Category-IV

COMMON POOL OF GENERIC ELECTIVES (GE) COURSES OFFERED BY DEPARTMENT OF HISTORY

GENERIC ELECTIVES (GE-1): Delhi through the Ages: From Colonial to Contemporary Times

Credit distribution, Eligibility and Pre-requisites of the Course

Course title & Code	Credits	Credit distribution of the course			Eligibility criteria	Pre-requisite of the course
		Lecture	Tutorial	Practical/ Practice		
Delhi through the Ages: From Colonial to Contemporary Times	4	3	1	0	12th Pass	Should have studied Delhi through the Ages: The Making of its Early Modern History

Learning Objectives

This course examines the physical and social transformation of Delhi from colonial to contemporary times. Focusing on the echoes of political developments on urban form and social experience, it aims to explore the historical antecedents of some of the capital's contemporary dilemmas.

Learning outcomes

Upon completion of this course the student shall be able to:
- Analyse the political developments and their legacy for the shaping of the city.
- Discern the importance of 'local' social, ecological and cultural processes that shape and reshape the city
- Explain the historical roots of the problems of sustainable urbanization with regard to Delhi.

SYLLABUS OF GE-1

Unit I: Delhi in the 19th Century - Mughal Court, Company Raj, 1857 and its Aftermath (16 Hours)
Unit II: Building New Delhi - Imperial Ideology and Urban Morphology (12 Hours)
Unit III: Delhi in 1947- Partition and its Aftermath (16 Hours)
Unit IV: Making of Contemporary Delhi – Spaces, Politics and Socialites (16 Hours)

Essential Readings

Unit I. This unit should familiarise students with the city in light of the colonial past and the present. It will also help them locate the political developments for shaping of the city. The unit examine political developments and their legacy during 1857 and how the rebellion in Delhi influenced its evolution.

- Gupta, Narayani. (1999). Delhi between the Empires: 1803-1931. Delhi: OUP, pp. 1-20
- Farooqui, Amar. (2013). Zafar and the Raj: Anglo-Mughal Delhi, 1800-1850, Delhi: Primus Books, pp.106-133, (chap. 6: "The Palace and the City")
- Farooqui, Mahmod. (2006). Ghadar. Sarai Reader, 2006, pp. 254-270
- C. M. Naim. (2004). 'Ghalib's Delhi: A Shamelessly Revisionist Look at Two Popular Metaphors," in Urdu Texts and Contexts: The Selected Essays of C. M. Naim, Delhi: Permanent Black, pp. 250-279.
- Gail Minault. (2003). "Master Ramchandra of Delhi College: Teacher, Journalist, and Cultural Intermediary," Annual of Urdu Studies, Vol. 18, pp. 95-104
- --- ; (1999). Delhi between the Empires: 1803-1931. Delhi: Oxford University Press, pp. 20-31, 50-66
- Lahiri, Nayanjot. (2003). "Commemorating and Remembering 1857: The Revolt in Delhi and its Afterlife,' World Archaeology, vol. 35, no.1, pp. 35-60 .
- Dalrymple, William, (2006). The Last Mughal: The Fall of a Dynasty, Delhi: Penguin/Viking, pp. 193-229, 346-392. (Chap 6 "The Day of Ruin and Riot" and Chap. 10 "To Shoot Every Soul".
- Verma, Pavan K. (2008). Ghalib: The Man, the Times, Penguin India.

Unit II. This segment enquires into the historical antecedents of some of the capital's contemporary issues. The section should apprise the students of the historical roots of the problems of sustainable urbanization with regard to Delhi.

- Metcalf, Thomas. (1989). Imperial Visions. Delhi: Oxford University Press, pp. 211-239, (Ch. 7 'New Delhi: The Beginning of the End').
- Johnson, David A. (2015). New Delhi: The Last Imperial City. Basingstoke: Palgrave 2015. (Chap. 8, "Land Acquisition, Landlessness and the Building of New Delhi").
- Johnson, David. A (2008). A British Empire for the Twentieth century: The inauguration of New Delhi, 1931. Urban History 35, 3, Cambridge University Press, U.K.
- Mann, Michael. (2007). "Delhi's Belly: On the Management of Water, Sewage and Excreta in a Changing Urban Environment during the Nineteenth Century, "Studies in History, Vol. 23:1, pp. 1-30
- Liddle, Swapna (2017). Chandni Chowk: The Mughal City of Old Delhi, Speaking Tree Publications, Pvt. LTD. pp. 25-121.

Unit III. This section explores and reflects Delhi during and post-Partition. It examines physical and social transformation of Delhi from the colonial to the contemporary times.

- Pandey, Gyan. (2001). Remembering Partition, Cambridge: Cambridge University Press. (Chapter 6: Folding the National into the Local: Delhi 1947-1948, pp. 121-151)
- Datta, V N. (1986). "Punjabi Refugees and the Urban Development of Greater Delhi,' in Robert Frykenberg(ed), Delhi Through the Ages: Essays in Urban History Culture and Society. Delhi: OUP, pp 442-462.

