Weeks 6-10)
- Gerund, Infinitives, Participles
- Adjectives, Adverbs
- Suffixes, Prefixes

UNIT- 3: Interrelation of Words in a Sentence (Weeks 11-15)
- Interrelation of Words in a sentence

UNIT- 4: Simple Sanskrit Sentences (Weeks 16-20)
- Simple Sanskrit Sentences

Suggested Readings
HIST0704B
Language: Persian (Level One)
PG I, Semester 1
Odd semester 2019

Mode of Assessment
Internal Assignment: 15 Marks
Final Examination: 35 Marks

Class topics and readings

Unit 1: Introduction (Weeks 1-4)

The Alphabet
Vowels
Formation of Words
Numbers
Singular and Plural
Use of This and That
Name of Persian Days and Months

Unit 2: Basic Grammar (Weeks 5-8)

Noun
Pronoun
Adjective
Verb, Infinitive, Conjugation
Possessive Pronoun
Exercises on Adjective and Verbs

Unit 3: Grammar and Tenses (Weeks 9-12)

Preposition
Genders
Opposite and Opposite Number
Formation of Tenses: Past, Present, and Future

Unit 4: Grammar and Translation (Weeks 13-16)

Past Indefinite
Present Perfect
Past Perfect
Translation
Past Imperfect
Dubious Past
Optative Tense
Translation

Unit 5: Tenses and Uses of Some Important Words and Phrases (Weeks 17-19)

Present Tense
Future
Imperative
Prohibitive
Translation
Use of Must, Should,
Use of How, Why, When
Use of As…As, So As
Use of Under, On
Negative Sentences

Suggested Readings:

*Aamad Nama*, Tanweer Book depot, Kolkata
Course description
The course will discuss the nature of the discipline of history and historical practices. It will analyse and focus on narratives, interpretations, worldviews, the use of evidence, methods of presentation of historians, and different historical schools of thought. The course will revolve around a dual pedagogic engagement: (1) Analysis of different historical schools of thought separately; and (2) Connecting flows and linkages: interbraiding the different approaches to the practice of history. This will help the students to acquire a balanced and nuanced understanding of the different facets of the course.

Mode of assessment
As this is a sessional course, there will be no final examination. Instead, student evaluation will proceed through the writing of two essays, worth 25 marks each. The essays will be responses to any two questions posed by the different instructors of the course. The questions attempted in the essays must come from two different instructors, i.e. on two completely separate segments of the course.

Class topics and readings
1. The Practice of History: A Brief Introduction (Week 1)
   1.1 Debates over the nature and status of historical knowledge
   1.2 The importance and nature of sources and the archives for history
   1.3 The uses and abuses of history

Readings
1. E. Sreedharan, A Textbook of Historiography 500 BC to AD 2000, Orient BlackSwan, New Delhi, 2004
4. Ulinka Rublack (ed.), A Concise Companion to History,

2. The Growth of Modern Historical Consciousness (Weeks 2, 3 & 4)
2.1 Break with ‘traditional’ historiography and the writing of ‘scientific’ history
2.2 Marxism and history
2.3. British social history
2.4. The ‘Annales’ School
2.5. New approaches to history: micro-history and ‘indigenous’ history

Readings
4. Ludmilla Jordonova, History in Practice, Bloomsberry, UK, 2006
12. Marc Bloch, French Rural History; an Essay on Its Basic Characteristics (1972)

3. Historiography in India (Weeks 5, 6 & 7)

3.1 From ‘traditional’ histories to early modern times
3.2. Modern schools of historiography: imperialist, liberal-nationalist, Marxist histories and the Subaltern Studies Collective

Readings
1. E. Sreedharan, A Textbook of Historiography 500 BC to AD 2000, Orient BlackSwan, New Delhi, 2004
4. Partha Chatterjee, The Nation and Its Fragments, OUP, New Delhi, 1993
6. RC Majumdar, Historiography in Modern India, Asia Publishing House, Bombay, 1967


4. Oral History (Week 8)

4.1. What is oral history?
4.2. Oral history as a research tool: Methods and techniques
4.3. Uses and abuses of oral history
4.4. Oral history and oral traditions: some case studies

Readings


5. Intellectual History (Weeks 9, 10 & 11)

5.1 History of Ideas (Ideengeschichte)
5.2 History of concepts (Begriffsgeschichte)
5.3 Cambridge School
5.4 History of emotions

