

COMMON POOL OF GENERIC ELECTIVES (GE) COURSES

GENERIC ELECTIVES (GE-1): Religious Traditions in the Indian Subcontinent

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		
Religious Traditions in the Indian Subcontinent	4	3	1	0	12 th Pass	NIL

Learning Objectives

This course seeks to provide an understanding of (a) multiple religious traditions that flourished through the ages in the Indian subcontinent; (b) how each religious tradition is dynamic and changing in relation to each other and in relation to its own past; (c) the ways in which each expanded or contracted; (d) how the modern Indian state and its constitution dealt with the issue of multiplicity of beliefs; and (e) to understand the varied approaches to each of the issues out-lined above.

Learning outcomes

Upon completion of this course the student shall be able to:

- Describe the basic chronological, spatial and substantive contours of each of the religious traditions as well as certain intellectual currents that questioned them.
- Analyse and articulate the long-term changes that each religious tradition undergoes in a dynamic relationship with its own past, with non-religious aspects of life, and with other religious traditions. · Identify and describe the formation of religious identities and the scope for the liminal spaces in between.
- Appreciate, examine and relate to the debates on the ways in which the modern Indian state and its constitution must deal with the issue of plurality of religious beliefs and practices.

SYLLABUS OF GE

Unit-I: Major Religious Traditions in Ancient India

1. Vedic and Puranic traditions

2. Schools of Buddhism and Jainism

Unit-II: Major Religious Traditions in Medieval India

1. Bhakti traditions: Saguna; Nirguna
2. Sufi traditions: Development of Chishtiyya and Suhrawardiyya
3. Emergence of Sikhism

Unit-III: Socialisation and Dissemination from the Early Medieval to Early Modern Era

1. Approaches to Shaiva, Shakta and Vaishnava in the Early Medieval Era
2. Approaches to Islamisation in the Medieval Period

Unit-IV: Modernity and Religion

1. Making of Sacred Spaces: Banaras; Modern Religious Identities
2. Debates on Secularism and the Indian Constitution

Practical component (if any) - NIL

Essential/recommended readings

Unit-I. The unit should familiarise students with diverse religious traditions that originated in the Indian-subcontinent. It also explores intellectual currents that questioned them.

(Teaching Time: 12 hrs. approx.)

- Shrimali, K. M. (1998). 'Religion, Ideology and Society', Proceedings of Indian History Congress, General Presidential Address, 66th Session. यह ल ख हह म् म प . शम ल क ह एक हकत ब म स कहलत ह .शम ल, क षम हन.
(2005).धम ,सम ज और स स हत, नई हल: ग थहल. (अध य 6:धम , ह(र रध रऔर सम ज,
pp. 196-258).
- Chakrabarti, Kunal. (2001). Religious Process: The Puranas and the Making of a Regional Tradition, New Delhi: Oxford University Press, Chapter 2, pp. 44-80.
- Basham, A. L. (1954). The Wonder that was India, Calcutta: Rupa. Reprint, 1982. (Available online at the url:
<https://archive.org/details/TheWonderThatWasIndiaByALBasham>). Also available in hindi, ब \$म, ए.एल. (1996). म्अ* +,त + रत, आगर :ह\$(ल लअग(ल ए िक पन.
- Sharma, R.S.(2006). India's Ancient Past, Oxford University Press, Relevant part is Chapter-14 ' Jainism and Budhhism'.यह ल ख हह म् म प . र म\$रण \$मक ह एक हकत ब म स कहलत ह .\$म , र म\$रण (2016), प र ह+क + रत क पररर्य,
और ए ट ब कसन , (अध य -14: ज न और ब 7 म् धम , pp.132-146).
- Schopen, G. (1997). Bones, Stones, and Buddhist Monks: Collected Papers on the Archaeology, Epigraphy, and Texts of Monastic Buddhism in India, Honolulu:

University of Hawaii Press. (Especially relevant is in Chapter-I 'Archaeology and the Protestant Presuppositions in the Study of Indian Buddhism', pp 1 – 22.)

- Jaini, P. S. (1979). The Jaina Path of Purification, Berkeley: University of California Press. (The most relevant portion is to be found in the 'Introduction').