- Kaur, Ravinder (2008). Narrative absence: An 'Untouchable' account of Partition Migration. In Contribution to Indian Sociology (no.) 42, 2: Sage Publications, pp. 281-306.
- Tan, Tai Yong and Gyanesh Kudaisya. (2000). The Aftermath of Partition in South Asia.
- New York: Routledge, pp 193-200, (Chap. 7, "Capitol Landscapes")

Unit IV. The unit examines and locate 'local' social, ecological and cultural processes that shape and reshape the city.
- Emma. Tarlo. (2000). "Welcome to History: A Resettlement Colony in the Making,' in Veronique Dupont et al ed. Delhi: Urban Spaces and Human Destinies. Delhi: Manohar, pp. 75-94
- Soni, Anita. (2000). "Urban Conquest of Outer Delhi: Beneficiaries, Intermediaries and Victims", in Veronique Dupont et al (Ed.). Delhi: Urban Spaces and Human Destinies, Delhi: Manohar, pp. 75-94
- Ghosh, Amitav. (1985)., 'The Ghosts of Mrs Gandhi,' The New Yorker, (Available online: https://www.amitavghosh.com/essays/ghost.html
- Beg, Mirza Farhatullah. (2012). Bahadur Shah and the Festival of Flower-Sellers, tr., Mohammed Zakir, Hyderabad: Orient Blackswan.
- Basu, Aparna. (1986). "The Foundations and Early History of Delhi University," in Robert Frykenberg ed, Delhi Through the Ages: Essays in Urban History Culture and Society, Delhi: Oxford University Press, pp 401-430
- Gupta, Narayani. (1994). 'From Kingsway to Rajpath-the Democratization of Lutyens' New Delhi,' in C. Asher and T.R. Metcalf, eds. Perceptions of South Asia's Visual Past. Delhi: Oxford University Press
- Sharma, Ravikant. (2016). "Architecture of intellectual sociality: Tea and coffeehouses in post-colonial Delhi, "City, Culture and Society, vol.7, 275-28

Suggestive readings
- Farooqui, Mahmood. (2013). Besieged: Voices from Delhi, 1857. Delhi: Penguin. (Dateline pp. xix-xxvii; In the Name of the Sarkar, pp 407-432.)
- Mann, Michael and Samiksha Sehrawat. (2009). "A City with a View: The Afforestation of the Delhi Ridge, 1883-1913", Modern Asian Studies, Vol. 43, No. 2, pp. 543-570
- Mann, Michael. (2005). 'Turbulent Delhi: Religious Strife, Social Tension and Political Conflicts, 1803-1857,' South Asia: Journal of South Asian Studies, vol.28, no.1, pp. 5-34
- Pilar, Maria Guerrieri, (2017). 'The Megacity of Delhi: Colonies, Hybridisation and Old New Paradigms,' in Rethinking, Reinterpreting and Restructuring Composite Cities edited by GülsünSağlamer, Meltem Aksoy, Fatima Erkök, Cambridge: Cambridge Scholars Publishing, pp. 18-33
- Russell, Ralph. (1998). "Ghalib: A Self Portrait", in Ralph Russell, Ghalib: The Poet and His Age. Delhi: OUP. Also available at: http://www.columbia.edu/itc/mealac/pritchett/00ghalib/texts/txt_ralphrussell_1972.pdf
- Vazira, Fazila Yacoobali Zamindar. (2007). The Long Partition and the Making of South Asia: Refugees, Boundaries, Histories. New York: Columbia University Press. (Chapter I: Muslim Exodus from Delhi.)

Note: Examination scheme and mode shall be as prescribed by the Examination Branch, University of Delhi, from time to time.

Credit distribution, Eligibility and Pre-requisites of the Course

Course title & Code	Credits	Credit distribution of the course			Eligibility criteria	Pre-requisite of the course
		Lecture	Tutorial	Practical/ Practice		
History and Culture: Representations in Texts, Objects and Performance Histories	4	3	1	0	12th Pass	NIL

Learning Objectives

This course aims to explore culture through its intangible and tangible attributes that are discussed in four themes including traditions of kingship and courtly culture; inter-cultural perceptions of 'other' religious communities and gender; performing ritual devotions through recitation of songs and processions; and exploring performance of narrative traditions using inanimate objects like, masks, puppets and cloth/paper scrolls. The themes are representations from oral and manuscript cultures from India. Specialized essays have been attached to every theme with the purpose of explaining the meaning, form, and context of these representations from the past. The readings represent ethnic and spatial (across geographical space and time) range and draw on diverse methodologies.

Further, this module seeks to explore the continuity of cultural patterns, iconic representations, and styles of performance into our present times. For example, the iconic raja (king) of the premodern times continues to perform royal ritual and sacrificial ceremonies, into contemporary times when India is a republic. The court jester of the past lingers on into the present as represented by Hajari Bhand. The complex nature of inter-cultural discourse between the Hindus and Muslims continues into the present and we know that neither community represents monolithic form. What shall we make of these multifaceted representations? How do performative traditions evolve over time? In absence of kingly patrons who will patronize the bhand, temple priest, picture showman with his scrolls? What kind of changes have evolved in the narrative traditions? The pedagogy of interdisciplinary approach is thus inbuilt into the structure of this course. Readings and audio- visual material have been knitted into themes to encourage active participation and discussion in the classroom. It will be impossible to claim any 'com-prehensive' treatment of India's culture over the duration of one semester. We may, however, be introduced to some significant vignettes of the whole.

