PhD Coursework

- Four courses will be offered for the PhD candidates which they would have to successfully complete within 2 years of their enrolment according to the regulations and guidelines of the Presidency University.
- In Odd semester, they will be offered one compulsory taught course that is Research Methodology: Approaches to the Practice of History and one Language course. As an alternative to language course, they could also choose any other course on offer. However, a candidate who decides to take up a language course at the beginners’ level is advised to continue with the same language course in the subsequent semester.
- In the Even semester PhD candidates will be offered another course in research methods entitled Research Methodology: Reading Texts in History.
- Each course is worth 4 credits
- All courses offered are listed below. All Elective courses offered are subject to the availability of course instructors in any given semester.

Proposed PhD Curriculum

Semester- I (Odd Semester)

<table>
<thead>
<tr>
<th>Course Code</th>
<th>Course Title</th>
<th>Course type</th>
<th>Credit</th>
</tr>
</thead>
<tbody>
<tr>
<td>HISTC1</td>
<td>Research Methodology: Approaches to the Practice of History</td>
<td>T (Mandatory)</td>
<td>4</td>
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<tr>
<td>HISTE2</td>
<td>Elective 1</td>
<td>T</td>
<td>4</td>
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Pool of Courses for Elective 1:

<table>
<thead>
<tr>
<th>Course Code</th>
<th>Course Type</th>
<th>Course Title</th>
</tr>
</thead>
<tbody>
<tr>
<td>HISTE2A</td>
<td>T</td>
<td>Ancient Indian History and Its Archaeological Foundation</td>
</tr>
<tr>
<td>HISTE2B</td>
<td>T</td>
<td>State and Economy in Medieval India</td>
</tr>
<tr>
<td>HISTE2C</td>
<td>T</td>
<td>Art and Politics: the Mughal, the British and Nationalist Eras</td>
</tr>
<tr>
<td>HISTE2D</td>
<td>T</td>
<td>Global Intellectual History I: Intersections of South Asia and Europe in the Long Nineteenth Century</td>
</tr>
<tr>
<td>HISTE2E</td>
<td>T</td>
<td>Facets of Cultural Nationalism in the Nineteenth Centuries</td>
</tr>
<tr>
<td>HISTE2F</td>
<td>T</td>
<td>Economic History and Economic Nationalism in Modern India</td>
</tr>
<tr>
<td>HISTE2G</td>
<td>T</td>
<td>Language: Persian or Sanskrit (Level I)</td>
</tr>
<tr>
<td>HISTE2H</td>
<td>T</td>
<td>The Eighteenth Century in Indian History</td>
</tr>
<tr>
<td>HISTE2I</td>
<td>T</td>
<td>A History of Mass Violence, the twentieth century to the present</td>
</tr>
<tr>
<td>HISTE2J</td>
<td>T</td>
<td>The History and Philosophy of Science</td>
</tr>
<tr>
<td>HISTE2K</td>
<td>T</td>
<td>Socio-Religious and Intellectual History of Islam and Muslim Communities in Colonial and Post-colonial South Asia</td>
</tr>
<tr>
<td>HISTE2L</td>
<td>T</td>
<td>Fiction and History</td>
</tr>
<tr>
<td>HISTE2M</td>
<td>T</td>
<td>Aspects of Literature and Literary History in Modern South Asia</td>
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### Semester- II (Even Semester)

<table>
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<tbody>
<tr>
<td>HISTC3</td>
<td>Research Methodology: Reading Texts in History</td>
<td>T (Mandatory)</td>
<td>4</td>
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<tr>
<td>HISTE4</td>
<td>Elective 2</td>
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**Pool of Courses for Elective 2:**

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<tr>
<td>HISTE4A</td>
<td>T</td>
<td>Ancient Societies: Egypt, Mesopotamia, India, Greece and Rome</td>
</tr>
<tr>
<td>HISTE4B</td>
<td>T</td>
<td>Culture and Society in Medieval and Early Modern India and the World</td>
</tr>
<tr>
<td>HISTE4C</td>
<td>T</td>
<td>The History of Historical Writing in Medieval India</td>
</tr>
<tr>
<td>HISTE4D</td>
<td>T</td>
<td>Global Intellectual History II: Intersections of Early Modern South Asia and Europe</td>
</tr>
<tr>
<td>HISTE4E</td>
<td>T</td>
<td>Religious Nationalism and the Idea of India, Colonial and Postcolonial Times</td>
</tr>
<tr>
<td>HISTE4F</td>
<td>T</td>
<td>Religion and Society in Early Modern South Asia</td>
</tr>
<tr>
<td>HISTE4G</td>
<td>T</td>
<td>Language: Persian or Sanskrit (Level II)</td>
</tr>
<tr>
<td>HISTE4H</td>
<td>T</td>
<td>A History of Communication in Medieval India</td>
</tr>
<tr>
<td>HISTE4I</td>
<td>T</td>
<td>Modern Intellectual History: Ideas, Methods and practices in the Twentieth Century</td>
</tr>
<tr>
<td>HISTE4J</td>
<td>T</td>
<td>The Historiography of Resistance</td>
</tr>
<tr>
<td>HISTE4K</td>
<td>T</td>
<td>An Environmental History of India</td>
</tr>
<tr>
<td>HISTE4L</td>
<td>T</td>
<td>A History of ‘Small’ Communities of Foreign Origin in Colonial India</td>
</tr>
<tr>
<td>HISTE4M</td>
<td>T</td>
<td>Making Colonial Subjects: Power and Culture in Imperial India</td>
</tr>
<tr>
<td>HISTE4N</td>
<td>T</td>
<td>Capitalism, Industrialization and Transformations of the Modern World</td>
</tr>
</tbody>
</table>
PhD Coursework: Odd Semester

HISTC1: Research Methodology: Approaches to the Practice of History

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.

Class topics and readings

1. The Practice of History: A Brief Introduction
   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

   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

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

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

Proposed PhD Syllabus


5. **Intellectual History**

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

**Readings**

Proposed PhD Syllabus


6. Poststructuralism and Postmodernism

6.1 Poststructuralism and the social sciences

6.2 Postmodernism and literature

Readings


4. Michel Foucault, Power/Knowledge (1977)

5. Hayden White, Metahistory: The Historical Imagination in Nineteenth-century Europe (1975)


7. Histories of interconnectedness

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


2. Sanjay, Subramanyum, Explorations in Connected History, From the Tagus to the Ganges, Oxford University Press, 2004
5. S. Bose, K. Manjapra (Eds.), *Cosmopolitan Thought Zones, South Asia and the Global Circulation of Ideas*, Palgrave Macmilan, UK, 2010
Proposed PhD Syllabus

HISTE2A: Ancient Indian History and Its Archaeological Foundations

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.

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.

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.
Proposed PhD Syllabus

Lahiri, N. 1992. The Archaeology of Indian Trade Routes (up to c. 200 BC), New Delhi.
Thapar, Romila 1978. Exile and the Kingdom: Some Thoughts on the Ramayana, Bangalore.
ed. 1986. Situating Indian History, Delhi.
ed. 1995. Recent Perspectives of Early Indian History, Mumbai.

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.

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 Yaksas, Yaksis, Nagas, Nagis; 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 Brahanimal 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.

Proposed PhD Syllabus


Proposed PhD Syllabus


1987. *Urban Decay in India (c. 300- c. 1000)*, Delhi.


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2002. *Early India (from the Origins to AD 1300)*, London.


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.

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.

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


Proposed PhD Syllabus


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.


ed. 2001. Trade in Early India, Delhi.

2013. Exploring Early India Up to c. AD 1300, New Delhi.


1930. The Agrarian System in Ancient India, Calcutta.

1965. Studies in Indian History and Culture, Bombay.


1930. The Agrarian System in Ancient India, Calcutta.

1965. Studies in Indian History and Culture, Bombay.


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ed. 2000 The Feudal Order: State, Society and Ideology in Early Medieval India, New Delhi
2002. Combined Methods in Ideology and Other Writings, compiled, edited and introduced by B.D.
Chatto padhyaya. New Delhi.
Kulke, H. 1993. Kings and Cults: State Formation and Legitimation in India and Southeast Asia,
Delhi.
York.
1982. Commerce and Money in the Western and Central Sectors of Eastern India (c AD. 750-1200).
AD. 600-1200, Delhi.
Parasher, Aloka 1991. Mlecchas in Early India: A Study in Attitudes towards Outsiders upto AD 600,
Delhi.
Ray, N. R. 1967. The Medieval Factor in Indian History. General President’s Address, Indian History
Congress, 29th Session, Patiala.
1997. Political History of Ancient India: From the Accession of Parikshit to the Extinction of the
Gupta Dynasty, revised edition with a commentary by B.N. Mukherjee, Delhi.
Sahu, B. P. ed. 1997. Land System and Rural Society in Early India. Readings in Early Indian
History. B. D. Chattopadhyaya (general editor), New Delhi.
2013. The Changing Gaze: Regions and the Constructions of Early India, New Delhi.
Sastri, K.A. Nilkantha 1955/ 1975. A History of South India from Prehistoric Times to the Fall of
Vijayanagr. 4th edition, Madras.
Sharma, R. S. 1965. Indian Feudalism, c. 300 – 1200, Calcutta.
1968. Aspects of Political Ideas and Institutions in Ancient India, 2nd edition, revised and enlarged,
Delhi.
1980. Sudras in Ancient India (A Social History of the Lower Order down to circa AD 600), 2nd
revised edition, Delhi.
1987. Urban Decay in India (c. 300- c. 1000), Delhi.
2009. Rethinking India's Past, New Delhi.
ed. 1986. Situating Indian History, Delhi.
ed. 1995. Recent Perspectives of Early Indian History, Mumbai.
2000. History and Beyond, New Delhi.
2002. Early India (from the Origins to AD 1300), London.
The Series on The Cultural Heritage of India, 7 volumes, published by the Ramkrishna Mission Institute of Culture, Kolkata.
2010. The Early Medieval in South India, New Delhi.
HISTE2B: State and Economy in Medieval India

Course description

This course deals with debates on the nature of state formation and the legitimization of sovereign authority, with a focus on the formulation of imperial rule through ideologies of kingship and various administrative measures from the thirteenth to the eighteenth century. It also looks at the interface between state and economy, explores the dynamics of the revenue system and territorial assignments during this period. The role of the state in organized production, monetary policies, and activities of mercantile communities in politics and its impact on both state and economy are also some of the themes that will be discussed.

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. The very last section of this syllabus delineates essential readings for the course.

Unit 1: Nature of State Formation
Legitimacy and Authority: Ruler and Nobility (territorial assignment: iqta and mansab); Agrarian and monetary reforms and other experimental measure; Revenue system and territorial assignment: iqta and mansab/jagir system; Extension of the core Mughal model into other areas viz. Gujarat, Ahmednagar, Bengal

Suggested Readings
Nizami, K.N., Religion and Politics in India during the Thirteenth Century, OUP, New Delhi, 2002


Hardy, Peter, “Growth of Authority over a Conquered Political Elite: Early Delhi Sultanate as a Possible Case Study” in J.F.Richards, ed., Kingship and Authority in South Asia, OUP, Delhi, 1998 pp. 216-41.


**Unit 2: Agrarian Society and Rural Economy**

Impact on agrarian society, especially in terms of the high revenue demand – relationship between the state and landed elites viz. social and administrative; Expansion and integration of the agrarian base during the Sultanate and Mughal period – the drive for revenue and new agrarian frontiers.
Suggested Readings


Rana, R.P., ‘Agrarian Revolts in Northern India during the Late 17th and Early 18th Century’ *Indian Economic and Social History Review*, vol. 18, nos. 3 and 4, July-December, 1981.


Rana, R.P., ‘Was there an Agrarian Crisis in Mughal North India during the Late-Seventeenth and Early-Eighteenth Centuries?’ *Social Scientist*, Vol. 34, No. 11/12 (Nov.-Dec., 2006.), pp. 18-32.
Unit 3: Non-agrarian Production and urban economy
Urban centers and Industries; Urbanization and Social Change; Population and Standard of living

Suggested Readings

Elizabeth Lambourn, “Carving and Communities: Marble Carving for Muslim Patrons at Kambhat and around the Indian Ocean Rim, Late Thirteenth-Mid-Fifteenth Centuries”, Ars Orientalis, Vol. 34, 2004, pp. 99-133


Naqvi, H.K., Urban Centres and Industries in Upper India, 1556-1803, Bombay, 1968.

Moosvi, Shireen, People, Taxation and Trade in Mughal India, OUP, 2014, pp. 89-158.


Unit 4: Monetary system and the market Economy
Flow of precious metals and currency; state and the need for monetization; mint administration and towns.

Suggested Readings


**Unit 5: Trade and Commerce**

Trade networks and commerce 13th – 15th century; Indian economy and the Indian Ocean – transformations since the 15th century; Maritime merchants in the Indian Ocean region – Indian merchants and their participation in Indian Ocean and hinterland or internal trade; Internal and overseas markets – inland trade networks; Foreign trade: European companies

**Suggested Readings**


**Essential readings**


Bagchi, Amiya (ed.), *Money and Credit in Indian History since Early Medieval Times*, New Delhi: Tulika, 2002


Chicherov, A.I., *India: Economic Development in the 16th -18th Centuries*. 