Readings

6. Poststructuralism and Postmodernism (Weeks 12 & 13)

6.1 Poststructuralism and the social sciences
6.2 Postmodernism and literature

**Readings**

7. Histories of interconnectedness (Weeks 14, 15 & 16)

7.1 From world history to global history
7.2 ‘Connected’ and ‘entangled’ histories
7.3 Transnational, translocal, and transregional histories
7.4 Theories of cosmopolitanism

**Readings**
Eurasian Context of the Early Modern History of Mainland South East Asia, 1400-1800 (Jul. 1997), pp. 735-762
5. S. Bose, K. Manjapra (Eds.), Cosmopolitan Thought Zones, South Asia and the Global Circulation of Ideas, Palgrave Macmillan, UK, 2010
6. Steven Vertovec, Transnationalism, 2009

NB: The suggested readings are basic and/or indicative in nature, and a detailed bibliography, subject to revisions as and when necessary, will be provided in the course of lectures.
Course description
This course surveys changes and continuities in the economy, society and culture that shaped regions, social groups and individual careers in the period of transition to the English Company rule and South Asia in the broader context of eighteenth-century Eurasia. It aims at familiarizing students with scholarly debates and historiographical perspectives on themes such as early colonialism and imperialism as well as empire and ideology. The course also explores the different views and positions on the nature of economic and commercial developments; socio-political formations; and cultural interactions in the field of religion, arts and literature during the period of transition.

Mode of assessment
Continuous assessment: 15 marks
Final examination: 35 marks

Class Topics and Schedule

1. Introduction, Themes and Historiography (Weeks 1-2)

2. The Later Mughals and Regional Political Formations (Weeks 3-6)

3. Colonialism and Imperialism: European Companies from Trade to Empire (Weeks 7-10)

4. British Conquests and Dominance (Weeks 11-12)

5. Society and Economy in the Age of Transition (Weeks 13-16)

6. Religious and Cultural Dynamics (Weeks 17-20)

Readings
(Please note that the following list of readings may be revised.)

General Readings:
Sekhara Bandyopadhyaya, From Plassey to Partition: A History of Modern India,
Suggested Readings for Unit 1

C. A. Bayly, “Political and Social Change in the Muslim Empires” and “Crisis and Reorganization in Muslim Asia,” in C.A. Bayly, Imperial Meridian: The British Empire and the World, 1780-1830 (London and New York: Longman, 1989), 16-34; 35-74
R. Barnet, Rethinking Early Modern India, New Delhi: Manohar, 2002

Suggested Readings for Unit 2

Abdul Majed Khan, The Transition in Bengal 1765-1775: A Study of Saiyid Muhammad Reza Khan, CUP, 1969
Andre Wink, Land and Sovereignty in India: Agrarian Society and Politics under the Eighteenth Century Maratha Swarajya, Cambridge, 1986
Chetan Singh, Region and Empire: Punjab in the Seventeenth Century, OUP, 1991
Farhat Hasan, State and Locality in Mughal India: Power Relations in Western India, C.1572-1730, CUP, 2004
Kate Brittlebank, Tipu Sultan's Search for Legitimacy: Islam and Kingship in a Hindu Domain, Oxford University Press, 1997
Muzaffar Alam, The Crisis of Empire in Mughal North India: Awadh and Punjab-1707-1748,
Percival Spear, Twilight of the Mughals: Studies in Late Mughal Delhi, Cambridge, 1951
Satish Chandra, The 18th century in India: Its Economy and the Role of the Marathas, the Jats and the Sikh and the Afghans, 2nd, Calcutta 1991

Suggested Readings for Unit 3

Ania Loomba, Colonialism / Postcolonilism, London / New York: Routledge, 2005


Holden Furber, *Rival Empires of Trade in the Orient, 1600-1800*, Minneapolis, 1976


Pamela Nightingale, *Trade and Empire in Western India, 1784-1806*, Cambridge, 1970

**Suggested Readings for Unit 4**


**Suggested Readings for Unit 5**


Burton Stein and Sanjay Subrahmanyam (eds.), *Institutions and Economic Change in South Asia*, Oxford University Press, 1996