Learning outcomes

The Learning Outcomes of this course are as follows:
* Identify complex nature of kingship in medieval times through the case study of Krishnadevaraya of Vijayanagara.

- Understand the nature of interaction between the two dominant communities in the past. The paradigm of 'clash of civilizations' appears to be an exaggerated view.
- Appreciate the complex nature of religious communities in the past, when neither the Hindu nor Muslims represented monolithic identities.
- Read the intricate nature of interactions between men and women and the fact that identities were differently expressed than in the colonial times.
- Understand how culture is communicated through narrative strategies and performative acts.
- Appreciate that textuality and performativity are not binary opposites and are mutually interactive.
- Develop analytical skills that are necessary for students of literature, sociology, anthropology, religion, psychology, political science and South Asian studies.

SYLLABUS OF GE-2

Unit I: Kings, bhands & politicians   (16 Hours)
Unit II: Perceiving cultures & Negotiating identities   (16 Hours)
Unit III: Performing Devotion: Rituals, songs & processions   (16 Hours)
Unit IV: Storytelling with objects: Masks, puppets & scrolls   (12 Hours)

Practical component (if any) - NIL

Essential/recommended readings
Unit I: Kingship is identified as a key component of India's civilizational ethos. In the years following Indian Independence, kingdoms were dissolved, but this did not provoke the disappearance of kings: royal rituals continued to be celebrated as members of the royal families became politicians; and court jesters linger on as buffoons.
- David Dean Shulman, The King and the Clown in South Indian Myth & Poetry, Princeton University Press, 1985, Excerpt from Chapter 4, "The Kingdom of Clowns: Brahmins, Jesters & Magicians", Princeton: Princeton University Press, 1985, pp. 152-213, available in Meenakshi Khanna, ed., The Cultural History of Medieval India, New Delhi: Social Science Press, 2012 (2007), pp. 3-24.
- डेवड िीन शलु मन, "मसख़रों का राज्य: ब्राह्मण, मसख़रेऔर जाि॑गरू ", मध्यकालीन भारत का सांस्कृ ततक इततहास, संपाितत, मीनाक्षी
- खन्ना, अनुर ॰ि॑ उमाशंकर शमा॰' ऋर्व', नयी विल्ली: ओररएण्टल ब्लैकसर॒ ॰न, 2007, पष्ृ ठ 3-25.
- John Emigh and Ulrike Emigh, "Hajari Bhand of Rajasthan: A Joker in the Deck", in The Drama Review: TDR, Vol. 30, No. 1 (Spring, 1986), pp. 101-130.

Unit II: This rubric draws on four essays based on multilingual textual sources such as inscriptions, poetic texts, chronicles and travellers accounts composed during 8th to 19th centuries. The scholars have problematised issues relating to cultural perceptions and identities of religion and gender. Contrary to popular view that an encounter between the Hindus and Muslims perpetuated clashes, the authors of these essays present a complex understanding of identities that were not perceived as monolithic. These readings will clarify the methodological approaches used by historians to unravel narratives from the past in the quest for explaining the present.

- Brajadulal Chattopadhyaya, "Images of Raiders and Rulers" in B. D. Chattopadhyaya, ed., Representing the Other: Sanskrit Sources and the Muslims, Eighth to Fourteen Century, New Delhi: Manohar, 1998, pp. 101-125
- बजृ ि्लुाल चट्टोपाध्याय, "आक्रामकों और शासकों की छर्वयां", मध्यकालीन भारत का सांस्कृ ततक इततहास, संपाित, मीनाक्षी खन्ना,
- अनुर ि उमाशंकर शमाा' ॠर्व', नयी विल्ली: ओररएण्टल ब्लैकस् िन, 2007, पष्ृ 107-133
- R. M. Eaton "Multiple Lenses: Differing Perspectives of Fifteenth Century Calicut", R. M. Eaton ed., Essays on Islam and Indian History, New Delhi: OUP, 2002, pp. 76-93
- Carla Petievich, "Gender politics and the Urdu ghazal: Exploratory observations on Rekhta versus Rekhti", in The Indian Economic & Social History Review, vol. 38(3), 223–248
- कालापेवतएर्वच, "वलंग की राजनीवत तथा ठि ूग़ज़ल : रेखता बनाम रखती का खोजपरक अलोकन ", मध्यकालीन भारत का
- सांस्कृ ततक इततहास, संपाित, मीनाक्षी खन्ना, अनुर ि उमाशंकर शमाा' ॠर्व', नयी विल्ली: ओररएण्टल ब्लैकसर िन, 2007,
- पष्ृ 154-184
- Jenny Nilsson, "The Sense of a Lady': An Exploration of Transvestite Roles in Kathakaliand their Relation to Keralan Gender Constructions", in The Cambridge Journal of Anthropology, Vol. 24, No. 3 (2004), pp. 1-40

Unit III. The acts of devotion, whether these are observed in private spaces or in public sphere, formulate expressions of religious identities. Many rituals, like the recitation of songs dedicated to Siva or and the procession of icons in the temple at Madurai; lamentation over the martyrdom of Husain and parading of the replica of his tomb shrine during Muharram, developed during medieval times. Political patronage was necessary for such devotional acts in the past as well as in the present.