Habib, Irfan, Essays in India History: Towards a Marxist Perception, Tulika, New Delhi, 1995.

Habib, Irfan, *The Agrarian System of Mughal India 1556-1707*, OUP, New Delhi, 2014


Jackson, Peter, *The Delhi Sultanate: A Political and Military History*, Cambridge University Press, 1999


Moosvi, Shireen, *People, Taxation and Trade in Mughal India*, OUP, New Delhi, 2008.

Naqvi, H. K., *Urbanisation and Urban Centres under the Great Moghuls*


Nizami, K.N., *Religion and Politics in India during the Thirteenth Century*, OUP, New Delhi, 2002


Palit, C. and P. Bhattacharyya (eds.), *History of Indian Business*, (Delhi 2006).

Raychaudhuri, Tapan and Irfan Habib (eds.), *The Cambridge Economic History of India, 1200-1750*, vol. I

Raychaudhuri, Tapan and Dharma Kumar(eds.), *The Cambridge Economic History of India*, Vol. II.


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. At the same time we will examine the various religious influences on Indian art during this period including Hinduism and Islam. We will also turn our attention to the impact on art of secular and secularizing influences ushered in during the colonial and nationalist eras. Of particular interest will be the question of whether the category of religion could, in fact, be transcended during these latter periods.

Class topics and readings

The Delhi Sultanate: the Politics of Monuments


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


The Mughal Empire: Background

Harbans Mukhia, *The Mughals of India*

John F. Richards, ‘Norms of Comportment among Imperial Mughal Officers’ in Barbara Metcalf (ed) *Moral Conduct and Authority: The Place of Adab in South Asian Islam*

Satish Chandra, ‘Jizya and the State in India during the Seventeenth Century’ in Richard Eaton (ed) *India’s Islamic Traditions*, pp. 133-149

Aurangzeb’s Fatwa on Jaziya (translation) available online at http://www.sscnet.ucla.edu/southasia/History/Mughals/Aurnag_fatwa.html

**Legitimating Ideologies of Mughal Art and Architecture**


John F. Richards, “The Formulation of Imperial Authority Under Akbar and Jahangir” in J.F. Richards (ed) *Kinghsip and Authority in South Asia*


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

**The Mughal Court, Palace and Royal City**

K.A. Nizami, *Royalty in Medieval India*
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Ebba Koch, “The Delhi of the Mughals prior to Shahjahanabad as Reflected in the Patterns of Imperial Visits” in A. J. Qaisar and S. P. Verma (eds), *Art and Culture: Felicitation Volume in Honour of Professor S. Nurul Hasan*, 1993, pp. 2–20

Stephen P. Blake, *Shahjahanabad: The Sovereign City in Mughal India, 1639-1739*


Laura E. Parodi, “Princes of the House of Timur” in R. Crill and K. Jariwala (eds), *The Indian Portrait, 1560-1860*, 2010

M.C. Beach, *The Imperial Image: Paintings for the Mughal Court*

G. Necipoglu, “Framing the Gaze in Ottoman, Safavid and Mughal Palaces” in G. Necipoglu (ed) *Pre-Modern Islamic Palaces*


**The Great Akbari Synthesis: Fatehpur Sikri**

Michael Brand and G. D. Lowry (eds) *Fatehpur Sikri*, pp. 121-48

C. B. Asher, *Architecture of Mughal India*, pp. 51-67


E. W Smith, *The Moghul Architecture of Fatehpur-Sikri*

**The Mughals and European Art**

G.A. Bailey, *The Jesuits and the Grand Mogul: Renaissance Art at the Imperial Court of India, 1580-1630*. Full text available online at https://archive.org/stream/jesuitsgrandmogu21998bail/jesuitsgrandmogu21998bail_dj

Stephen Merkel, “The Enigmatic Image: Curious Subjects in Indian Art”

**The Mughals, Nature and Political Sovereignty: Expressing Power Through Gardens**


Catherine B. Asher, *Architecture of Mughal India*, pp. 19-24

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


Ebba Koch, “Mughal Palace Gardens”

Ebba Koch, “Waterfront Gardens”


James L. Wescoat Jr., “Mughal Gardens and Geographic Sciences: Then and Now”

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

Mughal Tombs: Power Posthumous or Contemporary?

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


Imperial and Sub-Imperial Arenas of Patronage

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

Catherine B. Asher, *Architecture of Mughal India*, pp. 39-74


M. Haq, “The Khan-i-Khanan and His Painters, Illuminators and Calligraphists”, *Islamic Culture* (1931), 621-30

Margins Replicating or Replacing the Centre? Regional Schools of Art


Mark Zebrowski, *Deccani Painting*, Introduction, Chapters 1, 4 and 11

B.N. Goswami and Fischer, *Pahari Masters*, selected pages

Milo C. Beach, *Mughal and Rajput Painting*, selected pages

Steven Kossak, *Indian Court Painting*, pp. 3-8 and 15-23

Molly Aitken, “The Laud *Ragamala* Album, Bikaner, and the Sociability of Subimperial Painting”
Art and the Struggle for Authority Under the Mughal Successor States

Catherine B. Asher, “Lucknow’s Architectural Heritage”
C.B. Asher, Architecture of Mughal India, Chapter 7
Vibhuti Sachdev and Giles Tillotson, Building Jaipur: The Making of an Indian City, Chapter 2
C.A. Bayly, “Delhi and Other Cities of North India in the ‘Twilight’” in R.E. Frykenberg (ed) Delhi Through the Ages: Essays in Urban History, Culture and Society
Stephen Markel, “The Dynastic History of Lucknow”

The Colonial Transition: Reconfiguring Patronage and the Arts

Jeffrey Auerbach, ‘Art and Empire’, Chapter 36, The Oxford History of the British Empire
Barbara S. Miller (ed.), The Powers of Art, Chapters 18 and 19
Mildred Archer, Company paintings: Indian paintings of the British Period, 1992
Partha Mitter, Much Maligned Monsters, Chapters 4 and 5
J. Jain, Kalighat Paintings: Images from a Changing World, 1999
Partha Mitter, Art and Nationalism in Colonial India, Chapters 1, 2 and 3
Paul (ed), Woodcut Prints of Nineteenth Century Calcutta, 1983
C.A. Bayly, The Raj, pp. 130-40 and 252-263
Stuart Cary Welch, Room for Wonder: Indian Painting during the British Period
British Painting in India: Portraiture, Landscapes, History Paintings and the Mythology of the British Empire

Jeffrey Auerbach, “Art and Empire”
C.A. Bayly, The Raj, p. 141-151


Architecture and the British Imperial Vision

Thomas R. Metcalf, Forging the Raj: Essays on British India and the Heyday of Empire, pp. 105-200


S. Nilsson, European Architecture in India, 1968

M. Bence-Jones, Palaces of the Raj, 1973


J. Morris, Stones of Empire: The Buildings of the Raj, 1983

A.D. King, The Bungalow, 1984

Collecting, Exhibiting, Museums and Empire


Deborah Hughes, 'Kenya, India and the British Empire Exhibition of 1924', Race and Class,
Maya Jasanoff, *Edge of Empire: Conquest and Collecting in the East, 1750-1850*


**Online materials on the Imperial exhibitions:**
Website for the Great Exhibition, 1851 (images etc): [http://spencer.lib.ku.edu/exhibits/greatexhibition/contents.htm](http://spencer.lib.ku.edu/exhibits/greatexhibition/contents.htm)

Some Indian Art Objects on display at the Great Exhibition of 1851: [http://www.victorianweb.org/history/1851/18.html](http://www.victorianweb.org/history/1851/18.html)

**Colonial Photography, Identity and Representation**


*India through the Lens, Photography 1840–1911*, Washington, D.C. 2000, pp. 69-118

Malavika Karlekar, *Revisioning the Past: Early Photography in Bengal, 1875-1915*, Delhi, 2005


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Indian Art in the Raj: The Gentleman Artist
Partha Mitter, *Art and Nationalism*, Chapter 5

Christopher Pinney, *Photos of the Gods: The Printed Image and Political Struggle in India*, Chapter 4

Geeta Kapur, “Ravi Varma: Representational Dilemmas of a Nineteenth Century Indian Painter”, *Journal of Arts and Ideas*, 17-18, 1989

Art and Nationalism


E.B. Havell, “New School of Indian Painting”, *The Studio*, 44 (1908)


Who Pictures the Nation? Muslim, Punjabi, Tamil Sub-Nationalism in Art


Sumathi Ramaswamy, *The Goddess and the Nation: Mapping Mother India*, 2010

Partha Mitter, *Art and Nationalism*, pp. 332-9
Modernism in India


V. Sundaram et al., *Amrita Sher-Gil*

K. Khandalvala, *Amrita Sher-Gil*, 1944


D.J. Rycroft, “Santalism: Reconfiguring ‘the Santal’ in Indian Art and Politics”, *Indian Historical Review*, 33 (1), 2006

W.G. Archer, *India and Modern Art*, 1959

Geeta Kapur, *Contemporary Indian Art*, 1982
HISTE2D: Global Intellectual History I: Intersections of South Asia and Europe in the Long Nineteenth Century

Course description

The course aims at expanding the familiarity of students with concepts, methodological debates, and case studies pertaining to the emerging domain of global intellectual history. It will complement the Global Intellectual History I course offered in the first semester of the postgraduate classes. This course consists of two parts: readings in methodology, and case studies. The course will begin with the methodological readings in the initial weeks, then proceed to specific case studies, and then return to theoretically-oriented readings in the concluding weeks of the semester. The objective is to initially raise curiosity about the conceptual stakes involved in the field of global intellectual history, then instantiate these discussions through detailed cases, and finally return to a discussion on how various case studies can generate new interpretative frameworks.

With respect to the specific case studies, the course operates at the intersections of three main lines of enquiry: first, studying intellectual practices which originated from modern Europe, and then claimed global validity through the expansion of European empires into the non-European world, including to India; second, interrogating the impact of India on the emergence of modern European thought; and finally, investigating the emergence of intellectual production in colonial India through entanglements between South Asian and European ideologies and practices. Intellectual work is understood capaciously as including not only conventional textual figures, but as also encompassing conceptually-embedded practices of law, administration, agrarian labour, or subversion of stratified norms of social power (to mention just a few examples). The focus is on the long nineteenth century, that is, on the period stretching from the early nineteenth century to the eve of the First World War. The reading list below is not exhaustive, but representative, and will be periodically updated.

Course topics and readings

Introductory and Concluding Lectures on Methodology


Proposed PhD Syllabus


Shruti Kapila, ed., *An Intellectual History for India* (Delhi: Cambridge University Press, 2010).

Case Studies

Connected Political Economies of Metropole and Colony


Legal Worlds and Normativities


Race, Caste, Gender, and Intellectual Production


Constructions of Religion and Culture


**Philosophical and Sociological Interventions**


HISTE2E: Facets of Cultural Nationalism in the Nineteenth and Twentieth Centuries

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 exoticising 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?

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:

1. Breckenridge, Carol A., and Peter Van der Veer (eds.), Orientalism and the Postcolonial
   Predicament (Philadelphia, 1993)


4. Herder, Johann Gottfried, Herder on Social and Political Culture, translated and edited by
   F.M. Barnard (Cambridge, 1969)
5. Clifford Geertrz, The Interpretation of Cultures (New York, 1973)

6. Benedict Anderson, Imagined Communities: Reflections on the Origin and Spread of
   Nationalism (London: Verso, 1983)

7. Ferdinand Tonnie, Gemeinschaft und Gesellschaft (Community and Civil Society)
   (Cambridge: Cambridge University Press, 2001)

Meanings and Interpretations of Cultural Nationalism

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:

2. Stein Tonnesson and Hans Antlov, Asian Forms of the Nation (Richmond, Surrey: Curzon,
   1998)
3. C.A. Bayly, Origins of Nationality in South Asia (Delhi: Oxford University Press, 2001)
4. A.J. Wilson, S.J.V Chelvanayagan andthe Crisis of Sri Lankan Nationalism (London:
   Hurst & Co., 1994)

**History and Cultural Nationalism: Indigenous Contexts**

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, Commonality and Mentality before the Emergence of Indian Nationalism* (New Delhi, 2003)
8. Kshetranath Bandyopadhyay, *Banglar Itihas* (Calcutta, 1872)

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

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

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)


HISTE2F: Economic History and Economic Nationalism in Modern India

Course description

This course provides a picture of the economic history of and economic nationalism in colonial India. It reveals the colonial and national perceptions of the Indian economy. It analyzes how the Indian economy shifted from being a traditional to becoming a modern economy. The essence of British imperialism lay in the subordination of the Indian economy to British interests. This course will explore how early nationalists like Dadabhai Naoroji and Romesh Chandra Dutt developed their economic criticism of colonialism which later became the pillar of economic nationalism.