C. A. Bayly, *Rulers, Townsmen and Bazars: North Indian Society in the Age of British Expansion, 1770-1870*, CUP, 1988


Frank Perlin, "Concepts of Order and Comparison, with a Diversion on Counter Ideologies and Corporate Institutions in Late Pre-Colonial India", *The Journal of Peasant Studies*, Vol. 12, No. 2-3, 1985, pp. 87-165


K. N. Chaudhuri, *Asia Before Europe: Economy and Civilization in the Indian Ocean*


Om Prakash, *European Commercial Enterprise in Pre-Colonial India (The New Cambridge History of India, Vol. II.5)*, CUP, 1998


**Suggested Readings for Unit 6**


Francesca Orsini, *Hindi and Urdu Before the Divide*, Delhi: Orient BlackSwan, 2010

Francis Robinson, *The Ulama of Frangi Mahall and Islamic Culture in South Asia*, Permanent Black, 2012


Hermann Goetz, *The Crisis of Indian Civilization in the Eighteenth and Early Nineteenth...*
Centuries: The Genesis of Indo-Muslim Civilization, University of Calcutta, 1938
Kate Brittlebank, Tipu Sultan’s Search for Legitimacy: Islam and Kinship in a Hindu Domain, Delhi: Oxford University Press, 1997
Kumkum Chatterjee, The Cultures of History in Early Modern India: Personalization and Mughal Culture in Bengal, New Delhi: Oxford University Press, 2009
Lakshmi Subramanian, From the Tanjore Court to the Madras Music Academy: A Social History of Music in South India, New Delhi: Oxford University Press, 2006
M. S. Dodson, Orientalism, Empire, and National Culture: India, 1770–1880 (Basingstoke and New York, 2007)
Margrit Pernau (ed.), The Delhi College, Traditiona Elites, the Colonial State and Education before 1857, Delhi: Oxford University Press, 2006
Michael H. Fisher, A Clash of Cultures: Awadh, the British and the Mughals, New Delhi: Manohar, 1987
R. E. Frykenberg, Christians and Missionaries in India: Cross-Cultural Communication since 1500, W.B. Eerdmans Pub., 2003
Rosalind O’Hanlon and David Washbrook (eds.), Religious Cultures in Early Modern India: New Perspectives, Routledge, 2014
Susan Bayly, Saints, Goddesses and Kings: Muslims and Christians in South India Society, 1700-1900, Cambridge, 1989


HIST0902A
A History of Mass Violence, 20th Century to the Present
PG II, Semester 3
Odd semester 2019

Course description
The course aims to provide an understanding of what causes mass violence and how it can be prevented by tracing its history from the twentieth century to our times. It also explores how at times of violence people can be seen playing the different roles of perpetrators, victims, rescuers and bystanders and how the different sections of society respond. The course intends to provide the students an understanding as to how the challenges of rehabilitation and reconciliation have been overcome and to what degree. How the memory can be politicized because of conflicting narratives is also something that the course seeks to explain.

Mode of assessment
Continuous assessment: 15 marks
Final examination: 35 marks

Class Topics and Schedule

1. Challenges of Definition and Nomenclature (Week 1)
2. Causes (Week 2)
3. Warning Signs (Week 3)
4. Propaganda (Week 4)
5. Hateful or Inflammatory Speech (Week 5)
6. State’s Connivance or Inaction (Week 6)
7. Mass Atrocities (Weeks 7)
8. Complicity (Week 8)
9. Bystanders (Week 9)
10. Rescuers (Week 10)
11. Resistance (Week 11)
12. Displacement (Week 12)
13. Responses (Week 13)
14. Role of the Academia (Week 14)
15. Trauma (Week 15)
16. Rehabilitation (Week 16)
17. Reconciliation (Week 17)
18. Conflicting Narratives, Denial or Minimization (Week 18)
19. Remembrance and Memorialization (Week 19)

Readings
(Please note that the following list of readings may be revised)


Dryden-Peterson, Sarah, *Conflict, Education and Displacement*, *Conflict and Education*, 1:1, 1-5


• Moore, Lisa M., “(Re)Covering the Past, Remembering Trauma: The Politics of Commemoration at Sites of Atrocity”, *Journal of Public and International Affairs*. 20: 47-64.


• Veale, Angela, “War, Conflict, Rehabilitation and Children's Rights in Rwanda”, *Trocaire Development Review*, Dublin, 1999, pr. 105-123.