- R. Champakalakshmi, "Patikam Pātuvār: Ritual Singing as a Means of Communication in Early Medieval South India", Studies in History, 10(2) (1994), pp. 199–215
- राधा चंपकलक्ष्मी, "पाटीकम्पटुआर : आरवर्भक मध्यकालीन िवक्षण रू िरत मेंसंर् ि-माध्यम के रूप मेंधावमाक गायन", मध्यकालीन
- भारत का सांस्कृ ततक इततहास, संपाित, मीनाक्षी खन्ना, अनुर ि उमाशंकर शमाा ' ॠर्व', नयी विल्ली:ओररएण्टल ब्लैकसर िन, 2007, पष्ृ 50-75
- Khalsa, Nirinjan Kaur. "Renegotiating Orthopraxy in the Presence of The Bani Guru." Sikh Formations 10, no. 3 (2014): 313–34
- J.R.I. Cole, Roots of North Indian Shi`ism in Iran and Iraq: Religion and State in Awadh, 1722-1859, Berkley: University of California Press, 1988, Chapter 4, "Popular Shi`ism", pp. 92-119.
- जे. आर. आई. कोल "लोकप्रचवलत वशया धमा", मध्यकालीन भारत का सांस्कृ ततक इततहास, संपाित, मीनाक्षी खन्ना, अनुर ि
- उमाशंकर शमाा' ॠर्व', नयी विल्ली:ओररएण्टल ब्लैकस् िन, 2007, पष्ृ 76-104.

- Selva J. Raj, "Public display, communal devotion: Procession at a South Indian Catholic festival", in Jacobsen, K.A. (Ed.) South Asian Religions on Display: Religious Processions in South Asia and in the Diaspora (1st ed.), Routledge, pp. 77-91

Unit IV. In the three narrative traditions discussed in this rubric the human agency (Purusha) exists in specific kind of relation with inanimate objects used in performance. These objects have meanings embedded in the social and political contexts of various cultural traditions and express processes by which notions of 'self'/ 'selves' are constructed & reconstructed.

a) **Masks:**
- Vishalakshi Nigam Chandra and Veronica Chishi, "Tradition of Story Telling in India through Masks" in Akhyan Celebration of Masks, Puppets and Picture Showmen Traditions of India, New Delhi: IGNCA, 2010, pp. 28-33.
- John Emigh, "Crisis and Contestation in the Prahlada Nataka of Ganjam", in Hermann Kulke, ed., Imaging Orissa, Prafulla Publication, 2013.

b) **Puppets:**
- Dhurjjati Sarma and Ahanthem Homen Singh, "Storytelling and Puppet Traditions of India" in Akhyan Celebration of Masks, Puppets and Picture Showmen Traditions of India, New Delhi: IGNCA, 2010, pp. 34-41.
- Niels Roed Sorensen, "Tolu Bommalu Kattu: Shadow Theater Re: Andhra Pradesh", Journal of South Asian Literature, Vol. 10, No. 2/4, THEATRE IN INDIA (Winter, Spring, Summer 1975), pp. 1-19.
- For illustrations https://www.sahapedia.org/tag/shadow-puppetry

c) **Scrolls:**
- Jyotindra Jain, "Indian Picture Showmen: Tradition and Transformation" in Akhyan Celebration of Masks, Puppets and Picture Showmen Traditions of India, New Delhi: IGNCA, 2010, pp. 14-27.
- Elizabeth Wickett, "The epic of Pabuji ki par in performance", World Oral Literature Project. Voices of Vanishing Worlds, Occasional Paper 3, Cambridge: University of Cambridge, 2010, pp. 1-27.
- Short documentary https://www.youtube.com/watch?v=f4EiAdeKi_E

Suggestive readings -
- Bradford Clark, "Putul Yatra: A Celebration of Indian Puppetry", in Asian Theatre Journal, Vol. 22, No. 2 (Autumn, 2005), pp. 334-347.
- Erika Fischer-Lichte, "Culture as Performance" Modern Austrian Literature, Vol. 42, No. 3, Special Issue: Performance (2009), pp. 1-10.
- James G. Lochtefeld, "The Construction of the Kumbha Mela", in South Asian Popular Culture, 2004, Vol. 2:2, PP. 103-126.5
- John D. Smith, The Epic of Pābūjī. A study, transcription and translation, second revised edition available electronically at http://bombay.indology.info/pabuji/statement.html
- Karan Singh, "Structural Peripheries and Ideological Underpinnings: Performative Narration in Par of Pabuji", in Dialogue: A Journal Devoted to Literary Appreciation, Vol. XII, No. 1, June 2016, pp. 35-45.
- Karine Schomer, "The "Ālhā" Epic in Contemporary Performance", The World of Music Vol. 32, No. 2, India (1990), pp. 58-80.