Unit II. The unit equips students to analyse and articulate the long-term changes that religious tradition undergoes in a dynamic relationship with its own past, with non-religious aspects of life, and with other religious traditions. **(Teaching Time: 12 hrs. approx.)**

- Rizvi, S.A.A. (1978). A History of Sufism, vol. 1. Delhi: Munshiram Manoharlal. (The chapters on Chishtiyya and Suhrawardiyya are useful)
- Digby, Simon. (1986). 'The Sufi Shaykh as a Source of Authority in Medieval India', Purusartha, vol. 9, pp. 57-78. Reprinted in India's Islamic Traditions, 711-1750, edited by Richard M. Eaton, New Delhi: Oxford University Press, 2003, pp. 234-62.
- Digby, Simon. (1990). 'The Sufi Shaykh and the Sultan: A Conflict of Claims to Authority in Medieval India', Iran, vol. 28, pp. 71-81.
- Sharma, Krishna. (2002). Bhakti and the Bhakti Movement : A New Perspective. Delhi : Munshiram Manoharlal. Especially useful is 'Chapter-1: Towards a New Perspective', pp.1-38.
- Habib, Irfan. (2007). 'Kabir: The Historical Setting', in Religion in Indian History edited by Irfan Habib, New Delhi , Tulika Books , 2007, pp.142-157. Also available in hindi , इरफ़ न हबिब , ' मधक लन ल क (म् एक शर (म् क म न (य सरप और ऐहतह हसक परर (\$ ' , + रतय इहतह स म मधक ल (स .) इरफ़ न हबिब , सहमत, 1999 , प . स . 145 -158.
- बहग,ण ,आर. प. (2009). मधकलन + रत म +क और सदफ़ आन लन , हेल , गनहडल.
लरनज* न , हि (हि . एन. (2010), हनग, ण सन क सपन, हेल , रजकमल पक डन .
- Grewal, J. S. (1993). Contesting Interpretations of the Sikh Traditions, Delhi: Manohar.

Unit-III. The segment enquires into varied scholarly approaches to the issues pertaining to multiple religious traditions that flourished through the ages and how each religious tradition is changing in relation to each other and in the ways in which each expanded or contracted. **(Teaching Time: 12 hrs. approx.)**

- Chakrabarti, Kunal. (1992). 'Anthropological Models of Cultural Interaction and the Study of Religious Process', Studies in History, vol. 8 (1), pp. 123-49.
- Chattopadhyaya, B.D. (1994). 'Political Processes and the Structure of Polity in Early Medieval India' , in idem The Making of Early Medieval India, Oxford University Press.
- Eaton, Richard. (1987). 'Approaches to the Study of Conversion to Islam in India', in Islam in Religious Studies, edited by Richard C. Martin, New York: One World Press, pp. 106- 23.

- Wagoner, Philip. (1996). 'Sultan among Hindu Kings: Dress, Titles, and the Islamicization of Hindu Culture at Vijayanagara,' *Journal of Asian Studies*, vol. 55, no. 4, pp. 851-80.

Unit IV: This section should apprise students about the making of sacred spaces and to Identify and describe the formation of religious identities .Besides the focus is on how the modern Indian state and its constitution dealt with the issue of multiplicity of beliefs and practices.(Teaching Time: 9 hrs. approx.)

- Eck, Diana L. (1999). *Banaras: City of Light*, Columbia University Press , Revised edition.
- Oberoi, Harjot. (1994). *The Construction of Religious Boundaries: Culture, Identity and Diversity in the Sikh Tradition*, Delhi: OUP. (Particularly relevant is pp. 1-40).
- Pandey, Gyanendra. (2000). 'Can a Muslim be an Indian', *Comparative Studies in Society and History*, vol. 41, no. 4, pp. 608- 629.
- Jha, Shefali. (2002). 'Secularism in the Constituent Assembly Debates, 1946-1950', *Economic and Political Weekly*, vol. 37, no. 30, pp. 3175- 3180.