• Zwaan, Ton, *On Genocide. An Introduction*. NIOD Institute for War, Holocaust and Genocide Studies
Course description: The aim of this History and Philosophy of Science course is to understand and evaluate the progress of science historically. It looks at the development of science in History; and studies its philosophical, religious and sociological aspects. Chronologically, the course begins with the Scientific Revolution and explores its various movements to the interwar years, culminating in the Cold War era. The course explores numerous past and present categories, to fall back on the importance of historical arguments in order to shape contemporary realities. With an understanding of the relationship between scientific knowledge, technological systems and society, students will be able to compare knowledge practices inter and transculturally.

Mode of assessment:
Continuous assessment: 15 marks
Final examination: 35 marks

Class Topics and Schedule

1. Historiography and Methodologies: Science, Society, History, Technology and Medicine; Philosophers and Historians; Philosophy of Science, Philosophy of History (Weeks 1-2)

2. The Scientific Revolutions in Astronomy: Aristotalianism, Empericism, Cosmography and the birth of Geography (Weeks 3-4)

3. Hermeticism, Magic, Occult: Mechanisms and methods of Agrippa and Giordano Bruno (Weeks 4-5)


5. Chymstry: The demise of alchemy and the Chemical Revolution; outline of the development of chemistry, 1750-1920; Importance of Chemistry in the 18th century; Chemistry reformed (Weeks 7-8)

6. Developments in Physical sciences and Mathematical sciences: Greek atomic theories; new understanding of elements; the emergence of concepts like quantum theory 1890-1960, influencing externalities such as publications, institutions, funding; a move towards ‘Big Science’ (Weeks 9-10)
7. Biology and Ideology: Theories of race, and ideology in the 17th-19th century; concepts of the mind and brain; Social Darwinism; Race Theories; the birth of Eugenics; histories of heredity and genetic determinism (Weeks 11-12)

8. Science and Technology: Steam Culture and the Industrial Revolution; relationships between technology and ‘pure science’; Engineers and go-betweens, and the emergence of the electrical industry (Weeks 13-14)

9. Concepts of Disease and Death; historiography of medicine as social history; varied nature of indigenous resistance (Week 15-16)

10. History of Medicine, Psychology and Public Health: Colonial ‘Enclavism’; birth of Public Health initiatives; Historiography of the various issues related to Public health and the development of ‘western’ medicine (Week 17)

11. Importance of case studies: science and technology in the early colonial period – colonial surveys in India and other institutional and industrial developments; response to colonial policies, specifically Spanish and German Colonies (Weeks 18-19)

12. Science and Technology Studies as a discipline: histories of science and technology studies and the development of STS (Week 20)

**Readings:**

(Please note that the following list of readings may be revised)

**General Texts:**

1. Martin Curd and Stathis Psillos (eds.), *The Routledge Companion to the Philosophy of Science*
2. Richard DeWitt, *Worldviews: An Introduction to the History and Philosophy of Science*
3. Kuhn, Thomas S. *The Structure of Scientific Revolutions*
5. Heinrich Cornelius Agrippa, *Of Occult Philosophy: Book I*
7. Bruce T Moran, *Distilling Knowledge: Alchemy, Chemistry & The Scientific Revolution*
8. Arthur Greenberg, *From Alchemy to Chemistry in Picture and Story*
14. I. Bernard Cohen, *The Birth of a New Physics*
15. Peter J. Bowler and John V. Pickstone (eds.), *The Cambridge History of Science Vol. 5: The Modern Biological and Earth Sciences*
17. A C Crombie, *The History of Science from Augustine to Galileo*
18. Mark Harrison, *Public Health in British India: Anglo Indian preventing medicine 1859-1914*
20. Bruno Latour, *Aramis or The Love of Technology*
21. Dhruv Raina and S. Irfan Habib, *Domesticating Modern Science: A Social History Of Science and Culture in Colonial India*
22. Kavita Philip, *Civilizing Natures: Race, Resources and Modernity in Colonial South India*
24. Feza Günnergun and Dhruv Raina (Eds.), *Science between Europe and Asia: Historical Studies on the Transmission, Adoption and Adaptation of Knowledge*
25. David Livingstone, *Putting Science in its Place: Geographies of Scientific Knowledge*
26. Sigmund Freud, *Civilization and its Discontents and Mass Psychology*
27. Carl Jung, *Memories, Dreams, Reflections*
28. B. R. Hergenhahn and Tracy Henley, *An Introduction to the History of Psychology*
29. Michel Foucault, *Madness and Civilization: A History of Insanity in the Age of Reason and The Birth of A Clinic*