- Kathy Foley & Dadi Pudumjee, "India" in World Encyclopedia of Puppetry Arts called "WEPA" or "EMAM" for Encyclopédie Mondiale des Arts de la Marionnette, a project of International Unima
- Available in English https://wepa.unima.org/en/india/
- Available in Hindi at https://wepa.unima.org/en/india/
- Marc Katz, Banaras Muharram and the Coals of Karbala. Written, produced, and narrated by Marc J. Katz. DVD, color, 70 minutes; 2004.
- Meenakshi Khanna, Cultural History of Medieval India, Introduction, New Delhi: Social Science Press, 2007, pp. ix-xxxiv.
- "र् वमू का", मध्यकालीन भारत का सांस्कृ ततक इततहास, संपावित, मीनाक्षी खन्ना, अनुर् ०ाि॰ उमाशंकर शमाा'ॠर्व', नयी विल्ली:
- ओररएण्टल ब्लैकस् ॰िन, 2007, पष्ठृ ix-xxxiv.
- Pabitra Sarkar, "Jatra: The Popular Traditional Theatre of Bengal", in Journal of South
- Asian Literature, Vol. 10, No. 2/4, THEATRE IN INDIA (Winter, Spring, Summer 1975), pp. 87-107.
- Regula Burckhardt Qureshi, "Sufism and the Globalization of Sacred Music." In Philip V.
- Bohlman edited, The Cambridge History of World Music, 584–605. The Cambridge
- History of Music. Cambridge: Cambridge University Press, 2013.
- Richard. M. Eaton, "The Articulation of Islamic Space in the Medieval Deccan", reprinted in Cultural History of Medieval India, ed., Meenakshi Khanna, New Delhi: Social Science Press, 2007, pp. 126-141.
- ररचडाईटन, "मध्यकालीन ॰िक्कन मेंइस्लावमक स्थान की अर्वव्यर्व", मध्यकालीन भारत का सांस्कृ ततक इततहास, संपावित, मीनाक्षी
- खन्ना, अनुर् ०ाि॰ उमाशंकर शमाा'ॠर्व', नयी विल्ली: ओररएण्टल ब्लैकस् ॰िन, 2007, पष्ठृ 134-151.
- Sreekala Sivasankaran, "Akhyan: Masks, Puppets and Picture Showmen Traditions of India - An Introduction" in Akhyan Celebration of Masks, Puppets and Picture Showmen Traditions of India, New Delhi: IGNCA, 2010, pp. 8-11.

Note: Examination scheme and mode shall be as prescribed by the Examination Branch, University of Delhi, from time to time.

Credit distribution, Eligibility and Pre-requisites of the Course

Course title & Code	Credits	Credit distribution of the course			Eligibility criteria	Pre-requisite of the course
		Lecture	Tutorial	Practical/ Practice		
Indian Society: A Historical Perspective	4	3	1	0	12th Pass	NIL

Learning Objectives

Indian society has witnessed the evolution of a composite culture with coming together of multiple traditions after negotiating existing differences in the society, which persist even today. This course uses a socio-historical perspective to trace the processes of continuity and change through which various social categories have emerged and got entrenched, even while the society itself evolved and remained fluid. The first unit uses a variety of primary and secondary texts intends to explore key issues in ancient Indian social history such as varna, jati, class, caste, gender, marriage relations, different types of social and religious thinking and varied cultural experiences. During the medieval period, with the expansion of agrarian societies there was formation and proliferation of castes which had sub-regional specificities and variations. There is a need to take cognizance of the fact that there was considerable economic, social and occupational mobility at both individual and group level. The medieval period also saw conforming and conflicting trends in the religious sphere which manifested itself through the various branches and schools, like the Bhakti cults. After the advent of colonial rule, the national movement witnessed various alternative tendencies which many a times ran counter to the nationalist agenda which gave the national movement its own distinctive identity. The persisting search for uniformity is problematised in the face of existing differences that existed at various levels of the society and also highlight the contestation between forces of exclusion and inclusion. This course makes a conscious attempt to convey historical processes through which various 'categories' have emerged and thereby emphasize the fluid character of categorization. The goal is to focus on moments of convergence and divergences in society and how a composite, multi- layered, complex society emerged after negotiating differences in the society, some of which even persists today.

Learning outcomes

The Learning Outcomes of this course are as follows:
- Develop a critical understanding of the historical context of institutions like varna, jati, caste, kinship and marriage relations and early religious thought.
- Examine the complex relations between different social groups beginning from the hunter gatherers to the medieval trading and artisan communities.
- Understand the inherent politics and contradictions in the religious milieu of the medieval period.
- Outline various alternative currents in subaltern voices.
- Have a better understanding of the contemporary issues and challenges in the society

SYLLABUS OF GE-3

Unit I: Varna and jati; kinship and marriage; socio-religious ideologies in Early Traditions: (12 Hours)
   1.   Varna and jati in Vedic and Brahmanical traditions.

2. Forms of Kinship and regional variations; Marriage, family and households in early traditions,
3. Buddhism and Jainism.

Unit II: Social and occupational categories (some case studies from earliest times to 1700 CE): (16 Hours)
1. Early Hunter gatherers and Pastoral communities,
2. Tribal and Peasant communities,
3. Traders, Crafts persons and artisan communities.

Unit III: Social and Religious Movements (Case studies from 1000 -1800 CE): (16 Hours)
1. Devotional movements and social change

Unit IV: Contemporary society and its challenges: (some case studies)   (16 Hours)
1. Subaltern voices and Social movements,
2. Environmental and Urban movement,
3. Gender and social imbalance
4. Plurality and Cultural diversities.