Class topics and readings

1. INTRODUCTION:

   1.1 . Historiography of Economic History of India
   1.2 . Issues and Problems of Indian Economic History : Different approaches and their limitations,
   1.3 Introduction to Colonial Economy: Mercantilism and the English East India's Company's rule in Bengal, Growth of Indian Political Economy
   2. Kohei Wakimura, “The Indian Economy and Disasters during the Late Nineteenth Century: Problems of Interpretation of Colonial Economy
   5. Bipan Chandra, Rise and Growth of Economic Nationalism in India
   7. John Stuart Mill, Principles of Political Economy

2. RURAL ECONOMY:

   2.1. Periodic Settlements- The Permanent Settlement in Bengal- its objectives, nature and its impact
   2.2. Commercialisation of Agriculture- Different variations: organization of production and export of commercial crops
2.3. Traditional handicraft industries and its decline
2.4. Famines and British Policy- A nationalist criticism

Readings
5. Amiya Kumar Bagchi, Colonialism and Indian Economy
6. Bipan Chandra, Rise and Growth of Economic Nationalism in India
7. B.M. Bhatia, Famines in India 1860-1945
8. Amartya Sen, Poverty and Famines
9. Sirajul Islam, Permanent Settlement in Bengal
10. Sirajul Islam, Bengal Land Tenure- origin and growth of intermediate interests in the 19th century

3. **URBAN ECONOMY:**

3.1. Growth of Transport and Communication; Railways- a case study
3.2. Growth of Modern Industries- tea plantation- genesis, growth and impact on Indian economy- a case study
3.3 Agency Houses and indigenous modern banking
3.4. Trade and Finance: Foreign and internal trade with special reference to Trans-himalayan trade: background and legacy

Readings
1. Amiya Bagchi, “Private Investment in India”
2. Sugata Bose, (Ed.), Credit, market and agrarian economy
3. N. Sanyal, Development of Indian Railways
5. A. Tripathi, Trade and Commerce in the Bengal Presidency, 1773-1883, Calcutta, 1956
9. Sushil Chaudhury, Trade and Commercial Organisation in Bengal
11. Phanindranath Chakrabarti, Trans-Himalayan Trade: A Retrospect (1774-1914)
12. Bipan Chandra, Rise and Growth of Economic Nationalism in India
13. Sabyasachi, Bhattacharya, Financial Foundations of the British Raj
14. Latika, Chaudhary, Bishnupriya Gupta, Tirthankar Roy (Ed.) A New Economic History of Colonial India

4. FROM ECONOMIC IMPERIALISM TO ECONOMIC NATIONALISM:

4.1 The Drain of Wealth Theory: a Nationalist critique, volume and effects on Indian economy. Interpretations of Dadabhai Naoroji and Romesh Chandra Dutt
4.2 De-industrialization- debate & effects; regional variations
4.3 Rise of Indian capitalist class and their role in Indian National Movement
4.4 Nationalist economic agitation- Swadeshi and Boycott movements

Readings
1. Rama Dev Roy, “Some aspects of the Economic Drain from India during the British Rule” Social Scientist, Vol. 15, No. 3 (Mar, 1987)
3. Dadabhai Naoroji, “Poverty and Un-British Rule in India”
8. Amiya Kumar Bagchi, Colonialism and Indian Economy
9. Aditya Mukherjee and Mridula Mukherjee, Imperialism and Growth of Indian Capitalism in Twentieth Century
10. Aditya Mukherjee, Imperialism, Nationalism & the Making of the Indian Capitalist Class:1920-1947
11. Sekhar Bandyopadhyay, From Plassey to Partition - A History of Modern India
SELECTED READINGS:

1. Latika, Chaudhary, Bishnupriya Gupta, Tirthankar Roy (Ed.) A New Economic History of Colonial India
3. N. Jayapalan, Economic History of India
4. Tirthankar Roy, Economic History of India, 1857-1947
5. Romesh Chunder Dutt, The Economic History of India Under Early British Rule
6. Dharma Kumar (Ed.) Cambridge economic history of India (Vol. II)
7. B.B. Choudhury, Growth of Commercial Agriculture in Bengal, 1757-1900
10. B. B. Chaudhuri, Peasant History of Colonial and Late Colonial India
11. A. Tripathi, Trade and Commerce in the Bengal Presidency, 1773-1883, Calcutta, 1956
12. Dadabhai Naoroji, Poverty and Un-british Rule in India
13. Bipan Chandra, Rise and Growth of Economic Nationalism in India
14. B.R. Tomlinson, The Economy of Modern India
15. Amiya Kumar Bagchi, Colonialism and Indian Economy
16. K.N. Chaudhuri, The Economic Development of India under the English East India Company
17. Sushil Chaudhury, Trade and Commercial Organisation in Bengal
19. Tirthankar Roy, Economy of India under Company Rule
20. Vera Anstey, The Economic Development of India
22. B.M. Bhatia, Famines in India 1860-1945
23. D.R. Gadgil, The Industrial Evolution of India in Recent Times
24. P.K. Gopalakrishnan, Development of Economic Ideas in India, 1880-1950
25. John Stuart Mill, Principles of Political Economy
26. Theodore, Morison, The Economic Transition in India
27. N. Sanyal, Development of Indian Railways
28. Phanindranath Chakrabarti, Trans-Himalayan Trade: A Retrospect (1774-1914)
29. Sabyasachi, Bhattacharya, Financial Foundations of the British Raj
30. R.P. Dutt, India Today
31. Sirajul Islam, Permanent Settlement in Bengal
32. Sirajul Islam, Bengal Land Tenure- origin and growth of intermediate interests in the 19th century
33. Sunil Kumar Sen, An Economic History of India
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.

Class topics and readings

Readings consist of essential readings and core/suggested readings, given under each unit. Essential readings are mandatory and appear in the last section of this syllabus.

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

The Eighteenth Century in Eurasia; Problems and Debates; 'Decline', 'Crisis', Socio-Political Change and South Asian History; Theoretical Perspectives; Methodological Tools

Core / Suggested Readings:
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
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P. J. Marshall (ed.), *The Eighteenth Century in Indian History: Evolution or Revolution?* Delhi: OUP, [2003], 2012 (Introduction)


2. The Later Mughals and Regional Political Formations

The Later Mughals and Emergence of the Regional States; Mughal 'Decline' 'Crisis' and Reorganization; Nature of Regional Polities; New Social Groups and Economy in the Eighteenth Century

Core / Suggested Readings:


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
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

3. Colonialism and Imperialism: European Companies from Trade to Empire

Defining the Terms: Colonialism, Imperialism; Global Connections and Pre-Colonial South Asia; Economic Change and Military Conflict; Empires, Boundaries and Production of Difference; The Portuguese; the Dutch and the French and the English

Core Readings:
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

4. British Conquests and Dominance

The British in South Asia: Military Conquests and Political Dominance, East India Company: Political Culture and Economy; Ideology and Empire

Core / Suggested Readings:


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5. Society and Economy in the Age of Transition

*The Trading World of Pre-Modern Asia; Indian Ocean; Indian Economy in the Eighteenth Century; Industrialization and Commercialization; Society, Societal Change and Formation of Social Groups; Colonial Rule and Debates on Social Change*

Core / Suggested Readings:


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


6. Religious and Cultural Dynamics

*Religion and Culture in Eighteenth Century-South Asia; Literary Traditions; Music, Performance and Visual Arts; Religion, Mission and Empire, Indigenous Response: Reform and Revival*

**Core / Suggested Readings:**


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
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
Proposed PhD Syllabus

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
William R. Pinch, Peasants and Monks in British India, University California Press, 1996

Essential Readings:

Sekhara Bandyopadhyaya, From Plassey to Partition: A History of Modern India, Hyderabad: Orient Blackswan, 2004
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HISTE2I: A History of Mass Violence, the twentieth century to the present

Course description
The course aims to provide an understanding of what causes mass violence and how tracing its history from the twentieth century to our times can prevent it. 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 section of society respond. The course intends to explain to students how the challenges of rehabilitation and reconciliation have been overcome and to what degree. It also elaborates on how memory can be politicized through conflicting narratives.

Class topics and readings

1. **Challenges of Definition and Nomenclature**

2. **Causes**
   - Ungor, Ugur Umit, *Genocide: New Perspectives on its Causes, Courses and Consequences* (NIOD Studies on War, Holocaust, and Genocide), Amsterdam University Press, 2013

3. **Warning Signs**

4. **Propaganda**
5. Hateful or Inflammatory Speech


6. The State’s Connivance or Inaction

Proposed PhD Syllabus


7. **Mass Atrocities**

Indigenous Peoples/First Nations

Proposed PhD Syllabus


**Namibia**


**Armenia**


Manmade Famine in Ukraine


The Indonesian Massacre


The Burundi Genocides


The Cambodian Genocide (1975-79)

Proposed PhD Syllabus


**Rwanda**


**The Former Yugoslavia**

8. Complicity


9. Bystanders


10. Rescuers


11. Resistance


12. Displacement


13. Responses

**THE STATE’S RESPONSE**


**JUDICIAL RESPONSE**

Proposed PhD Syllabus


**NATIONAL RESPONSE**


**INTERNATIONAL RESPONSE**


**LITERARY AND CINEMATIC RESPONSE**


**RESPONSE OF THE PRESS**


**14. The Role of the Academy**

15. Trauma


16. Rehabilitation

- Bauer, Yehuda, *The Jewish Emergence from Powerlessness*, University of Toronto Press, Toronto, 1979

17. Reconciliation


18. Conflicting Narratives, Denial or Minimization


19. Remembrance and Memorialization

HISTE2J: The History and Philosophy of Science

Course description

The aim of History and Philosophy of Science (HPS) is to understand and evaluate the progress of science. It approaches the topic by looking at the development of science in History; and studies its philosophical, religious and sociological aspects. The course aims at analyzing the role of science in society, through studying scientific methods and objectives. Chronological the course begins by studying the Scientific Revolution in the seventeenth century and covers the period till the end the Second World War. The student will gain analytical skills of assessing scientific and non-scientific developments.

Course Topics and Readings

1. **Historiography** – Science. Society and History – The Origins of the History and Philosophy of Science – Distinguishing Internal and External History of Science


4. **Developments in Physics** - Atomic theories (Dalton to Bohr); periodic system and discovery of new elements, e.g. argon; spectroscopy and the physicists’ composition of the atom, up to about 1920 with new understanding of elements and atoms, including quantum theory before proper quantum mechanics. Broad picture of main trends in physics ca. 1890-1960, in particular external such as publications, institutions, money – Progression towards Big Science.


5. **Biology and Ideology** – Theories in the 17\(^{th}\) to the 19\(^{th}\) century - Mind and Brain – Social Darwinism – Race Theory – Heredity and Genetic Determinism.


7. **History of Medicine and Public Health** – Colonial Enclavism, Public Health initiatives, History writing on the issue of Public health. Development of Western
Proposed PhD Syllabus


Arnold, David, Colonizing the body : state , medicine and epidemic disease in nineteenth century India , California, University of California press , 1993.

8. Methodology in Philosophy of Science


9. Importance of case studies in HPS


10. HPS as Complementary science


Suggested reading

1. Arnold , David , Colonizing the body : state , medicine and epidemic disease in nineteenth century India ( California, University of California press , 1993)


6. Chattopadhyay, D.P. (edt), *History of Science, Philosophy and Culture in Indian Civilization*


9. Franklin, Two letters (1783) on experiments with balloons. The source can be found at [http://www.fordham.edu/halsall/mod/franklin-science.html](http://www.fordham.edu/halsall/mod/franklin-science.html).


15. Kumar Deepak, Science and the Raj


HISTE2K: Socio-Religious and Intellectual History of Islam and Muslim Societies in Colonial and Post-colonial South Asia

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.

**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: Morphology of Orientalist scholarship: textual, judicial and ethnographic exercises; world versus national religions; the Arab world and the Ajam.**

**Core Readings:**


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: 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:**

Daniel Brown, *Rethinking Tradition in Modern Islamic Thought* (Cambridge, 1999 ed.), Chapters 1, 2 & 3.
Proposed PhD Syllabus


----, *Muslim Zion: Pakistan as a Political Idea* (Cambridge, MA, 2013), Chapters 2 & 6.


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: The colonial intervention and social reform: sectarian variations (e.g. the Aligarh Bareilly and Deobandi Movement’s vis-à-vis contending reformist endeavours of the Shia in the United Provinces; other regional specificities in the subcontinent).

Core Readings:


----, ‘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.

**Unit 4: Exploring other ‘Western’ models: discourses of community development, ‘social efficiency’, social Darwinism through fascism.**

**Core Readings:**


**Unit 5: Political Islam and Muslim religious nationalism: territorial nationalism and its critique; vocabularies of ‘separatism’, ecumenism, minoritization; denominational specificities.**

**Core Readings:**

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.


Proposed PhD Syllabus


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: 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: 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:

Seema Alavi, Muslim Cosmopolitanism in the Age of Empire (Cambridge, MA, 2015), Introduction; Chapter 1.