**Specialised Readings:**

- David Aubin, Charlotte Bigg and H. Otto Sibum (eds.), *The Heavens on Earth: Observatories and Astronomy in 19th century Science and Culture*
- Dhruv Raina, *Social History of Science in Colonial India*
- Kapil Raj, *Relocating Modern Science: Circulation and the construction of knowledge in South Asia and Europe 1650-1900*
• Kapil Raj and Simon Schaffer, (eds.), The Brokered World: Go-betweens and Global Intelligence 1770-1820
• Ian J. Barrow, Surveying in Ceylon during the 19th century
• Felix Driver, Geography Militant
• Christopher Bayly, Empire and Information: Intelligence Gathering and Social Communication in India 1780-1870
• Isaac Asimov, Early modern science: Asimov's Biographical Dictionary of Science and Technology
• W. F Bynum, E. J Browne and Roy Porter (eds.), The Dictionary of the History of Science
• Debiprasad Chattopadhyay, (ed.), History of Science, Philosophy and Culture in Indian Civilization
• Benjamin Franklin, On experiments with Balloons 1783
• Deepak Kumar, Science and the Raj
• A. Rupert Hall, The Revolution in Science: 1500-1750
• Antoine Laurent Lavoisier, On the Nature of Water: 1783
• L. Laudan, Science and Values
• S. Schindler, History and Philosophy of Science: Coherent programme at last? Review of Seymour Mauskopf and Tad Schmaltz (eds.), Integrating history and philosophy of science: Problems and Prospects
• Shapin, Steven. The Scientific Revolution
HIST0903
Socio-Religious and Intellectual History of Islam and Muslim Societies in Colonial and Post-colonial South Asia
PG II, Semester 3
Odd semester 2019

Course description
This postgraduate course will explore the socio-religious and intellectual history of Islam and Muslim societies in modern South Asia. It will strive not to proceed with underlying preconceived ideas and notions, but unpack the very conceptual categories which one so often tends to accept as axiomatic. This course will thus start with exploring the very conceptualisation of ‘Islam’ as a religion within the larger rubric of Orientalist debates around national and world religions (i.e. Arab-centrism and its critique), and will furthermore problematize conceptual and/or analytical categories such as ‘reform’, ‘revival’, ‘revitalisation’ etc. It will do so, moreover, with reference to an array of ideas: of race (Aryanism vis-à-vis Semitism), sectarianism and its implications especially in South Asia, the colonial intervention and the tryst of South Asia’s Muslims with colonial ‘modernity’, idioms of religious nationalism, minoritization and internationalism (pan-Islamism), and not least perceptions of religious authority and processes of reform, revival and/or revitalisation among South Asia’s Muslims in the colonial and post-colonial times.

The course will draw upon methodological innovations in intellectual history, such as biographic methods, through exploring the flows of ideas and genealogies of conceptual categories. It will help students conceptualise research problems for a higher academic career.

In the process, we intend to:
- widen the geographical remit, by including cases from places other than Punjab, Bengal or the Deccan— the places visited by conventional historiography on Muslim South Asia
- problematize the variegated nature of Muslim ecumene in South Asia by including the non-Sunni Muslim socio-intellectual life, often glossed over in the metanarrative of Muslim history in South Asia
- emphasise the need to look at careers of individual thinkers and/or movements as part of wider flows of ideas both across, and networks within, the British Empire as well as beyond the imperial frame
- encourage students to engage with select primary sources and exercises in composition, as well as class presentations and group discussions

With its focus on Islam and Muslim societies in modern South Asia, the course seeks to invite students to engage with the complexities of the intellectual life that sustained the larger socio-political and religious processes in both colonial and post-colonial times. It will help students examine the ideological, ideational and intellectual bases of specific movements, public careers of religious and political leaders, and not least the careers of key Muslim thinkers by situating them at regional, transregional and/or global planes. By
encouraging engagement with select primary sources the course will, furthermore, help students conceptualise their specialised research projects at an advanced level.