Practical component (if any) - NIL

Essential/recommended readings
Unit I: The unit traces the historical context of social institutions like varna, jati, caste, kinship and marriage relations and explores the social context of Vedic, Brahmanical, Buddhist, Jain and Shramanic thought in early India.
- Frits Staal, Discovering the Vedas, Origins, Mantras, Rituals, Insights, Part III and IV, Penguin, 2017.pp47-63
- S. Jaiswal , Introduction. Caste, Origin, Function and Dimensions of change, Delhi: Manohar, 2000, Introduction
- Trautmann, Thomas R. Dravidian Kinship, (Cambridge Studies in Social and Cultural Anthropology, Series Number 36) Cambridge University Press, 1982 (Ch-1,4)
- Peter Harvey, Buddha in his Indian context in an Introduction to Buddhism, Cambridge University Press, 2017, pp.8-31.
- Paul Dunda, The Jains, Psychology Press, 2002, Introduction

Unit II: In this unit an attempt is made at exploration of the variegated societies that existed in the ancient, the lives of hunter- gatherers, pastoralist, peasants and tribal communities from earliest times. It also tracks the formation of authoritarian regimes and with the emergence of pan-regional market economics, there emerged various occupational categories with their unique identities and culture. The idea is to emphasize fluidity and reflect mobility in caste system which would be the key to understanding processes of change and continuity.
- S. Ratnagar, 2004 The Other Indians, Essays on Pastoralists and Prehistoric Tribal People, New Delhi: Three Essays Collective ,2004. (Ch-1,2)
- Olivelle, P. Showbiz in Ancient India, Data from the Arthashastra, In Osmund Boepeararchi and Ghosh ed, Early Indian History and Beyond, Primus Books ,2019, pp.56-65.
- I.H.Siddiqui, Social Mobility in the Delhi Sultanat in Irfan Habib (ed.) Medieval India 1: Researches in the History of India, 1200-1750, pp. 24-48.
- Carla Sinopoli, The Political Economy of Craft Production Cambridge University Press 2003 (Chapter 6,7).

- Chetan Singh, Forests and Pastoralists and Agrarian Society in Mughal India. In D.Arnold and R.Gujarat (ed.) Nature, Culture, Imperialism, OUP, 1995.pp. 21-48.

Unit III: This unit discusses the role of devotional movement in challenging the Brahmanical superiority which played a catalytic role in social change.

- Ray, Niharranjan, "Socio- Religious Movements of Protest in Medieval India: Synopotical View" PIHC 36(1975), pp.LXIII-LXIX.
- David N. Lorenzen, "Dissent in Kabir and the Kabir Panth" in Vijaya Ramaswamy (ed.) Devotion and Dissent in Indian History, Foundation Books, 2014. pp.169-187.
- Richard M.Eaton, The Sufis of Bijapur,1300-1700- Social Roles of Sufis in Medieval Deccan, Princeton University Press, 2015. Chapter-5
- Philip Constable," Setting on the School Verandah: The Ideology and Practice of Untouchable Educational Protest in Late nineteenth century in Western India, The Indian Economic and Social History Review, Oct-Dec,2000 pp.383- 419.

Unit IV: This unit explores how encounters with the colonial state led to many social and political contestations in the Indian subcontinent. These alternative tendencies came to be represented by various subaltern, environmental and gender related movements. Subaltern voices and Social movement, Environmental and Urban movement, Gender and social imbalance, Plurality and Cultural diversities.

- Susan Bayly, The New Cambridge History of India, Caste, Society and Politics in India from 18th.C to the Modern Age, Cambridge University Press, 1999 ch-5 and 6.
- Somen Chakraborty: A Critique of Social Movements in India: Experiences of Chipko, Uttarakhand, and Fishworkers' Movement, Indian Social Institute, 1999.
- Yogendra Singh, "Social Transformation of the Indian Society in Yogendra Singh (ed.) Social Change in India: Crisis and Resilience; New Delhi, pp.41-61.
- K.S.Singh," The People of India : Diversities and Affinities", pp. 88-100 and "Pluralism, Synthesis, Unity in Diversities,, Diversities in Unity" in K.S.Singh (ed.) Diversity, Identity and Linkages, Explorations in Historical Ethnography.
- Richard Fox, "Varna Schemes and Ideological Integration in Indian Society", Comparative studies in Society and History, Vol. 11,1969, pp.27-44.

Suggestive readings
- Roy, Kumkum 1994, Marriage as communication: An exploration of norms and narratives in Early India, Studies in History, 10 2, n.s pp 183-19
- Aloka Parashar- Sen, 2004 Introduction in Subordinate and Marginal Groups in Early India, Oxford University Press, p.1-82.
- Brian Smith, Classifying the Universe, The Ancient Indian Varna System and the Origins of Caste, OUP,1994, Introduction
- Suraj Bhan Bhardwaj – Migration, Mobility and Memories Meos in the process of peasantization and Islamisation in the medieval Period. In Vijaya Ramaswamy (ed) Migrations in Medieval and Early Colonial India., Routledge, 2016.
- Eleanor Zelliot and Rohini Mokashi – Punekar – Untouchable Saints -An Indian Phenomenon, Manohar ,2005 Chapter19- Bhakti voices on Untouchability.
- Lindsey Harlan,"Perfection and Devotion: Sati Tradition in Rajasthan" in John Stralton Hawley (ed) Sati- The blessing and the Curse- The Burning of Wives in India,1994.