Course description

At its simplest historical fiction is a fictional account of the past. It is a story told about events and people in the past, real or fictional. The major utility of these works is that, for many readers, they serve as introduction to mainstream history. Historical fiction entertains as well as instructs. Through them we often obtain more vivid pictures of the past than those found in formal histories.

In modern times a detailed theoretical analysis of historical fiction was first attempted by George Lukács in his *The Historical Novel*. He focused on Sir Walter Scott, whom he rated as the founder of serious modern historical fiction. Scott wrote during an age when a proper historical consciousness was taking shape among the literate people of the West owing to the influence of the Enlightenment, the Scientific Revolution and the French Revolution. Later, Jerome de Groot, another important literary critic, divided the entire corpus of historical fiction into 13 sub-genres.

In India there was a long tradition of composing literature based on history, right from the epic age. However, the modern genre of historical fiction became known here only with the arrival of Western rule and education. In India, from the mid 19th century historical and mythological fiction became very popular. This literary sector soon became connected with the rising sentiment of nationalism and thus became multi-faceted in its appeal. This was especially true for Bengal where Bankimchandra Chatterjee raised the crafting of historical fiction to amazing heights. He was followed by many other noted authors including Tagore. The arrival of Cinema and later television, gave the art of historical fiction new dimensions. On screen, history was represented in a rather curious and complex fashion.

In this course, we will study the literary genre of historical fiction and analyse the relation between history and fiction. The course will begin with an explanation of the different semantics of historical fiction. It will methodologically explain the difference between historical fiction and fictional history. We have divided this course into some themes.

Class topics and readings/films


Proposed PhD Syllabus

3) *Novel Today* – Malcolm Bradbury ed. (Fontana, 1993)
4) *Studying the Novel* – Jeremy Hawthorn (IUBS, 1992)
5) *Interdisciplinarity* – Joe Moran (Routledge, 2007)
6) *Critical theory today*, Lois Tyson, (Routledge, 2008)
8) *Hilary Mantel on teaching historical fiction master class* – (Man Booker Prize Website).

**Theme 2:** Sub-genres of Historical Fiction. Fictitious / Pseudo History.

2) *Novel Today* – Malcolm Bradbury ed. (Fontana).
4) *Reading List for the Historical Novel* (University of Manchester website)
5) *A Guide For Historical Fiction Lovers* (Providence Public Library).
6) “A Novel Approaches prelude: A Brief History of Historical Fiction” – Matthew J. Phillpott (*Researcher Blog Article*)

**Theme 3:** Discussion of some significant authors & texts. Walter Scott, Alexander Dumas, Anthony Hope, Georgette Heyer, Pat Barker, Frederick Forsyth, Hilary Mantel, Salman Rushdie, Naguib Mahfouz, Leo Tolstoy, Thomas Hardy, Mo Yan.

1) *Waverley* – Sir Walter Scott. (Penguin, 1814)
2) *Castle Dangerous & The Surgeon’s Daughter* – Walter Scott. (British India publication, 1832)
3) *War & Peace* – Leo Tolstoy. (OUP special, 1991)
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4) The Count of Monte Christo – Alexander Dumas (OUP Special, 1991)
5) Dynasts – Thomas Hardy. (MacMillan, 1965)
6) An Infamous Army – Georgette Heyer (RHUK, 1937)
7) Ben Hur – Lew Wallace. (Wordsworth)
8) The Last Days of Pompeii – Lord Lytton (British India)
10) The Day of the Jackal – Frederick Forsyth. (Arrow, 1971)
13) The Day the Leader Was Killed – Naguib Mahfouz. (Anchor, 1983)
17) The Prisoner of Zenda – Anthony Hope (Watermill, 2013)
18) Historical Crime Fiction – Mike Ashley ed. (Robinson, 2011)
19) Waverley Synopses – J. Walker McSpadden. (Pdf)
21) Oxford Companion to World Literature (OUP, 1968)

Theme 4: The tradition of writing historical literature in India. Itihasa- Puranas, Charitas, Raso, Mangal Kavyas. Historical Fiction in Indian Languages.

1) Literary Cultures in History: Reconstructions from South Asia – Sheldon Pollock (California, 2004)
2) Realism & Reality: The Novel and Society in India – Meenakshi Mukherjee, (OUP, 1985)
6) Colonialism and Literature – Engelbert Jorissen.
8) History and Poetry – David Curley (Chicago, 2008)
10) Surya Kumar Bhuyan & Assamese Literature – India Netzone
12) Literature as History – Chhanda Chatterjee ed. (Primus, Delhi, 2012)

2) The Literary thing- Rosinka Chaudhuri (OUP, 2014).
3) Bankimchandra: Essays in Perspective – Bhabatosh Chatterjee ed. (Sahitya Academy, 1995)
8) Bangla Sahitye Oitihasik Upanyas – Bijit Kumar Dutta. (Kolkata, 2012)
9) Bangla Sahityer Sampurna Itibritta – Asit Bannerjee. (Kolkata, 1994)
10) Bangla Sahitye Upayasyaer Dhara – Srikumar Banerjee. (Kolkata, 1996)
11) Anandamath – Bankim Chandra Chatterjee. (English, OUP, 2005)
14) Breast Stories - Mahasweta Devi. (Seagull, 1997)

Theme 6: Post-modern presentation of fictionalized History. Stage, Cinema & Television in India.

1) Subaltern Studies and Post Colonial Historiography – Dipesh Chakraborty (Project Muse).
2) Understanding History through the Visual Images in Historical Fiction – Suzette Young (Language Arts 2012)
3) Beyond a Boundary – C.L.R. James. (Yellow Press, 1968)
4) Film As Art – Rudolph Arnheim. (Rupa, 1992)
7) A Pictorial History of Indian Cinema – Firoze Rangoonwallah (Hamlyn, 1979)
8) The Ramayana (TV serial produced by Ramanand Sagar), The Mahabharata (TV serial produced by BR Chopra.)
9) Nawab Siraj-ud-daulah (1968, Bangladesh) and Lagaan (1998). Movies
HISTE2M: Aspects of Literature and Literary History in Modern South Asia

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.

Class topics and readings

Unit 1. Why study Literature? The significance of the literary in History
(Literature as the alternative source of understanding social theory and history; literary history and/or history of literature)


Vasudha Dalmia and Stuart Blackburn eds., India’s Literary History (Delhi: Permanent Black, 2004): Introduction

Hans Harder, ed., Literature and Nationalist Ideology: Writing Histories of Modern Indian Languages (Delhi: Social Science Press, 2010): Introduction


Unit 2. Problems in Literary History: Literary history as national history, nationalist teleology and its historical roots
(Problems of literary history and literary criticism: Orientalism and the study of Indian Literature, Orientalist empiricism; Orientalist legacies and nationalist historiography: devices, methods and problems of making literary canon; Categories of exclusion and inclusion: popular, foreign, obscenity, syncretism, etc.)


**Unit 3. Beyond nationalist and Eurocentric frames**

(Theories of modernity beyond Euronormality: Theories of transculturality, circulation and entanglement in the study of literature and literary history.)


**Unit 4. Recent trends in literary history of South Asia**

(History of premodern and modern South Asian literary cultures: Circulation, interconnections and encounters; Emergence of modern literary genres in South Asia; Orality, print, and pleasure in literary history, Dalit literature and literary history.)


Francesca Orsini ed., *After Timur Left: Culture and Circulation in Fifteenth-Century North India* (Delhi: OUP, 2014): Selected Chapters


David Gilmartin and Bruce B Lawrence eds., *Beyond Turks and Hindus* (University of Florida Press, 2000): Essays by Tony Stewart, Hermansen and Lawrence, Christopher Shackle
Proposed PhD Syllabus

Allison Busch and Thomas De Brujin eds., *Culture and Circulation: Literature in Motion in Early Modern India* (Leiden: Brill, 2014)


Sarah Beth Hunt, *Hindi Dalit Literature and the Politics of Representation* (Delhi: Routledge, 2014)

**Select Bibliography**

Vasudha Dalmia and Stuart Blackburn eds., *India’s Literary History* (Delhi: Permanent Black, 2004)


Allison Busch and Thomas De Brujin eds., *Culture and Circulation: Literature in Motion in Early Modern India* (Leiden: Brill, 2014)

Rosinka Choudhury, *The Literary Thing* (Delhi: OUP, 2014)


Hans Harder and Barbara Mittler eds., *Asian Punches: A Transcultural Affair* (Heidelberg: Springer, 2014)
Proposed PhD Syllabus


Alok Rai, *Hindi Nationalism* Tracts For the Times, 13 (Delhi: Orient Longman, 2001)

Francesca Orsini, *The Hindi Public Sphere: Language and Literature in the Age of nationalism 1920-1940* (Delhi: Oxford University Press, 2002)

Francesca Orsini, *Print and Pleasure: Popular Literature and Entertaining Fictions in Colonial North India* (Delhi: Permanent Black, 2009)

Meenakshi Mukherjee, *Realism and Reality: The Novel and Society in India* (Delhi: OUP, 1985)


Veena Narigal, *Language, Politics, Elite the Public Sphere in Western India* (Delhi: Permanent Black, 2001)

Charu Gupta, *Sexuality, Obscenity, Community: Women, Muslim and the Hindu Public in Colonial India* (Delhi: Permanent Black, 2001)

Stuart Blackburn, *Print, Folklore and Nationalism in Colonial South India* (Delhi: Permanent Black, 2003)


Vasudha Dalmia and M Faruqui, eds., *Religious Interactions in Mughal India* (Delhi: OUP, 2014)

Sudipta Kaviraj, *The Unhappy Consciousness: Bankimchandra Chattopadhyaya and the Formation of Nationalist Discourse in India* (Delhi, OUP, 1995)


Proposed PhD Syllabus


Francesca Orsini ed., *After Timur Left: Culture and Circulation in Fifteenth-Century North India* (Delhi: OUP, 2014)

Sarah Beth Hunt, *Hindi Dalit Literature and the Politics of Representation* (Delhi: Routledge, 2014)
HISTC3: Research Methodology: Reading Texts in History

Course description

This course is part of curricula intended to train students at advanced levels (MA & PhD course work) in research methods. While rooted in the discipline of History, the course also intends to familiarise students with larger debates in the Humanities and Social Sciences and to broader inter-disciplinary questions. It complements the other course in research methods, viz. ‘Research Methodology: Approaches to the Practice of History’, and is focused in particular on the methodological aspects of reading texts that are crucial for the discipline of History.

The course will be taught collaboratively by various members of the department’s faculty. Each faculty member will assign readings for the separate units and/or sub-units for which they will be in charge. The specific texts chosen for examination each term will vary according to the preferences of the individual instructors associated with the course. However, in each semester the course is taught the readings selected are representative of the major trends, strands, and schools in the field of History. The following units chart out the broad contours, to be taught through specific readings by various members of the faculty simultaneously.

Indicative outline of the course

1) Prefatory Comments:
   - Sources of History
   - Primary & Secondary Sources
   - Archive & Various forms of Primary Sources

2) On Reading Texts- i:
   - Archival Sources
   - Primary Sources outside Archives
   - Texts versus Oral Traditions

3) On Reading Texts- ii:
   - Secondary Sources
   - The ‘Canons’ & Beyond
4) Reading Texts:
- Representative Texts Covering the Following Aspects/Areas:
  a) Historical consciousness across time and place
  b) The predicaments of the connected, entangled, and global histories
  c) Marxist historiography
  d) Social History
  e) History of Ideas contra Intellectual History contra History of Concepts
  
f) The post-structural, post-modern, the subaltern, and the post-colonial
  g) Ethnohistory
Proposed PhD Syllabus

HISTE4A: Ancient Societies: Egypt, Mesopotamia, India, Greece and Rome

Course description

Placing five of the most prominent ‘civilizations’ of antiquity within a common analytical framework, this upper level postgraduate lecture course will provide students with a vital understanding of a number of complex issues. It introduces students to fascinating debates in the field such as how complex societies emerge; what constitutes a ‘civilization’; what were the relations maintained between complex societies and their neighbours who carried on older lifestyles; what are the political underpinnings of the endeavours of ‘discovering’ or ‘rediscovering’ ancient civilizations in the much later modern period?

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.

Unit 1: Origin of Complex Societies; the Origins of Cultural Complexity in Ancient Egypt; the Evolution of Complex Societies in Southwest Asia; Early Complex Cultures in Indus Valley and Early complex Societies in Greece and Anatolia.


Unit 2: Classical civilizations: Egypt, Greece and Rome; Mesopotamian Civilizations: Assyrians and Sumerians; Salt and silt in Ancient Mesopotamian Agriculture; the Indus and Eastern Asia;

Trade Mechanisms in Indus-Mesopotamian Interrelations; Ancient Egypt and ‘Black Africa’ – Early Contacts.