**Mode of assessment**
Continous assessment: 15 marks  
Final Examination: 35 marks  
The internal assignment consists in either (1) a response to a question posed by the course instructor or (2) a research paper on a topic selected in consultation with the course instructor.

The word limit of the internal assignment is 3000 and a word count must be included at the end of your essay. The essay must be typed, double-spaced, in a 12 point font and with reasonable margins. **Please note that failure to comply with any of these formatting requirements will result in a deduction of marks.** Please cite your sources appropriately. If in doubt, consult the *Chicago Manual of Style*.

**Class topics and readings**

The suggested readings are basic and/or indicative in nature, and a detailed bibliography, subject to revisions as and when necessary, will be provided in the course of lectures.

**Unit 1 (weeks 1-2): Morphology of Orientalist scholarship: textual, judicial and ethnographic exercises; world versus national religions; the Arab world and the Ajam.**

**Core Readings:**
5. Tomoko Masuzawa, *The Invention of World Religion Or, How European Universalism was Preserved in the Language of Pluralism* (Chicago and London, 2005), Chapters 3 & 6; also, pp. 170-178.

**Unit 2 (weeks 3-4): Scriptural traditions; socio-religious reform, religious revivalism/revitalisation; the self, the individual and the community; the search for Western as well as non-Western models.**
Core Readings:
8. Francis Robinson, *The Ulama of the Farangi Mahall & Islamic Culture in South Asia* (New Delhi, 2012 [2001]), pp. 20-40 (for esp. two sections under Chapter 1, entitled, respectively, ‘Perso-Islamic Culture in the Eighteenth & Early Nineteenth Centuries’ & ‘Perso-Islamic Culture from the Early Nineteenth to the Early Twentieth Century’).

Unit 3 (weeks 5-7): The colonial intervention and social reform: sectarian variations (e.g. the Aligarh Bareilly and Deobandi movements vis-à-vis contending reformist endeavours of the Shia in the United Provinces; other regional specificities in the subcontinent).

Core Readings:
6. ----, ‘Strategies of Authority in Muslim South Asia in the 19th & 20th Centuries’ in Usha Sanyal, David Gilmartin & Sandria Freitag (eds), *Muslim Voices: Community and the Self in South Asia* (New Delhi, 2013), pp. 16-36.

Core Readings:

Unit 5 (weeks 9-11): Political Islam and Muslim religious nationalism: territorial nationalism and its critique; vocabularies of ‘separatism’, ecumenism, minoritization; denominational specificities.

Core Readings:
1. Faisal Devji, ‘The Minority as Political Form’ in Dipesh Chakrabarty, Rochona Majumdar & Andrew Sartori (eds), From the Colonial to the Postcolonial (New Delhi, 2007), pp. 85-95.
9. Iqbal Singh Sevea, The Political Philosophy of Muhammad Iqbal: Islam and Nationalism in Late Colonial India (Cambridge & New Delhi, 2013 [2012]), Introduction; Chapter 4, & esp. pp. 139-162.

Unit 6 (weeks 12-13): Problematizing religious authority- I: regional, transregional and global processes and networks with special focus on the inter-war decades;
cosmopolitan and internationalist experiments within and beyond the British imperial framework; notions of pan-Islamism, and the Khilafat movement.

Core Readings:

Unit 7 (weeks 14-15): Problematizing religious authority- II: millenarianism in Islam and messianic/ charismatic authority in Islam in South Asia; the notion of heterodoxy.

Core Readings:

Unit 8 (week 16): Islam in South Asia and the western Indian Ocean world: South Asian diasporas in an ‘imperial Islamicate’.

Core Readings:


**NB:** The suggested readings are basic and/or indicative in nature, and a detailed bibliography, subject to revisions as and when necessary, will be provided in the course of lectures.
Course Description: This course will explore the field of South Asian literary cultural history. While the discussion will be anchored in the broader theoretical-conceptual rubric of modernity and transculturality, it will also interrogate other general categories of analysis and critical issues pertaining to South Asian social history. These include national, religious and community identities in the writing on and about literature and literary history.