Suggestive readings - NIL

- ❑ Bailey, G. & I. Mabbett. (2003). *The Sociology of Early Buddhism*, Cambridge: CUP. (The Introduction (pp. 1-12) and Chapter 1: The Problem: Asceticism and Urban Life, (pp. 13- 26) of the book are most relevant.)
- ❑ Eaton, Richard.M. (2000). ' Sufi Folk Literature and the Expansion of Indian Islam', in idem, *Essays on Islam and Indian History* , Delhi: OUP, pp.189-202.
- ❑ ईटन , ररर्ि एम. (2012). ' मधक लन म् कन म इस हमक सथ न क अह+वकC ', मन क खन(स) , मधक लन + रत क स स हतक इहतह स,नय हेल , ओरए ट ब कस न , 4
- ❑ Ernst, Carl. (2011). *Sufism: An Introduction to the Mystical Tradition of Islam* , Shambhala; Reprint .
- ❑ Habib, Irfan.(ed.).(2007). *Religion in Indian History*,New Delhi , Tulika Books.
- ❑ Hawley , J.S.(2005). *Three Bhakti Voices : Mirabai, Surdas, and Kabir in theirTime and Ours*, New Delhi , OUP.
- ❑ Mukul, Akshay. (2015). *Geeta Press and the Making of Hindu India*, Delhi: Harper Collins. (More important portions on pp. 287-344.)
- ❑ Rodrigues, Hillary P. (ed.). (2011). *Studying Hinduism in Practice*, Abingdon: Routledge (especially Chapter 4).
- ❑ Sahu, B. P. (2015). *Society and Culture in Post-Mauryan India, c. 200 BC – AD 300*. New Delhi: Tulika Books. (See especially the Chapter on Religion, pp. 20 – 37. And sections on Buddhism, Jainism, Brahmanism, their chronologies and extracts from the Dhammapada. Also, 2.1. – 'Religion in History' and, 2.2. – Bibliographical Note.)

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

GENERIC ELECTIVES (GE-2): Sacred Spaces, Temple and Temple Economy (North and South Indian Traditions)

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		
Sacred Spaces, Temple and Temple Economy (North and South Indian Traditions)	4	3	1	0	12 th Pass	NIL

Learning Objectives

The course seeks to inculcate an appreciation for sacred spaces in Indian context with its multi-facetness and complexity. The idea is to treat sacred space not only as a geographical entity but as vibrant texts which have multi-layered histories and give us an insight how communities and individuals relate with them over time. Sacred spaces are demarcated or conceptualized with the establishment of temples which are also architectural embodiments of divinity. The course begins with the conceptualization of sacred space and how they were thoroughly enmeshed in their respective temples spatially and temporally. The next unit intends to study in brief the meanings and normative models of temple style. Another area of exploration is how temples have played the role in legitimization of political institutions, patronage patterns and the how pilgrimages, rituals and festivals are embedded in sacred spaces within which they are generated and persists. Highlighting the political and social significance of temple the template is set to study the role of temple complexes as major instruments of integration and economic development. Apart from situating temples in historical context it's significance in contemporary times is also explored. Skilled with this knowledge, the student can be employed in fields of tourism, journalism and other like industries, besides being aware of significant temple towns and country's rich heritage.

Learning outcomes

At the end of the course, the student should be able to:

- Understand the concept of sacred spaces and the role of temples in defining and ensuring longevity of those spaces.
- Differentiate between various styles of temples.
- Discuss the themes of legitimization and sacred kingship in historical temples.
- Understand patronage patterns, deity- patron relationship and gender roles in temple.
- Comprehend the ideas disseminated by sculptures.

- Point out the regional variations and cultural diversity in temple traditions.
- Linking historical sacred spaces to their contemporary times.