Proposed PhD Syllabus


**Unit 3: Theories of States: Evolutionary Schemes; Prestate and State-organized Societies; Six Classic Theories for the Emergence of State Societies: Childe and the Urban Revolution, Ecology and Irrigation, Technology and Trade, Warfare, Cultural Systems and Civilization, Environmental Change.**


**Unit 4: Mesopotamia: The First Cities (3500 – 2000 BCE): Hassuna, Samara, Halaf, and Ubaid; the Uruk period; the Early Dynastic Period; the Akkadian Empire; Imperial Ur; Cities in Syria, Anatolia and Susiana.**


**Unit 5: Egyptian Civilization (4000 - 1100 BCE):** Predynastic Egypt, the Archaic Period, the Old Kingdom, the Middle Kingdom, the New Kingdom, Amarna and Akhenaten, Decline of Egypt.


James, Peter 1993. *Centuries of Darkness*, New Brunswick, NJ.


**Unit 6: Political and Social Organizations of the Mature Harappan Civilization (2500-2050 BCE).**

Near Eastern Kingdoms (2000 – 1200 BCE): Bronze Age Cities in Anatolia, the Emergence of Babylon and the Old Babylonian Period, the Rise of the Hittites, Egypt and Mitanni, the Hittites in Levant and Anatolia, Mesopotamia and Iran; the Near East in the First Millennium BCE: Israelites and Phoenicians; the Assyria Resurgent and the Assyrian Apogee; the Neo-Babylonian Empire; Phrygians and Lydians, the Rise of the Persians.


Proposed PhD Syllabus


**Unit 7: The First Aegean Civilizations:** the Aegean Early Bronze Age (3200 – 2100 BCE), Minoan Civilization (2100 – 1450 BCE), Crete and Its Neighbours; Mycenaean Greece (1600 – 1050 BCE); the Postpalatian Greece (1200 – 1050 BCE).


Manning, Sturt 1995. Absolute Chronology of the Aegean Early Bronze Age, Sheffield.


Unit 8: The Mediterranean World in the First Millennium (1000-30 BCE): The Recovery of Greece; Phoenicians and Carthaginians; Etruscan Italy; Archaic Greece; the Greek Cities; Classical Greece; the Hellenistic Period; Imperial Rome: the Roman Republic (510 – 31 BCE) and the Early Roman Empire (31 BCE –235 CE).


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Proposed PhD Syllabus


HISTE4B: Culture and Society in Medieval and Early Modern India and the World

Course description

This course explores the co-constitution of medieval South Asian culture and society. At one level, it underlines the significance of multiple and differential levels of transregional and translocal interactions in the making of early modern Indian cultures. At another level, it deals with some key themes and issues in social history of literary and visual culture, identities and encounter, patronage and professional practices.

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: South Asia and the World: Circulation, Mobility and Connections: Introduction; Historiography and Themes
Sanjay Subrahmanyam, Explorations in Connected History, OUP, 2005
Francesca Orsini, After Taimur Left: Culture and Circulation in Fifteenth Century North India, Oxford University Press, 2014
Jerry H. Bentley, The Oxford Handbook of World History, OUP, 2011
Jerry H. Bentley, Old World Encounters Cross-cultural Contacts and Exchanges in Pre-modern Times,Oxford University Press, 1993
Thomas De Bruijn and Allison Busch (eds.), Culture and circulation: Literature in Motion in Early Modern India, Leiden: BRILL, 2014

Unit 2: Exploring Language, Literature and Society
Sanjay Subrahmanyam, "Persianization and Mercantilism in the Bay of Bengal History, 1400-1700", pp. 45-79.
Allison Busch, "Poetry in Motion: Literary Circulation in Mughal India, pp. 186-221
Richard Eaton, "Rise of Written Vernacular: The Deccan, 1450-1650", in Orsini, After Taimur Left: Culture and Circulation in Fifteenth Century North India, Oxford University Press, 2014 pp. 111-129
Dilorom Karomat, "Turki and Hindvi in the World of Persian, in Orsini After Taimur Left: Culture and Circulation in Fifteenth Century North India, Oxford University Press, 2014
Eloise Brac de la Perriere, "The Art of the Book in India under the Sultanate", in Orsini, After Taimur Left: Culture and Circulation in Fifteenth Century North India, Oxford University Press, 2014 pp. 301-338
Francesca Orsini, Traces of a Multilingual World: Hindavi in Persian Texts, in Orsini, After Taimur Left: Culture and Circulation in Fifteenth Century North India, Oxford University Press, 2014 pp. 403-436
Shantunu Phukan, Through Throats where many Rivers Meet: The ecology of Hindi in the World of Persian, Indian Economic and Social History Review, 2001
Muzaffar Alam, The Pursuit of Persian: Language in Mughal Politics

Unit 3: Encounters and Identities (Weeks 7-10)

Prasun Chatterjee, "Gender and Travel Writing in India, c. 1650-1700", Social Scientist, Vol. 40, No. 3/4, pp. 59-80
Sanjay Subrahmanyam, "European Chroniclers and the Mughals", pp. 138-179
B. D. Chattopdhyaya, Representing the Other: Sanskrit Sources and the Muslims, Manohar, Delhi
Edward C. Sachau, Alburin’s India (English Edition with Notes and Indices), Kegan Paul, Trench, Truber & Co. Ltd. 1910
Ruby Lal, The ‘Domestic World’ of Peripatetic Kings: Babur and Humayun, c. 1494-155
Ruby Lal, Rethinking Mughal India: Challenges of a Princess Memoir
Ellison Bank Findly, The Capture of Maryam-uz-Zamani’s Ship: Mughal Women and European Traders
Dilbagh Singh, Regulating the Domestic: Notes on the Pre-colonial State and the Family
Michael H. Fisher, Representing ‘his’ Women: Mirza Abu Talib Khan’s 1801 ‘Vindication of Liberties of Asiatic Women’

Unit: 4: Material and Visual Cultures: Imperial Ideologies, Regional Variations and Cultural Exchanges (Weeks 11-13)

Finbarr Barry Flood, Objects of Translation: Material and Medieval "Hindu-Muslim" Encounter, Princeton University Press,
Catherine B. Asher, Architecture of Mughal India, Cambridge University Press, 1992
Ebba Koch, Mughal Art and Imperial Ideology: Collected Essays, Oxford University Press, 2001
Milo Cleveland Beach, Mughal and Rajput Painting, Cambridge University Press, 1992
D. Valerie Gonzalez, Aesthetic Hybridity in Mughal Painting, 1526-1658, Ashgate Publishing, 2015
Catherine B. Asher, Mapping Hindu-Muslim Identities through Architecture of Shahjahanabad and Jaipur
Unit 5: Culture, Patronage and Professionals (Weeks 14-16)


Iqtidar Hussain Siddiqui, "Social Mobility in the Delhi Sultanate." *Medieval India*, 1 1992, 1200-17


Tanuja Kothiyal, "Understanding Change in Medieval India", *EPW*, Vol. - XLV No. 44-45, October 30, 2010


Tirthankar Roy, "Music as Artisan Tradition", *Contributions to Indian Sociology May 1998 vol. 32 no. 1* 21-42

HISTE4C: The History of Historical Writing in Medieval India

Course description

This course introduces students to Persian literary materials that become increasingly important to the historians studying the period, 1300-1700. The intention of this course is to introduce students to different varieties of sources and the nature of information deployed by various authors. The course also focuses on selected texts, and through their critical reading, encourages students to probe issues of interpretation, the nature and subjectivity of medieval sources. This latter should help the postgraduate students for whom the exercise is intended to prepare for their future research work. In view of the vast literature that is available from the period, the discussions will revolve around some key texts and materials.

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: Historical Investigations & Writings

Role of Subjectivity in History: Interpolation and Extrapolation

Categories of Sources: Distinction of Primary and Secondary Sources as Ranke

Methods of Note Taking and System of Referencing

Suggested Readings


**Unit 2: Sources of Traditions**

Overview of Arabic historical narratives

Amir Khusrau and the turn of the thirteenth century

Efflorescence of Sultanate historiography

**Suggested Readings:**


**Unit 3: Persian Chronicles under the Mughals**

Autobiographies and memoirs

Imperial histories; non-state chronicles

Regional political histories and biographical literatures

**Suggested Readings:**
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K. A. Nizami, *On History and Historians of Medieval India*, Chapter II, Section C: Mughal Historiography, pp. 224-244.


**Unit 4: Non-Persian sources and Court Writings**

Traveller’s account; English ‘Factory’ Records and Hindavi sources
Proposed PhD Syllabus

Religious literatures: Ishrat, malfuzat, maktubat, taziras

Court Writings: Akhbarat, news reports and court dispatches, imperial letters, state documents, Correspondences, administrative manuals

Translation under colonial rule: Preface to Elliot & Dowson’s History of India and Mohammad Habib’s critique

Suggested Readings:


* Elliot and Dowson, The History of India as Told by Its Own Historian, Low Price Publication, Delhi, 1996. Introduction, pp. XVI-XXIX.


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M. B. Ahmad, ‘Court Diaries during the Mughal Period’, *Journal of the Aligarh Historical Research Institute*, Vol. 1, No. 1, 1941, pp. 32-43.


HISTE4D: Global Intellectual History II: Intersections of Early Modern South Asia and Europe

Course description

The course aims at initiating students into some of the basic concepts and debates about the nascent academic discipline of global intellectual history, pertaining especially to the field of early modern studies. Global intellectual history as an academic field has admittedly often foregrounded histories of the nineteenth and twentieth century; the latter period is the focus of the Global Intellectual History II course which complements the present course. However, historians of early modernity have played a crucial role in advancing various methodologies which have radically transformed the way we understand global history and the multi-sited emergence of global modernities. They have challenged spatio-temporally bordered interpretations which divide the world between the modernizing and progressive ‘West’ and the supposedly stagnant or backward ‘non-West’. They have instead called forth for capacious understandings of globality and modernity. Simultaneously, scholars have also resisted teleological, flattened, and uni-scalar explanatory narratives about globality. This course intends to familiarize students with some of the ensuing historiographical debates. In line with recent discussions, the term ‘early modern’ is used here as a heuristic tool rather than as a homogenized description of historical reality. The course consists of two parts. The first part involves readings in seminal methodological paradigms, while the second part instantiates these discussions through analyses of three broad arenas of interaction between early modern Europe and South Asia: idioms of rulership; legal-administrative norms and practices; and public cultures of religiosity and argumentation.

Problems of scale and of entanglement are of pervasive concern in global early modern studies. For example, when early modern European observers theorized about South Asia, to what extent were these conceptions overdetermined by an imperial gaze, and to what extent did these observations stem from the lived practical and conceptual realities of South Asia? The course does not impose any singular solution to these issues, but rather intends to provoke students into thinking through these matters in all their complexity. One way to negotiate this is by juxtaposing early modern European conceptual interpretations of South Asia with South Asian idioms themselves, some of these latter being localized in scale, and others more expansively connected to transregional imaginaries, such as of the wider Islamic world and of Europe. By identifying three broad themes, the course aims at bringing out the dynamism of intellectual production that characterized early modern South Asia as well as Europe, to locate their social contexts, to interrogate the complexities of their transregional connections and entanglements, and to provoke broader conceptual questions about what all
this implies for the polyglot genesis of ‘modern’ ways of thinking about self and society. The three specific themes are grouped into three months of teaching; the reading list given below, and pertaining to the methodological as well as thematic readings, is obviously not exhaustive, but representative, and will be periodically updated.

Class topics and readings

Sample Methodological Readings


**Idioms of Rulership: Between ‘Oriental Despotism’ and Ethical Governance**

**Part A: European Constructions, South Asian Contexts**

Michael Curtis, *Orientalism and Islam: European Thinkers on Oriental Despotism in the Middle East and India* (Cambridge: Cambridge University Press, 2009), Chapters 1-5.


**Part B: Multivocal Mughals**


**Part C: Regional Cosmopolitanisms and the Onset of Colonialism: Appropriating and Critiquing Mughal Governance**


I. **Legal-Administrative Normativities and Practices: Cross-Roads of South Asia and Europe**


II. **Public Cultures of Religiosity and Argumentation**

**Part A: European Imaginings**

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**Part B: South Asian Diversities**


Rosalind O’ Hanlon and David Washbrook (eds.), *Religious Cultures in Early Modern India* (Delhi: Routledge, 2011).

HISTE4E: Religious Nationalism and the Idea of India: Colonial and Postcolonial Times

Course description

This course seeks to introduce students to the intersection, dynamics and impact of religion and nationalism in colonial and postcolonial India. It aims to awaken their minds to realities of the twin phenomena which have conditioned identities across historical and temporal spans, especially in India. Even as Indians are torn by religious strife and divisive fundamentalisms, the course charts a new trajectory of religious co-existence, and connectivity at two levels: (1) links between various (Hindu) sects; and (2) connections (not oppositions), developing between interstices of difference between Hindus and Muslims. Beginning with broader theoretical enquiries about the relationship between religion and nationalism, the course interrogates genealogies of contested religious belongings, political instrumentalisation of religious affinities, and sacred Hindu and Muslim geographies within and beyond India, to outline a new paradigm for moving beyond fundamentalisms. At the same time, it encourages students to ask and answer questions about Indian (mainly) Hindu religiosities and their interrelations with questions of identity in the world stage.