- Gail Omvedt, Understanding Caste: From Buddha to Ambedkar and Beyond, Orient Blackswan, 2011.
- S.C.Dubey, Indian Society, NBT, 2001.
- Indian Society Historical Probings, In memory of D.D.Kosambi, Indian Council Of His-torical Research,1974, pp.175189, 337-349.
- I.H.Siddiqui- Delhi Sultanate : Urbanization and Social change,Viva Books,2009
- Vijaya Ramaswamy (ed.) Devotion and Dissent in Indian History, Foundation Books , 2014
- Chakravarti, Uma- Understanding Caste in Gendering caste Through a Feminist lens, Calcutta: Stree. Pp.6-23 .
- Raj Mohan Gandhi, The Good Boat Man, Penguin Books, 2018.
- Rajiv Bhargava, "Political Responses to Religious Diversity in Ancient and Modern India", Studies in History, Vol.1,2013, pp. 21-41.
- Thomas Metcalf, "The Ordering of Difference" in Sumit Sarkar (ed.) Caste in Modern India, pp.88-112.
- Das Veena, Dipankar Gupta, Paricia Oberoi(eds.), Tradition, Pluralism and Identity : In Honour of T.N.Madan, Sage Publications, New Delhi, 1999.
- Hulas Singh "Social Questioning" in Hulas Singh, Rise of Reason :Intellectual History of 19th C. Maharashtra, Routledge, Delhi, 2015, pp. 88-168.

Hindi Readings:

- G.S Ghurye,जाती,वगा और व्यवसार:समाि-सत्र के प्राणातनका ग्रन्थ, राजपाल एंड संस,

- सुतमत सरकार, आधुतनक काल: भारत 1880 से 1950, राजकमल प्रकाशन, 2020

- Gail Omvedt, Jati ke samajha: महात्मा बुद्ध से बाबासाहेबा अम्बेडकर, ओररएंट ब्लैकस्वान, 2018.

- Gail Omvedt, भारत में बौद्ध धमा: ब्राह्मणवाि और िततवाि को चुनौती, सेि, 2018.

- N.R.Farooqi, सूफीवाि कु छ महत्वपूणा लेख, ओररएंट ब्लैकस्वान,

- Shahabuddin Iraqi ,मध्यालीन भारत में भम्भि आंिोलन। चौखम्बा सुरभारती प्रकाशन, 2012

- Pandey, G. C. (1990). बौद्ध धमा के तवकास का इततहास (बौद्ध धमा के तवकास का इततहास)। लखनऊ: उत्तर प्रि श तहंिी संस्थान। (तीसरा संस्करण)

- .त मश्र, एस. सी. (2014.) 'मुग़ल पूवर् भारत में सामात िक तगतशीलता', मध्यकालीन भारत, अंक - (सं.) इरफान हबीब, त िल्ली: राजकमल प्रकाशन, पृ.सं. 51-58.

- बहुगुणा, आर.पी. (2009). मध्यकालीन भारत में तभि और सूफी आंिोलन, त िल्ली: ग्रंथशल्पी।

Note: Examination scheme and mode shall be as prescribed by the Examination Branch, University of Delhi, from time to time.

Credit distribution, Eligibility and Pre-requisites of the Course

Course title & Code GE-4	Credits	Credit distribution of the course			Eligibility criteria	Pre-requisite of the course
		Lecture	Tutorial	Practical/ Practice		
Understanding Indian Heritage	4	3	1	0	12th Pass	NIL

Learning Objectives

The aim of this paper is to make students familiar with the concept of heritage and its numerous forms. It will develop the contested character of heritage and why it needs to be conserved. More importantly the paper highlights how both tangible and intangible heritage needs to be accessed. Issues of loot and repatriation and heritage preservation and conservation in turn point out how heritage and culture often becomes tropes to status claims of a country, a nation, a society and a region in front of the international world community. Matters of selective preservation and conservation can be addressed. It seeks to familiarize students with the evolution of heritage legislation and how 'measures from above are not always arbitrary. In some cases they have been a reaction to demands from below. The paper hence would be of particular value to students who are interested in heritage by also highlighting the national significance (international and domestic) raising public consciousness and sensitivity to heritage preservation.

Learning outcomes

The Learning Outcomes of this course are as follows:
- Explain the complex character of heritage.
- Analyse the historical processes which result in the making of heritage.
- Describe the significance of cultural diversity in the creation of heritage.
- Discuss the issues of ownership and legislation to prevent 'loss' of heritage.
- Assess initiative of government bodies and NGO's to conserve and preserve heritage given the prioritization of development as well as in 'conflict' ridden zones/spaces.
- Discuss the importance of heritage for the country, the communities, region and society at large.

SYLLABUS OF GE-3

Unit I: Defining Heritage: **(12 Hours)**
MEANING of antiquity'; 'archaeological site'; 'tangible and intangible heritage'; "art treasure'. Regional case studies of intangible heritage—dances, music, dance drama, oral stories, theatre, folk performances etc—can be given to make the concept more clear.

Unit II: Issues of Loot and Repatriation: Heritage, Ownership and Legislation: **(16 Hours)**
1.   Conventions and Acts—International and National.
2.   Antiquity smuggling and repatriation.

Unit III: Heritage Preservation and Conservation: (16 Hours)

1.   Development, conflict (specific case study of UNESCO site Nizamuddin Basti or any such space where both tangible and intangible heritage merge; Muziris heritage project etc).
2.   Heritage related Government departments, museums and regulatory bodies.
3.   Conservation initiatives.