SYLLABUS OF GE

Unit I: Defining Sacred Spaces: Sacred Sites, Forests Hills and Rivers

Unit II: Sacred spaces and Monumentality: Temple

1. Structure and Forms
2. Ecological dimension
3. Temple and sacred kingship

Unit III: Royal patronage and community integration

1. Patronage patterns and power affiliations
2. Pilgrimage, Rituals and festivals
3. Temple spaces and gender roles

Unit IV: Temple Towns and Economy

1. Interconnecting temples, corresponding towns and urbanism.
2. Urbanization and economic growth
3. Situating Temple in contemporary spaces

Practical component (if any) - NIL

Essential/recommended readings

Unit I: The unit will introduce the meaning of sacred spaces along with the inherent understanding of sacred and profane. The dominant paradigms for conceptualizing sacred space in a given context will also be examined as they are historically contingent and constructed by specific circumstances and perspectives. **(Teaching time: 12 hrs. approx.)**

- S.Verma and H.P.Ray, (2017) The Archaeology of Sacred Spaces- Introduction, Routledge, New York.
- Vinayak Bharne and Krupali Krusche (2012) Rediscovering the Hindu Temple: The Sacred Architecture and Urbanism of India, Cambridge Scholars Publishing, Chapter 1, 5, 8, 9, 11 (Relevant for all the rubrics).
- Baidyanath, Sarawati (1984) The Spectrum of the Sacred: Essays on the Religious Traditions of India, Concept Publishing Company, New Delhi.
- Eck, Diana L, (1998), The Imagined Landscape in Pattern in Construction of Hindu Sacred Geography, CIS, (32) (2).

UNIT II: Under this rubric an attempt is made to study temple's meaning and forms encompassing the regional variation which also articulate the tangible and symbolic authority of the sacred spaces. Temples in different spaces and time cannot be treated in isolation from

other processes and discourses on power and legitimization. The evolution of temple tradition also needs to be highlighted right from the stage of its inception to formalized structure of worship. One also needs to highlight how temples depict the political processes particularly the changing nature of kingship, glorified the ruler and legitimized power in the domain of deity. **(Teaching time: 12 hrs. approx.)**

- George Michell, (1977) *The Hindu Temple: An Introduction to its Meaning and Forms*, New Delhi, B.I Publications.
- B.D.Chattopadhyaya, (1993), *Historiography, History and Religious centres: Early medieval North India, ad 700-1200* in V.N.Desai and Darielle Mason (ed) *Gods, Guardians and Lovers: Temple Sculptures from North India A.D 700- 1200 A.D.*, New York: The Asia Society Galleries, pp.32-48.
- Appadurai, Arjun, "Kings, Sects and Temples in South India, 1350-1700 A.D.", *Indian Economic and Social History Review*, 14, 1977, pp. 47-73
- M.Willis, *Religious and royal patronage in North India*, in V.N.Desai and Darielle Mason (ed) *Gods, Guardians and Lovers: Temple Sculptures from North India A.D 700-1200 A.D.*, New York: The Asia Society Galleries, 1993, pp.49-65.
- Kaimal, Padma, "Early Chola Kings and Early Chola Temples: Art and the Evolution of Kingship", *Artibus Asiae*, Vol. 56, No. 1-4, 1996, pp.33-66.

Unit III: This unit will discuss the patterns of patronage and how power of the patrons are reflected in the temples they built. Another area of study would be how temples tend to create their respective pilgrim fields and their rituals, festivals integrate individual into society by symbolically articulating social patterns and relationships. The nature of activities and roles played by women in these sacred spaces is also explored. It is also intended to examine how sculptural panels transmit ideas which can be a useful source of historical knowledge. **(Teaching time: 12 hrs. approx.)**

- Devangana Desai, 'The Patronage of Lakshmana Temple at Khajuraho', in B. Stoler Miller, *The Powers of Art: Patronage in Indian Culture*, New Delhi OUP, 1992, pp 78-88
- Stein, B., "Patronage and Vijayanagara Religious Foundations", in B.S. Miller (ed.), *Powers of Art: Patronage in Indian Culture*, Oxford University Press, Delhi, 1992, pp 160-167.
- Behera, D.K. *Pilgrimage: Some Theoretical Perspectives* in Makhan Jha (ed.), *Pilgrimages: Concepts, Themes, Issues*, Inter India Publication, New Delhi, 1995 pp.44-64.
- Mack, Alexandra, *Spiritual Journey, Imperial city: Pilgrimages to the temple of Vijayanagara*.
- H.Kulke- *Rathas and Rajas- Car festival at Puri* in H.Kulke (ed.) *Kings and Cults : State Formation and Legitimation in India and Southeast Asia*, pp 66-81.
- Leslie C.Orr, *Donors, Devotees and Daughters of God: Temple Women in Medieval Tamil Nadu*. Ch 1,3,6.
- Seema Bawa, *Visualizing the Ramayana: Power, Redemption and Emotion in early*

Narrative Sculptures (c.Fifth to Sixth Centuries CE), Indian Historical Review 45(1) 92-123.