Mode of assessment:
Continuous assessment: 15 marks
Final examination: 35 marks

Class Topics and Schedule

1. Why study Literature in History: The significance of the literary in History; Literature as the alternative source of understanding social theory and history; Studying literary history and/or a history of literature (Weeks 1-5)

2. Problems in Literary History: Literary history as national history, nationalist teleology by exploring its historical roots; Problems of literary history and literary criticism; Orientalism and the study of Indian Literature; nationalist historiography; methodology; the problems of the making of a literary canon; categories of exclusion and inclusion: popular, foreign, obscenity, syncretism (Weeks 6-11)

3. Beyond Nationalist and Eurocentric frames: Theories of ‘modernity’ beyond Euronormality; Altertnate theories of transculturality, theories of circulation and entanglements in the study of literary history and literature (Weeks 12-17)

4. Recent trends in literary history of South Asia: History of premodern and modern South Asian literary cultures; Circulation of texts, interconnections and encounters; the emergence of modern literary genres in South Asia; histories of orality, print, and pleasure in literary history; studying and analysing Dalit literature and literary history models (Weeks 18-20)

Readings:
(Please note that the following list of readings may be revised)

General Texts:
- Vasudha Dalmia and Stuart Blackburn (eds.), *India’s Literary History*
• Hans Harder, (ed.), *Literature and Nationalist Ideology: Writing Histories of Modern Indian Languages*
• Sheldon Pollock (ed.), *Literary Cultures in History: Reconstructions from South Asia*
• Grzyna Skapska and Annamaria Orla-Bukowska (eds.), *The Moral Fabric in Contemporary Societies*
• C. A. Breckenridge and Peter Van der Veer (eds.), *Orientalism and the Postcolonial Predicament: Perspectives on South Asia*
• Allison Busch and Thomas De Brujin (eds.), *Culture and Circulation: Literature in Motion in Early Modern India*
• Rosinka Choudhury, *The Literary Thing*

**Specialised Readings:**

• Thomas R. Trautmann, *Languages and Nation*
• Ira Sharma, *G. A. Grierson’s Literary Hindustan*
• Charu Gupta, *Sexuality, Obscenity, Community: Women, Muslim and the Hindu Public in Colonial India*
• Anandita Ghosh, “Valorising the 'vulgar': Nationalist appropriations of colloquial Bengali traditions, c. 1870-1905”, *IESHR*, 32(2) 2000: 151-183
• Milinda Warkankar, ‘The Anomaly of Kabir: Culture and Canonicity in Indian Modernity’ in M.S.S. Pandian, Shail Mayaram and Ajay Skaria (eds.), Subaltern Studies: Volume XII
• Fredrick Cooper, *Colonialism in Question: Theory, Knowledge, History*
• Partha Chatterjee, Our Modernity, The Srijan Halder Memorial Lecture, 1994
• Mitchell, Timothy, (ed.), *Questions of Modernity*
• Mohanty, Satya P., “Alternative Modernities and the Medieval Indian Literature: The Oriya Laksmi Purana as Radical Pedagogy”, *diacritics*, 38(3) 2008: 3-21
• Claude Markovits, Jacques Poucheppadass and Sanjay Subrahmanyam (eds.), *Society and Circulation: Mobile people and Itinerant Cultures in South Asia, 1750-1950*
• Wolfgang Welsch, “Transculturality - the Puzzling Form of Cultures Today” in *Spaces of Culture: City, Nation, World*, (eds.), Mike Featherstone and Scott Lash
• Fernando Ortiz, *Cuban Counterpoints: Tobacco and Sugar*
• Francesca Orsini (ed.), After Timur Left: Culture and Circulation in Fifteenth-Century North India
• Vasudha Dalmia and M. Faruqui, (eds.), Religious Interactions in Mughal India
• David Gilmartin and Bruce B. Lawrence (eds.), Beyond Turks and Hindus
• Hans Harder and B. Mittler (eds.), Asian Pitches: A Transcultural Affair
• Hans Harder, “Towards a Concept of Satire in South Asian Literatures” in Indian Satire in the Period of first Modernity, (eds.), Monika Horstmann and Heidi Rika Maria Pouwels.
• Vasudha Dalmia, “Merchant Tales and the Emergence of Novel” Economic and Political Weekly, 43 (34) 2008: 44-60.
• Vasudha Dalmia, The Nationalization of Hindu Traditions: Bhāratendu Hariśchandra and Nineteenth-Century Banaras