Unit IV: Heritage Interpretation: (16 Hours)
1.   Heritage, Modernity and memory.
2.   Participatory Heritage, Exhibitions, Heritage walks etc.
3.   Digitizing Heritage
4.   Management tools for interpretive projects

Practical component (if any) - NIL

Essential/recommended readings

Unit I: The unit will introduce the meanings of heritage associated politics. For a better understanding students will be encouraged to engage with terms like the meaning of antiquity, archaeological site, tangible heritage, intangible heritage and art treasure. The challenges posed in conservation of intangible heritage: case studies of food culture (Old Delhi, Lucknow, Hyderabad, Calicut, Calcutta or any UNESCO heritage site in India) or folk theatre or art (madhubani, Gond etc) can be taken up.

- Charters and Conventions available on UNESCO and ASI websites. (www.unesco.org ; www.asi.nic.in)
- Keynote address by Bouchenaki, Mounir . 'The Interdependency of the Tangible and Intangible Cultural Heritage.' ICOMOS 14th General Assembly and Scientific Symposium
- Lahiri, N. (2012), Marshalling the Past—Ancient Indian and its Modern Histories. Ranikhet: Permanent Black (Chapter 4 and 5
- Lowenthal, D. (2010). Possessed by the Past: the Heritage Crusade and the Spoils of History. Cambridge: Cambridge University Press.
- https://www.lifestyleasia.com/ind/culture/events/durga-puja-unescos-intangible-cultural- heritage-list/

Unit II: The unit will look into issues of loot, smuggling, illegal sale of artefacts. It also looks at repatriation of such artifacts for which many international and national laws are formulated and put into effect.

- Acts on Unesco website (https://legislative.gov.in/sites/default/files/A1972-52.pdf ; https://en.unesco.org/sites/default/files/inde_act52_1972_enorof.pdf ;
- Mankodi, Kirit L. 'The Case of the Contraband Cargo or, Atru's Amorous Couple.' in Temple Architecture and Imagery of South and Southeast Asia, Prasadanidhi: Papers presented to Professor M A Dhaky, edited by Parul Pandya Dhar and Gerd JR Mevissen, Delhi: Aryan Books International, pp. 369-379.
- Richard Davis, "Indian Art Objects as Loot." The Journal of Asian Studies, 23 March 2011
- Vijay Kumar, The Idol Thief. Juggernaut

Unit III: The unit will discuss the efforts at heritage preservation by various organizations both Govt funded organizations and NGO's.

- Biswas, S.S. (1999). Protecting the Cultural Heritage (National Legislation and International Conventions). New Delhi, INTACH.
- Layton, R.P Stone and J. Thomas (2001). Destruction and Conservation of Cultural Property. London: Routledge.

Unit IV: The unit will highlight the use of new techniques and technology in making heritage a 'lived' experience for a wider audience. It hence explores heritage interpretation, management and how people become participants in giving new meanings to both tangible and intangible heritage.

- Anupama Malik, Santanu Chaudhury, Vijay Chandru, Sharda Srinivasan (eds.), Digital Hampi: Preserving Indian Cultural Heritage.
- Howard, Peter (2003). Heritage: Management, Interpretation, Identity. Bloomsbury Publications, United Kingdom.
- Patrick Daly and Tim Winter (ed.), Routlege Handbook of Heritage in Asia. Chapters 1 and 18 (pp 1-36, 283-294).

Suggestive readings

- Himanshu Prabha Ray and Manoj Kumar (eds.) 2014. Indian World Heritage Sites in Con-tex. Aryan Books, New Delhi.
- King, Victor T. (ed.) ,2015. UNESCO in Southeast Asia: World Heritage Sites in Comparative Perspective. NIAS Press, Copenhagen.
- Kulkarni, Subhash. 2016. Heritage of India, MRM Publication.
- Shikha Jain, Vinay Sheel Oberoi, 2021. Incredible Treasurers: UNESCO World Heritage sites of India, Mapin Publishing, Ahmedabad
- Singh, Upinder, 2021. Idea of Ancient India: Essays on Religion, Politics and Archaeology. Sage Publications, India.
- World Heritage Sites, 8th Edition by UNESCO

Hindi Readings:

- प्रतमलागुप्ता (2016).भारतके तवश्वप्रतसद्दधरोहरस्थल, प्रभातप्रकाशन, नईतिल्ली ।

- रे खाफोगट (2021).भारतके तवश्विास्मारक, पाठकपम्भब्लसरएं डतडस्टीब्युटसानईतिल्ली ।

- अमरतसंह (2012). भारतकीसांस्कृ ततकतवरासत, नेहापम्भब्लसरएं डतडस्टीब्युटसा, शाहिरा ।

- रमास्याल, तवश्वतवख्यातभारतीकेलाऔरसंस्कृ ततऔरतवरासत । ग्लोबलतविनपम्भब्लससा, नईतिल्ली ।

- तपर्िःशीऔझा (2021). पर्िटनऔरसांस्कृ ततकतवरासत, तहमांशुपम्भब्लके शन्स, िररर्िगंि ।

- मधुअग्रवालवसीपीअग्रवाल (2019)। सांस्कृ ततकपर्िटनसेधरोहरकासंरक्षणएवंसंवधान, तहमांशुपम्भब्लके शन्स, िररर्िगंि

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