Unit 4: This unit will emphasize that temples are also integral to the towns that surround them. Temple and its related activities are of significance for the entry it provides in the construction of social, cultural and religious dimensions of any sanctified place. With the help of case studies, it would be demonstrated that temple was a major instrument of agrarian expansion and integration. An attempt would also be made to situate temples in its contemporaneity reinforcing that sacredness still plays a pivotal role in the shaping of towns and cities. **(Teaching time: 9 hrs.approx.)**

- George Michell, (1993) Temple Towns of Tamil Nadu, Marg Publication.
- D. N.Jha, (1974) Temple as Landed Magnates in Early Medieval South India (AD700-1300) in R. S .Sharma(ed.), Indian Society Historical Probings, Delhi, pp.202-16.
- Dilip K. Chakravarti (2019), Ancient Rajasthan- Research Developments, Epigraphic Evidence on Political Power Centres and Historical Perspectives, Aryan Book International.
- Hall, Kenneth, R., "Merchants, Rulers and Priests in an Early Indian Sacred Centres", in K. Hall (ed.), Structure and Society in Early South India – Essays in Honour of Noboru Karashima, Oxford University Press, New York, 2001.
- John Stratton Hawley, (2019) "Vrindavan and the drama of Keshi Ghat in Annapurna Garimella, Shriya Sridharan, A.Srivathsan The Contemporary Hindu temple: Fragments for a History, The Marg Foundation.

Suggestive readings:

- Preston, James J., "Sacred Centres and Symbolic Networks in India" in Sitakant Mahapatra (ed.), The Realm of the Sacred, Oxford University Press, Delhi, 1992.
- Talbot, Cynthia, "Temples, Donors and Gifts: Patterns of Patronage in Thirteenth Century South India", Journal of Asian Studies, 50, no. 2, 1991.
- Paul Yonger, Playing Host to Deity: Festival Religion in the South Indian Tradition, Oxford University Press, 1992. Introduction.
- K.Raman, Temple. Art, Icons and Culture of India and South East Asia, 2006, Sharda, CH- 3, The Role of Temple in the socio- economic life of the people.
- Appadurai, A. and Breckenridge, C., "The South Indian Temple: Authority, Honour and Redistribution", Contributions to Indian Sociology (NS), 10(2), 1976.
- Bhardwaj, Surinder Mohan, Hindu Places of Pilgrimage in India, University of California Press, Berkeley, 1973.
- Holly B. Reynolds and Bardwell L. Smith, City as a Sacred Centre, Essays on Six Asian Contexts, E.J. Brill, Leiden, 1987.
- Heitzman, James, "Ritual Policy and Economy: The Transactional Network of an Imperial Temple in Medieval South India", Journal of Economic and Social History of the Orient, Vol. 24, 1991.
- _____, "Temple Urbanism in Medieval South India", Journal of Asian Studies,

Vol. 46, No. 4, 1987.

- Christophe Hioco and Luca Poggi (ed.) (2021) Hampi- Sacred India, Glorious India by Pierre-Sylvain Filliozat and Vasundhara Filliozat, 5 Continents Edn, Milan, Italy.
- Radha Madhav Bahradwaj (2015), Vratas and Utsava in North and Central India (Literary and Epigraphic sources: c. A.D 400-1200), Eastern Book Linkers, Delhi, ch-5, pp.255-352.

Hindi readings:

- Hiralal Pandey (1980), Uttabharatiya Rajo ki dharmic niti, Janaki Prakashan, Patna.
- Jagdeesh Chandra Jain (1952), Bharat key Prachin Jain Tirtha.
- Vasudev Agarwal, (2008) Prachen Bharatiya Stupa, Guh aaivam Mandir, Bihar Granth Academy, Patna.