Class topics and readings

Understanding the Dynamics of Religion and Nationalism: Theoretical Perspectives

The introductory weeks will gather and braid theoretical strands with regard to religion and nationalism, and open interrogative avenues for understanding the dynamisms of this interface. These two weeks will explain how: colonial nationalisms in their different avatars have assumed different forms in various parts of colonised worlds. Introductory lectures will help students to craft a new prism for exploring the origins, nature and future of nationhood in India by focusing on the impact of religion on (1) cultural nationalism; and (2) political nationalism. The intent is to break two major stereotypes which existing scholarship has endorsed. (1) First, instead of hermetically sealing off religion in a so-called inner domain of culture, the course will explore the intersection between religion and politics, or the sacred and the secular. (2) Second, it will contest the contention that the use/misuse of religion in politics inevitably leads to divisive fundamentalisms, fragmenting the nation. Traversing a temporal terrain including ancient pasts, medieval memories, and modern constructions of historical identity, the course will introduce students to various ideas of India, at the heart of
which lay the sacred-secular interconnection. India is not seen here through the Hegelian lens of a-historicism, or as a de-politicised, dreaming ‘Other’ acting as a foil to so-called full-fledged, emphatically secular nationalisms of the West. Rather, by strategically locating religion within the conceptual nexus of imagining and actualising the nation, the course tells a nuanced story of how differing definitions of ‘Hindu’, heritages, use of imagery and icons, nostalgias, sensibilities, and contextual comminglings of oppositional categories such as Hindu and Muslim – fed into articulations of nationalist goals. These explorations and interrogations would show how, despite division and conflict, Hinduism forged contextual unities cutting across caste, class, communities and ethnic groups. Using tools of social and intellectual history, and yoking them to sociological and anthropological insight, the course offers interpretive strategies for dealing with postcolonial predicaments of (religious) fragmentation and fundamentalist enclaves.

**Readings:**


**Exploring Genealogies**

This theme or unit would turn the gaze backward to glimpse constellations of religious-political unity or connectivity, as illustrated in formations such as Pancha Gour, Sapta Puri and Char Dham. By historicising the intersection between religion and politics in the ancient and medieval periods, this unit moves beyond one sided anthropological studies focussing on the here and now. Instead, it orients genealogies to modern functionalities of the interface between religion and politics. By doing so, it shows that modernity does not make religion politically irrelevant.
Readings:

4. S. N. Bhadra, *Uttar Purba Bharat* (Dacca, 1911)
5. S. Radhakrishnan, *Eastern Religions and Western Thought* (Delhi: Oxford University Press, 2010)

**Hindu Muslim Relations: Medieval, Early Modern and Modern Periods**

The unit excavates Hindu Muslim relations and sees how these transformed across time. It traces arenas of co-operation despite contextual polarisation and conflict. By discovering these, the unit would break dual stereotypes: (1) the medieval was the scorned and tyrannised other of modernity; (2) Hindus and Muslims were always oppositionally arraigned.

Readings


**Political Movements: Use of Hindu Icons and Ideologies in Extremist Politics**

The unit tracks how and why Hindu-Muslim relations changed in India from 1905 (the partition of Bengal) onwards. From the Swadeshi period, there was a swing towards using Hindu icons, images, festivals and imagery in political vocabularies, the most significant of
which was the Extremist movement in Bengal. How did such use operate within frames of opposition which hardened in the wake of the foundation of the Muslim League? Can the political-religious Hindu rhetoric still be seen as having an inclusionary sweep? To answer these questions, the unit critically explores the Extremist doctrines of *avatarvad* and non-communalism.

**Readings**

2. Speeches of Tilak, 1919
4. B.C. Pal, *Soul of India* (Calcutta, 1911)

**Beyond Fundamentalisms? Hindutva and its Legacies**

This unit takes the Extremist phase of religious politics further, and traces the genesis and development of the ideology of Hindutva, first articulated by V.D. Savarkar in 1923. It argues that this politically charged ideology, despite fomenting communal rivalry, cannot be simplistically fitted into a causative mould of inevitable fundamentalism in colonial and postcolonial India. In addition to Savarkar’s ideas, this unit also discusses those of M.S. Golwalkar, and relates them to the philosophy of neo-Hinduism. What requires deeper analysis is the oscillation between inclusion and exclusion as played out in the ideology of Hindutva. Further, the unit asks: Can postcolonial communal rivalry and the politics of so-called fundamentalism be traced to a single ideology (Hindutva) alone?

**Readings**

4. V.D. Savarkar, *Hindutva*; and *Who is a Hindu*, in *Essentials of Hindutva* (1923)
5. Pramod Kumar, *Towards Understanding Communalism* (Chandigarh, 1992)


**Pilgrimage, Melas and Religious Geographies**

Eluding the divisive snare of fundamentalisms and communal rivalry, this unit focuses on the relatively unexplored dynamics of the triadic relation between pilgrimage, *melas* and sacred-secular cartographies of India. This simultaneously depicts India as a domain of the divine, as well as an anthropometric, political and secular landscape which was territorialised, thus shaping new ideas of India. Pilgrim pathways, local and all-India *melas* and cartographic representations of India through the Bharat Mata imagery forged a connected India despite contestations. Further, this came away from colonial political mappings as well as older ideas of ‘Hindustan’ (primarily north India), and binaries of Aryavarta and Dakhyinatya (north India and the Deccan). The unit shows how Hindu as well as Muslim sacred geographies within and beyond the territorial limits of India form an evolving context for juxtaposing religious nationalisms to theoretical frames of place-making and connected spaces. Can we then dream about and apprehend a new, contextually-united entity of India in the contemporary period, which exists despite religious-political separatisms and breakaway impulses? The idea(s) of this India is to be situated in world / global contexts, thus seeing how conceptualisations of a national and transnational India assume specific forms within the framework of religious nationalism.

**Readings**


Course Description
This course focuses on scholarly debates on socio-religious changes, interactions and intellectual trends in Islamicate South Asia during the late medieval and early modern periods. It explores the interface between state and religion on the issues of authority and legitimacy both in regional and trans-regional contexts and pays special attention to the flow of ideas / concepts and movement of individuals across regions and subsequent transformations or accommodations. The course also investigates the emergence of reviverist, messianic and monotheistic movements and the contours of interactions among a variety of religious traditions in South Asia. It familiarizes the students with scholarly debates in the studies of religious interaction, conflict and synthesis; religious cultures; and construction of religious identities and boundaries in early modern south Asian history.

Class topics and readings

Unit 1: Historiography and Interpretations

- Islam and Muslims in South Asia: Historiographical Trends
- Themes and Analytical Categories
- Issues and Perspectives

Recommended Readings


Francis Robinson, Islam and Muslim Society in South Asia, Contributions to India Sociology 1983, 17:2 pp.186-203

Francis Robinson, Islam and Muslim Society in South Asia: A Reply to Das and Minault, Contributions to India Sociology, 20:1 1986, pp. 97-104

Gail Minault, “Some Reflections on Islamic Revivalism vs. assimilation among Muslims in India”, Contributions to Indian Sociology, 18:2, 1984 pp. 301-05
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Vasudha Dalmia, Munis D. Faruqui, (eds.) *Religious Interactions in Mughal India*, Oxford University Press, 21-Oct-201

Veena Das, “For a Folk-Theology and Theological Anthropology of Islam” *Contributions to India Sociology*, 18:2, 1984, pp. 293-300

**Unit 2: Authority and Legitimacy: State and Religion**

- Authority and Legitimacy: West Asian and South Asian Traditions
- The Sultan and Political Authority
- Patterns of Religious Authority: Sufis and Ulama
- Sufis, Ulama and the State: Conflict or Compromise

**Recommended Readings**


Aziz Ahmad, "The Role of Ulema in Indo-Muslim History" *Studia Islamica*, No. 31, 1970, pp. 1-13


Muzaffar Alam, *The Languages of Political Islam*, Permanent Black, 2004

Peter Hardy, "Growth of Authority Over a Conquered Political Elite: Early Delhi Sultanate as a Possible Case Study", in John F. Richards, *Kingship and Authority in South Asia*, South Asian Studies, University of Wisconsin, Madison, 1978, pp. 216-241


Sunil Kumar, “The Ulama‘ and the Emergence of Delhi as the Sanctuary and Axis of Islam in North India” in Sunil Kumar, *The Emergence of the Delhi Sultanate*, Permanent Black, 2007 [2012], pp. 192-237


**Unit 3: Religious Traditions in Early Modern South Asia**

- Islamic Religious Traditions (Ulama: Sunnis and the Shi'is)
- Islamic Devotional Tradition: Sufism, Origin, Contestation and Reconciliation
- Major Sufi orders in South Asia; Ecclesiastic and Non-Conformist Orders
- Revivalist Trends in Medieval Islamic Traditions
- Bhakti Movement; Historical Background
- Leading Sants: Kabir, Nanak, Dadu Dayal and Chaitanya
- Shaivism, Vaishnavism and Sikhism

**Recommended Readings**

**a. The Sultans and their Religions Attitudes**

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b. Religious Tradition: Islam


Aziz Ahmad, An Intellectual History of Islam in India, Edinburgh University Press, 1969


Carl W. Ernst, Eternal garden: Mysticism, History and Politics at a South Asian Sufi Centre, New York, 1992

Carl W. Ernst and Bruce B. Lawrence, Sufi Martyrs of Love: The Chisti Order in South Asia and Beyond, Plagrave Macmillan, 2003

Jamal Malik, Islam in South Asia: A Short History, Orient BlackSwan, 2012

Mujeeb, M., The Indian Muslims, Munshiram Manoharlal, New Delhi, (Reprint), 1995

Richard M. Eaton, Sufis of Bijapur, 1300-1700: Social Roles of Sufis in Medieval India, Princeton University Press, (Reprint) 2015

Muhammad Inamul Haq, A History of Sufism in Bengal, Dacca, 1975


Muzaffar Alam, The Languages of Political Islam, Permanent Black, 2004


K. A. Nizami, *Religion and Politics in India during the Thirteenth Century*, OUP, New Delhi, 2002 (Chap 9)

Raziuddin Aquil, *Sufism and Society in Medieval India*, Oxford University Press, 2010

Raziuddin Aquil, *Sufism, Culture, and Politics: Afghans and Islam in Medieval North India*, Oxford University Press, 2007


Zahir Uddin Malik, ‘Role of Sufis and Bhaktas in North-Western India during the Eighteenth Century’, in *Exploring Medieval India*, vol. II, (ed.) Bhargava, Meena, Orient Blackswan, Delhi, 2010

Dr. Qamaruddin, *The Mahdawi Movement in India*, Idarah-i Adabiyyat-i Delli, 1985

**c: Bhakti Movement / Sant Traditions**


Satish Chandra, "Historical Background to the Rise of the Bhakti Movement in Northern India", in Historiography, *Religion & State in Medieval India*, New Delhi, 2004 (Third Reprint), pp. 110-131

Satish Chandra, " Interaction of Bhakti and Sufi Movement in South Asia", in *Historiography, Religion & State in Medieval India*, New Delhi, 2004, pp. 132-152

Vaudeville, Charlotte, *A Weaver Named Kabir*, Oxford University Press, Delhi, 1993


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Joseph T. O'Connell, "Chaitanya Vaishnava Devotion (Bhakti) and Ethics as Socially Integrative in Sultanate Bengal", Bangladesh E-Journal of Sociology, Vol. 8, No. 1, (Jan. 2011)


Unit 4: Conflict and Synthesis: Syncretism and Beyond

- Religion in Early Modern South Asia: Varieties and Diversities
- Religious Interaction and Socio-Religious Change
- Islamic Traditions in the South Asian Context
- Sufis and Non-Islamic Devotional Traditions
- Conversion, Temple Desecration and Islamization
- Conflict and Synthesis in Medieval South Asia
Recommended Readings


B. D. Chattopadhyaya, *Represing the Other: Sanskrit Sources and the Muslim*, Manohar, 1998


Proposed PhD Syllabus

Rosalind O'Hanlon, David Washbrook, (eds.) Religious Cultures in Early Modern India: New Perspectives, Routledge, (South Asian History and Culture Series), 2012


Vasudha Dalmia, Munis D. Faruqui, (eds.) Religious Interactions in Mughal India, Oxford University Press, 2014

HISTE4H: A History of Communication in Medieval India

Course description
The course looks at the imbrications of governing bodies with intelligence systems. It examines the interconnections between the individual body, the social body and the state. In doing so, it suggests ways of correlating the administrative and the social with political affairs between 1300 and 1700 in a manner that paved the way for political supremacy.