Field trips/Project work

- Visit to the temple towns to gain a hands-on knowledge are part of the course. Some suggested samples for projects:
- How are modern day temples, like the Birla Mandir and the Akshardham Mandir different/similar from/to the Khajuraho assemblage and the Tanjore?
- Comparison of festivals and rituals in both North and South Indian tradition appreciating the plurality of traditions.
- To look into the possibilities of preservation and conservation of sacred spaces.

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

GENERIC ELECTIVES (GE-3): Climate Change and Human History

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		
Climate Change and Human History	4	3	1	0	12 th Pass	NIL

Learning Objectives

Climate change is an urgent and significant global challenge that has far-reaching implications for human societies. This course explores the historical dimensions of climate change and its impact on human civilizations. By examining the complex relationship between climate, global warming and cooling, and human societies, students will gain a comprehensive understanding of how we arrived at the current state of the climate crisis, which is considered a defining feature of the Anthropocene era. By introducing students to interdisciplinary, it welcomes students from various academic backgrounds, including humanities and social sciences. By integrating perspectives from different disciplines, we aim to foster a comprehensive understanding of climate change as a multifaceted issue with profound implications for human societies. The course critically analyzes climate change denialism, exploring its historical roots, ideological underpinnings, and its impact on public discourse and policy-making.

Learning outcomes

After completing this course, students should be able to -

- Understand the historical relationship between climate and human societies.
- Explore climate as an active historical actor rather than a passive backdrop.
- Examine case studies from around the world to illustrate the impact of climate on human civilizations.
- Gain insights into the history of weather and climate.
- Analyze the phenomenon of climate change denialism and its historical and ideological roots.
- Foster interdisciplinary dialogue and collaboration among students from different academic backgrounds.

SYLLABUS OF GE

Unit 1: Anthropogenic Climate Change and Studying History

Unit 2: End of the Ice Age and the Early Holocene Human History; Plant and Animal Domestication; Civilisations; Mining

Unit 3: Climate Disasters and Social Transformations-Empires; Wars; Famine: Population Movements and Migrations

Unit 4: Little Ice Age and Seventeenth Century Crisis

Unit 5: Capitalism and Nature- Climate Change Denialism vs. Climate Justice; Metabolic Rift; Planetary Boundaries.

Practical component (if any) - NIL

Essential/recommended readings

Unit 1: The unit explains the concept of climate change and how climate can be studied as a historical actor. The unit is also aimed to evaluate the various scientific traditions that engage anthropogenic climate change. This will enable the students to appreciate the history of scientific ideas on the issues of global warming and the Anthropocene. (Teaching time: 9 hours approx.)

Readings:

- James R. Fleming, "Climate, Change and History", *Environment and History*, Vol. 20, No. 4, (November 2014), pp. 577-586
- David Wallace-Wells, *The Uninhabitable Earth: Life After Warming* (New York: Tim Duggan Books, 2019).
- Steffen, Will, Crutzen, Paul J and McNeill J. R. (2008). "The Anthropocene: Are Humans Now Overwhelming the Great Forces of Nature", *Ambio*, Vol. 36, No.8, pp. 614-621.
- Michael E. Mann, *The Madhouse Effect: How Climate Change Denial Threatening Our Planet* (New York: Columbia University Press, 2016), Chapter 2, pp. 15-29;

Unit 2: This unit will examine the influence of climate on human civilisations, including the ecological, migratory, and cultural implications of changing climate conditions. They provide a deeper understanding of how past climatic shifts have impacted the trajectory of human societies. This unit shall provide overview on how domestication and agriculture began with the end of the Ice Age and what was the influence of climate on human civilisations. (Teaching time: 3 weeks approx.- 9 lectures)

Readings:

- R. Fleming, *Historical Perspectives on Climate Change* (New York: Oxford University Press, 1998).
- John L. Brooke, *Climate Change and the Course of Global History* (New York: Cambridge University Press, 2014), Chapter 7.
- Vardy, Mark, Michael Oppenheimer, Navroz K. Dubash, Jessica O'Reilly, and Dale Jamieson. "The Intergovernmental Panel on Climate Change: Challenges and Opportunities." *Annual Review of Environment and Resources*, Vol. 42, No.1, (2017), pp. 55-75.