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: Information & Communication

Historical Background

Postal Communications: Dak Chaukis

Social and Administrative Communications: Waqai-navis (imperial news writer), Swanih nigar (secret agents), Harkaras (runners), Akhbarat, Check against the false report, measures for securing unbiased account, and imperial posts

Information to Knowledge

Suggested Readings:


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**Unit 2: Empire & Surveillance**

*Barrūd* (Intelligence department) before and after Alauddin Khalji

Military and Civil Intelligence under Sher Shah and after

Royal excursions or Empire on the Move: Hunting, Sightseeing, and Picnic

**Suggested Readings:**


Unit 3: Transport & Communication

Geographical setting and historical outline
Modes of Transport and nature of the traffic
Major travels routes and evolution of Imperial roads
Building for Travellers: typology and functions

Suggested Readings:


Unit 4: Trade and Travels

Nature of trade under the Delhi Sultans and the Mughals
Expansion of trade routes and the trading communities
Indo-Persian travels 1400-1700; the *Hajj* and the Sovereign
Mughals and the *Hajj*: centrality and politics, economic dimension and routes of the *Hajj*
Suggested Readings:


Proposed PhD Syllabus


Proposed PhD Syllabus

HISTE4I: Modern Indian Intellectual History: Ideas, Methods and Practices in the Twentieth Century

Course description

Drawing upon theoretical insights from the field of intellectual history, this course will explore different facets of intellectual life in modern South Asia with a particular focus on the twentieth century.

The course will start with critical engagement with the various concepts and methods in the family of intellectual history- history of ideas- history of concepts (*Begriffsgeschichte*). It will then move on to explore the genealogies of a number of key ideas, concepts, histories of academic disciplines and institutions, and not least individuals. It will do so, moreover, by situating them in the larger context of transregional and/ or global flows of ideas and people, intellectual networks and processes, often operating beyond the British imperial framework, and engaging with other European and Asian intellectual traditions.

The course will help students understand genealogies of conceptual categories as well as the craft of writing intellectual biographies. Moreover, the course will encourage students to engage with primary sources, and will prepare them for higher research in related fields.

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- Prefatory notes on concepts & methods (Weeks 1-2): This unit will help students understand the key concepts and methods in the broader field, ranging from approaches to history of ideas through intellectual history, and not least, history of concepts.

Core Readings:


Unit 2- Conceptualising an ‘Indian Intellectual History’ (Weeks 3-4): This unit will help students conceptualise the theories, methods, key conceptual issues, and not least the challenges that characterise the very idea of an ‘Indian Intellectual History’, especially vis-à-vis ‘Global Intellectual History’. This unit will be also crucial to understand the evolution of thought and intellectual practices in India, marking a transition from the pre-modern to the variously defined modern colonial, and post-colonial phase. In the following units we identify a select number of correlated indices—academic disciplines, key concepts, key thinkers etc.—to illustrate this process.

Core Readings:
Sugata Bose and Kris Manjapra (eds), Cosmopolitan Thought Zones: South Asia and the Global Circulation of Ideas (Basingstoke & New York, 2010).


Unit 3- Liberalism, empire, nation (Weeks 5-6): This unit focuses on the genealogies of liberalism in Europe and its fluctuations in colonial South Asia. The unit examines how it emerged as a discursive terrain involving both the empire and an evolving Indian nation with their own respective self-perceptions, and politico-intellectual agendas.

Core Readings:
Christopher A. Bayly, Recovering Liberties: Indian Thought in the Age of Liberalism and Empire (Cambridge & New Delhi, 2012).

Uday Singh Mehta, *Liberalism and Empire: A Study in Nineteenth Century British Liberal Thought* (Chicago, 1999).

Iqbal Singh Sevea, *The Political Philosophy of Muhammad Iqbal: Islam and Nationalism in Late Colonial India* (Cambridge & New Delhi, 2013 [2012]).

**Unit 4 - Nation/ community; self/ other; individual/ collective; majority/ minority (Weeks 7-8):** This unit will help students problematize each of these important categories with reference to the colonial intervention. Was there, for instance, anything entirely new about each of these categories after South Asia’s engagement with Western intellectual traditions? If not, how were older ideas revisited, revised or bowdlerised to suit new political orders and knowledge regimes? And if any/ some of these were products/ by-products of the colonial moment, how do we explain their crystallisation?

**Core Readings:**


Sudipta Kaviraj, *The Imaginary Institution of India* (Ranikhet & New Delhi, 2012 [2010]).


**Unit 5 - Philosophy, Religion, Science, and Medicine in Modern India (Weeks 9-11):** As a cluster of case studies, this unit traces the complex histories of philosophy, science, and medicine in modern India. In our first case study, we shall explore the history of an ‘Indian philosophy’ from the late colonial times with particular reference to its epistemological bases, key individuals and institutions that propelled the endeavour, as well as the larger politics of scholarship that turned it into an epistemological entity vis-à-vis understanding of a hegemonic ‘Western philosophy’, and Enlightenment norms. The other related case study shall explore the history of science and medicine in modern India with particular reference to models of knowledge transfer, and indigenous systems.

**Core Readings:**


Nalini Bhushan and Jay L. Garfield (eds), *Indian Philosophy in English: From Renaissance to Independence* (New York, 2011).


Christiane Hartnack, *Psychoanalysis in Colonial India* (New Delhi, 2001).


Tomoko Masuzawa, *The Invention of World Religion Or, How European Universalism was Preserved in the Language of Pluralism* (Chicago and London, 2005).


**Unit 6 - The ethical, the rational, the religious and the secular (Weeks 12-14):** This unit will facilitate students’ understanding of ideas of modernity and/or (multiple) modernities, the ideas of the ethical (whether religiously underpinned or not), the rational, the religious, and the secular in the context of colonial and post-colonial South Asia. While these categories have their own meanings in the Enlightenment-driven European intellectual traditions, this unit will expatiate in particular on their South Asian inflections while situating them in the larger politico-intellectual context(s). The unit will help students grasp not only their increasing applications since the late nineteenth century in identitarian projects, but also stoke critical enquiries into the very nature of their epistemic roots in both Indian and different European philosophical traditions, and indeed, into the different fluctuations of the cosmopolitan imagination.

**Core Readings:**


Rajeev Bhargava (ed.), *Secularism and its Critics* (New Delhi, 2013 [1998]).

Rustom Bharucha, *Another Asia: Rabindranath Tagore and Okakura Tenshin* (New Delhi, 2009).
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**Unit 7- From subject to citizen (Weeks 15-16):** This unit will focus on the transition from ideas of colonial subjects to citizens of the Indian republic, and some select Indian thinkers’ theories of state. A particular concern though will be to dispel any notion of linearity in this history, while we try to situate the process in the transcolonial discourse of an ‘imperial citizenship’ and other kindred experiments.

**Core Readings:**


Benjamin Zachariah, *Developing India: An Intellectual and Social History, c. 1930-50* (New Delhi, 2012 ed.)
Course description

Simply defined History is a systematic study of the past. However history writing can be employed to record the tale of resistance of a particular community or a group against the ‘Other’ and its attempt to find a place under the sun. In some instances, the very act of writing can constitute resistance. Writing history is an important part of communitarian identity formation. In this course we will study the documentation and articulation of resistance through history by different social groups in colonial India. Bengal offers an interesting case for study as, here, a variety of communities jostled for position; bhadraloks, lower caste Hindus and Muslims, among others.

Class topics and readings

Theme 1: History writing as a part of regional identity formation in colonial India. History as a record of age-old ‘resistance’ against all opposition.

1) Kaviraj Shyamaldas - *Veer Vinod* (Udaipur 1886)  
2) Ojha Gaurisankar - *Rajputana ka Itihas* (Udaipur 1924)  
3) Ranade MG - *Rise of the Maratha power*  
4) Sardesai GS - *A New History of the Marathas* (Munshiram Manoharlal 1986)  
5) Banerjee Tarasankar - *Historiography in Indian Languages* (Kolkata 1987)  
7) Srinivasan Ramya - *Many Lives of a Rajput Queen* (Permanent Black 2007)  
8) Majumdar R.C. – *Historiography in Modern India* (Mumbai, 1967)  

Theme 2: Employing History to construct the story of Bengali and Indian resistance in disguise in the face of colonial domination.

1) Chatterjee Bankimchandra – Complete Works (Kolkata 1952)  
2) Banerjee Rangalal – *Padmini Upakhyan* (Kolkata 1858)  
3) Sen Nabinchandra – *Palashir Yuddha* (Kolkata 1875)  
4) Dutta Michael Madhusudan – *Meghnad Badh Kavya* (Kolkata 1861)  
5) Ghosh Girishchandra – *Siraj ud daulah* (Kolkata 1907)  
6) Tagore Rabindranath – *Katha o Kahini* (Kolkata 1908)  
7) Tagore Abanindranath – *Rajkahini* (Kolkata 1909)  
8) Chatterjee Bhabatosh – *Bankimchandra : Essays in Perspective* (Sahitya Akademi, 1995)
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9) Chaudhuri Rosinka – *Literary Things* (OUP 2014)
10) Choudhury Sheila Lahiri – *Reading the Nineteenth Century* (Kolkata 1996)
11) Guha Ranajit – *An Indian Historiography for India* (Kolkata 1988)
14) Das Sisirkumar - *History of Indian Literature: 1911 -56* (Sahitya Akademi2000)

**Theme 3:** The voice of the neglected and the depressed: The caste histories and pamphlets written by the Kayasthas, Baniks and other Shudras to emphasize their own identities.

1) Bandyopadhyay Sekhar ed. – *Bengal: Rethinking History* (Manohar 2001)
2) Palit Chittabrat – *Tensions in Bengal Rural Society* (Kolkata 1975)
4) Risley HH – *Tribes and Castes of Bengal* (Kolkata 1891)
6) Sanyal Hiteshranjan – *Social Mobility in Bengal* (Kolkata 1981)
7) Kundu Santosh kumar – *Bangali Hindu Jati Parichay* (Kolkata 2013)
8) Vidyanidhi Lalmohan – *Sambandha Nirnaya* (Kolkata 1874)
9) Basu Nagendranath – *Banger Jatiyo Itihas* (Kolkata 1915)
10) Sanyal Durgachandra – *Banger Samajik Itihas* (Kolkata 1909)
11) Numerous minor caste histories and pamphlets produced during late 19th and early 20th centuries.

**Theme 4:** The ‘other’ Bengal. History writing of Bengali Muslims in colonial Bengal and contemporary Bangladesh. Resisting Hindu Bengali and macro – Indian pretensions.

1) Sharif Ahmed – *Punthi Parichiti* (Dhaka 1958, English translation S.Sajjad Hussain)
2) Karim AK Najmul – *The Modern Muslim Political Elite in Bengal* (Dhaka 1972)
3) Numerous articles published in 1920s to 40s in Bengali periodicals edited by Muslims like the ‘Masik Muhammadi’ and ‘Mussalman’.
4) Roy Asim- *Islam in South Asia : The Regional Perspective* (New Delhi 1996)
7) Hannan Muhammad – *Banglar Itihas* (Dhaka1998)
8) Mamun Muntasir – *Unis satake Purba banglar Sambad Samoyikpatra* (Kolkata 1996)
12) Hashmi Taj.I. – *Islamic Resurgence in Bangladesh* (PDF)

**Theme 5:** Rise of the Subaltern School. Prelude: Post independence disillusionment. Critique of the Subaltern school.

1) Majumdar RC – *History and Culture of the Indian People* Vols.IX, X and XI (Mumbai 1996)

2) Sen Dineshchandra – *Brihat Banga* (Kolkata 1935)

3) Sengupta Subodhchandra – *India Wrests Freedom* (Kolkata 1982)


5) Guha Ranajit ed. – *Elementary Aspects of Peasant Insurgency in Colonial India.* (OUP, 1983)

6) Sarkar Sumit – *Writing Social History* (OUP)


9) Guha Ramachandra – ‘Subaltern and Bhadralok Studies’ (EPW, 19th August 1995)


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HISTE4K: An Environmental History of India

Course description
This course will introduce students to the relatively new but very rich field of environmental history. It has a two-fold aim. At one level, the course will highlight the complexity of environmental issues as they have unfolded and affected one of the geographically most diverse regions in the world, viz South Asia. At another level, it will interrogate the interrelationship between capitalism, modernity, science, colonialism and nationalism. (Reading list will be updated as and when necessary. Readings shall be decided from the list below as well as from outside)

Class topics and readings
Unit 1. Introduction to the historiography and the early history of environmentalism
Ramchandra Guha, Environmentalism: A Global History (Delhi: OUP, 2000): Chapters 1 and 2

Unit 2. Ecology, society and the state in precolonial South Asia: the romance of ecological equilibrium
Madhav Gadgil and Ramchandra Guha, This Fissured Land (Delhi, OUP, 1992): Chapter 2 on the survey of precolonial ecological history of India
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**Unit 3. Forest, forestry and changing forms of land use**


**Unit 4. Animal, people and politics**


**Unit 5. Water, control and development**


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Amita Baviskar, (ed.), Contested Waterscapes (Delhi: OUP, 2008) Selected Chapters

Unit 6. Development and its Discontents


Documentary film on the Narmada Bachao Andolan.


Amita Baviskar, In the Belly of the River (Delhi: OUP, 1995) Chapters 2 and 9.

Amita Baviskar, “Written on the Body, Written on the Land: Violence and Environmental Struggles in Central India”, reproduced in India’s Environmental History II, 517-549


Awadhendra Sharan, In the City, Out of Place: Nuisance, Pollution, and Dwelling in Delhi, c. 1850-2000 (Delhi: OUP, 2006) Selected Chapters.

General Bibliography

Madhav Gadgil and Ramchandra Guha, This Fissured Land (Delhi, OUP, 1992)


Mahesh Rangarajan and K. Sivaramakrishnan eds., India’s Environmental History I and II (Ranikhet: Permanent Black, 2011)

Mahesh Rangarajan and K. Sivaramakrishnan eds., Shifting Ground: People Animals and Mobility in India’s Environmental History (Delhi: OUP, 2014)


Amita Baviskar, (ed.), *Contested Waterscapes* (Delhi: OUP, 2008)


Arupjyoti Saikia, *Forests and the Ecological History of Assam* (Delhi: OUP, 2011)


Awadhendra Sharan, *In the City, Out of Place: Nuisance, Pollution, and Dwelling in Delhi, c. 1850-2000* (Delhi: OUP, 2006)


Amitav Ghosh, *The Hungry Tide*
Course description

During British rule in India, small religious and ethnic minorities, like the Parsis (Zoroastrians) and Baghdadi Jews emerged as intermediaries between the British rulers and the Indian subjects, being more successful in being accepted into this role than the Armenians, the Greeks and the Chinese, who also sought to work with the British. Free from any reservations in traveling overseas and in interacting with other communities and nationalities, unlike the Hindus, whose flexibility to have commerce with foreigners was hampered by the taboos of caste and creed, the Parsis and the Baghdadi Jews made great fortunes by trading in cotton and opium and went on to build widespread trading networks across Asia with major centres in Hong Kong, Macao, Shanghai and Singapore. They competed with each other in doing so. They completely anglicised themselves and came to be particularly favoured by the British, who did not feel threatened by them because of their numerical insignificance, and thus patronized them to transform them into their loyalists. However, the end of the British rule in India also brought an end to the preferential treatment they had received from the state; and they either left India, as most of the Baghdadis, Armenians and Greeks did, or had to reinvent themselves accordingly for their survival in India, as most of the Parsis did. A product of the intermarriages during the colonial period was the Anglo-Indian community. Besides tracing their history, this course explores their relations with each other and their attitudes towards India and the Indian attitudes towards them and also how these communities fared in reinventing themselves after the end of the British rule in India.

Class topics and readings/audiovisual material

1. The Armenians


   • Sampath, Vikram, My Name is Gauhar Jaan, Rupa Publications India, 2010
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1. The Armenians

- Haviland, Charles, “The last Armenians in Madras”, BBC, December 11, 2003:
  http://news.bbc.co.uk/2/hi/south_asia/3303979.stm

- Anonymous, Julfa v. Armenians in India, Encyclopaedia Iranica, September 15, 2009:
  http://wwwiranicaonlineorg/articles/julfa-v-armenians-in-india

- Parthasarathy, Anusha, “Merchants on a mission”, The Hindu, July 30, 2013:
  http://www.thehindu.com/features/metroplus/merchants-on-a-mission/article4970153. ece

- Banerjee, Paulomi, “Church Children”, The Telegraph, May 23, 2010:
  http://www.telegraphindiaecom/1100523/jsp/calcutta/story_12477031jsp

Documentary


2. The Baghdadi Jews


- Katz, Nathan, Studies of Indian Jewish Identity, New Delhi, 1995


3. The Chinese


Documentaries

- https://www.youtube.com/watch?v=pQ2QJSWHQoQ

4. The Greeks:

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Websites:
Indo-Hellenic Society for Culture and Development: http://elinepa.org/

5. The Parsis

- Sen, Sunil Kumar, The House of Tata, 1839-1939, Calcutta, 1975

Documentary

Qissa-e-Parsi: The Parsi Story: https://www.youtube.com/watch?v=U-hT10XKZbA

6. The Anglo-Indians


Proposed PhD Syllabus

HISTE4M: Making Colonial Subjects: Power and Culture in Imperial India

Course description

This course investigates the nearly two hundred years when Britons ruled in India. Beginning as a modest trading company with a few enclaves on the coasts of the mighty Mughal empire in the sixteenth century, by the middle of the eighteenth century, the English East India Company had become a powerful official of the Indian emperor with a grand title of its own: Company Bahadur (Company valiant). In the century and a half that followed, the Company and then the British Crown and parliament, fashioned a grand empire on which the ‘sun never set’. And India—with its sprawling territories, its millions of people in all their variety, and its many ‘traditions’—became the shining ‘jewel in the imperial crown’ until the British transferred power to Indians and Pakistanis in August 1947.

While conquest was certainly a part of the story of this long relationship between Britons and Indians, coercion and the deployment of superior force of arms was perhaps less significant over the long-term in making both colonizers and colonized subjects than was previously thought. Nor were unrelentingly imperialistic Britons the only agents in the history of empire; various Indians certainly played their part in both making, shaping and unmaking colonial India. This course turns the spotlight on to the cultural domains and cultural technologies—no less marked by the search for and the assertion of power—in and through which colonial relations were forged. Interacting with and confronting each other in social, political and legal arenas, Britons and Indians laid the structures of an empire that would cast its shadow not only on other parts of the colonized world but also endure into the present as they shaped national imaginings in both the British isles but also in postcolonial South Asia.

The course is arranged thematically rather than in strict chronological order.

Class topics and readings

Introduction

- Nicholas Thomas, Colonialism’s Culture: Anthropology, Travel and Government
- Nicholas B. Dirks, Culture and Colonialism, Introduction
Travels and Representations

- Michael H. Fisher, *Counterflows to Colonialism*
- Michael H. Fisher (ed), *The Travels of Dean Mahomet: An Eighteenth-Century Journey through India*

Cohabiting and Crossing Boundaries in India

- Durba Ghosh, *Sex and the Family in Colonial India: The Making of Empire*

The ‘Scandalous’ Beginnings of Empire

- P.J. Marshall, *The Impeachment of Warren Hastings*
- Nicholas B. Dirks, *The Scandal of Empire: India and the Creation of Imperial Britain*
- Sara Suleri, *The Rhetoric of English India*, Chapters 2 and 3

An Empire of Law and the Laws of Empire

- Michael R. Anderson, ‘Islamic Law and the Colonial Encounter in British India’
- Bernard S. Cohn, *Colonialism and Its Forms of Knowledge: The British in India*, pp. 57-75

Policing for Control

- Radhika Singha, “Settle, Mobilize, Verify”, *Studies in History*
- Radhika Singha, *A Despotism of Law*, pp. 168-228
- Sanjay Nigam, “Disciplining and Policing the ‘Criminals by Birth’”, article in 2 parts in *IESHR* 27 (2) 1990 and *IESHR* 27 (3) 1990
- Meera Radhakrishnan, *Dishonoured by History: ‘Criminal Tribes’ and British Colonial Policy*
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Colonialism and Language Education

- Bernard S. Cohn, *Colonialism and Its Forms of Knowledge: The British in India*, pp. 16-56
- Gauri Viswanathan, *Masks of Conquest*

Race and Sex in the Empire

- Kenneth Ballhatchet, *Race, Sex and Class Under the Raj*
- Erica Wald, “From Begums and Bibis to Abandoned Females and Idle Women: Sexual Relationships, Venereal Disease and the Redefinition of Prostitution in Early Nineteenth Century India”, *Indian Economic and Social History Review*, 46, 1, 2009, pp. 5-25

Colonial Medicine

- Rosemary Fitzgerald, “‘Clinical Christianity’: The Emergence of Medical Work as a Missionary Strategy in Colonial India, 1800-1914” in Biswamoy Patti and Mark Harrison (eds), *Health, Medicine and Empire*, pp. 88-136
- David Arnold, “Touching the Body: Perspectives on the Indian Plague” in Ranajit Guha and Gayatri Chakravorty Spivak (eds) *Selected Subaltern Studies*, pp. 391-426
- David Arnold, “Cholera and Colonialism in British India”, *Past & Present*, No. 113 (Nov., 1986), pp. 118-151

An Empire of Men

- Mrinalini Sinha, *Colonial Masculinity: The ‘Manly Englishman’ and the ‘Effeminate Bengali’ in the late Nineteenth Century*
- E.M. Collingham, *Imperial Bodies* (Chapter on the “Sahib as an Instrument of Rule”), pp-117-149

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An Empire of Women

- Antoinette Burton, “The White Woman’s Burden: British Feminists and “The Indian Woman” in Nupur Chaudhuri and Margaret Strobel (eds.) *Western Women and Imperialism*
- Barbara Bush, “Gender and Empire: The Twentieth Century” in Philippa Levine (ed) *Gender and Empire*, pp. 111

The Home in the Empire

- Flora Annie Steele, “Good Housekeeping” in E. Boehmer (ed.), *Empire Writing*
- Anthony D. King, *The Bungalow: The Production of a Global Culture*
- Mary Hancock, “Home Science and the Nationalization of Domesticity in Colonial India”.

Children in the Empire

- Satadru Sen, *Colonial Childhoods: The Juvenile Periphery of India 1850-1945*

The Other Colonized: Servants, Poor Whites, Lunatics and Eurasians—Part I
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- David Arnold, “European Orphans and Vagrants in India in the Nineteenth Century”, *Journal of Imperial and Commonwealth History*, v.7 (2) 1979, pp. 104-127

The Other Colonized: Servants, Poor Whites, Lunatics and Eurasians—Part II

- Fae Ceridwen Dussart, *The Servant/Employer Relationship in Nineteenth Century England and India*, pp. 75-112

Maharajas and Hollow Crowns?

- Barbara N. Ramusack, *The Indian Princes and Their States*
The Empire at Home

- John Mackenzie (ed) *Imperialism and Popular Culture*
- Paul Rich, *Race and Empire in British Politics*

The Colonial Archive

- Ann Laura Stoler, *Along the Archival Grain: Epistemic Anxieties and Colonial Common Sense*
HISTE4N: Capitalism, Industrialization and the Transformations of the Modern World

Course description

This course provides an introduction to global political economy, emphasizing the theories and the important works of Adam Smith and Karl Marx, among others. The course surveys the patterns of interaction and change at the global level of both international politics and economics in an integrated manner. The course tries to compare and contrast patterns of trade, colonialism, migration and slavery in different parts of the world during the early modern period. It also examine shifts in ideology and analyzes the global changes wrought by industrialization, urbanization and globalization. Particular emphasis will be placed upon the emergence of modern notions of production, consumption, and trade from a global perspective and its influence on global societies, economies, and political systems.

The focus will therefore be on the history of capitalism, industrialization, transformations and globalization in the modern world, locating them in a long-term historical perspective. This course aims to give students a grounding in the most fundamental aspects and economic features of the modern world through the exploration of some selected case studies.

Class topics and readings

The global political economy

- The evolution of a global political economy
- Theorizing the global political economy: Adam Smith’s The Wealth of Nations and Karl Marx’s ‘Communist Manifesto’
- Imperialism and the rise of colonialism: resource extraction and distant markets

4. Friedrich Engels and Karl Marx, The Communist Manifesto, 1848

The history of capitalism

• The Origins of Capitalism: From Feudalism to Capitalism
• Theorizing the emergence of Capitalism; Different forms of Capitalism- laissez faire
• Mercantilism: Origin, Extent and Impact on European economy
• The effects of commercial capitalism, case study: forced migration and slavery


7. Eric Williams, Capitalism and Slavery, 1994

**Industrialization and transformations**

- The Origins of the Industrial Revolution in England and its impact
- Industrialisation in Europe, Case Studies.-France, Germany and Russia
- The impact of Industrialisation- Urbanisation, Emergence of Working and Middle Class
- Industrialisation and Transformations in Two World Wars and its Impact

1. T. Ashton, The Industrial Revolution 1760-1830

2. P. Mathias and J.A. Davis, The First Industrial Revolutions

3. Floud and Mcklosky, Economic History of Britain

4. J. Mokyr, The Economics of the Industrial Revolution

5. Carlo M. Cipolla, ed. Fontana Economic History of Europe

6. I. Pinchbeck, Women Workers during the Industrial Revolution 1750-1850


8. Ivan, Berend, An Economic History of Nineteenth-Century Europe: Diversity and Industrialization, 2012


**Globalisation and later industrialisations**

- The features of the global economy since 1945
- Globalisation - concept and features
- The pattern of economic growth in America and Soviet Russia

**Imperialism and industrialization in Asia: Response and resistance; economic development and Modernization in China and Japan**

3. Thomas Weiss and Donald Schaefer (Ed.) American Economic Development in Historical Perspective
4. Michale, Lind, Land of Promise: An Economic History of the United States
5. Joseph C.H. Chai, The Economic History of Modern China
8. G.C. Allen, A Short Economic History of Modern Japan, 1867-1937, Volume 1

**Selected Readings**

1. T. Ashton, The Industrial Revolution 1760-1830
2. Floud and Mcklosky, Economic History of Britain
3. J. Mokyr, The Economics of the Industrial Revolution
5. Alexander Gerschenkron, Economic Backwardness in Historical Perspective
6. I. Pinchbeck, Women Workers during the Industrial Revolution 1750-1850


21. Paul Davidson, The Keynes Solution: The Path to Global Economic Prosperity

22. E. J. Hobsbawm, The Age of Capital