Unit 3: The unit examines how shifts in climate, including cooling temperatures and droughts, disrupted agricultural production, weakened the empire's economy, and contributed to social and political instability. The unit also considers the role of climate change as contributing factor to the collapse of the empires of the past centuries. (Teaching time: 9 hours approx.)

Readings:

- Kyle Harper, *The Fate of Rome: Climate, Disease, and the End of an Empire*
- Jared Diamond, *Collapse: How Societies Choose to Fail or Succeed*. New York: Viking 2005, pp. 157-177.
- Joseph Tainter, *Collapse of Complex Societies*. Cambridge: CUP, 1988, pp. 1-21.
- Brian M. Fagan. *Floods, Famines and Emperors: El Nino and the Fate of Civilizations*. Basic Books, 1999.
- Vasile Ersek, How climate change caused the world's first ever empire to collapse, *Future of the Environment*, 9th January 2019, <https://www.weforum.org/agenda/2019/01/how->

climate-change-caused-the-world-s-first-ever-empire-to-collapse/

Unit 4: This unit enquires into the Seventeenth Century Crisis that coincided with the peak of the Little Ice Age and refers to a period of widespread political, social, and economic turmoil that occurred in Europe during the 17th century. The unit will also explain to the students how its impact varied across different regions. (Teaching time: 3 weeks approx.- 9 lectures)

Readings:

- John L. Brooke, *Climate Change and the Course of Global History* (New York: Cambridge University Press, 2014), pp.444-466.
- Dagmore Degroot, *The Frigid Golden Age: Climate Change, the Little Ice Age, and the Dutch Republic, 1560–1720* (Cambridge: Cambridge University Press, 2018).
- Wolfgang Behringer, *A Cultural History of Climate*. Cambridge: Polity. Chapters 2 & 3.
- G. Parker, *Global Crisis, War, Climate Change and Catastrophe in the Seventeenth Century*. Yale University Press, 2013, [Introduction and chapter 1]

Unit 5: The use of fossil fuels as the main source of energy has fundamentally redefined human relationships with nature. By exploring the link between the use of fossil fuels and the emergence of capitalism, this unit explores how industrialisation did play a central role in anthropogenic climate change. It also introduces and elaborates on two key theoretical concepts- the Metabolic Rift and Planetary Boundaries to understand how climate change reproduces class, gender, and race. It also elaborates on the nature of the ongoing debates on the issues of climate change, including the powerful tendency to deny climate change as well as the strengthening of climate justice movements in the global peripheries. (Teaching time: 9 hours approx.)

Readings:

- Michael E. Mann, *The Madhouse Effect: How Climate Change Denial Threatening Our Planet* (New York: Columbia University Press, 2016).
- "The Intergovernmental Panel on Climate Change: Challenges and Opportunities" by Diana Liverman and Ronald L. Mitchell, *Annual Review of Environment and Resources*.
- J. N. Foster, *The Vulnerable Planet: A Short Economic History of the Environment*. New York: Monthly Review Press, 1999.
- J. B. Clark, "Ecological Imperialism and the Global Metabolic Rift: Unequal Exchange and the Guano Nitrates Trade," *International Journal of Comparative Sociology*, 50, 2009, 311-334.
- Vardy, Mark, Michael Oppenheimer, Navroz K. Dubash, Jessica O'Reilly, and Dale Jamieson. "The Intergovernmental Panel on Climate Change: Challenges and Opportunities." *Annual Review of Environment and Resources*, Vol. 42, No.1, (2017), pp. 55–75.

Suggestive readings:

- Ashley Dawson. *Extinction: A Radical History*. New York: OR Books, 2016.
- Amitav Ghosh. *The Great Derangement: Climate Change and the Unthinkable*. Chicago: The University of Chicago Press, 2017.
- Amitav Ghosh. *The Nutmeg's Curse: Parables for a Planet in Crisis*. Chicago: The University of Chicago Press, 2021.
- Awadhendra B. Sharan. *In the City, Out of Place: Nuisance, Pollution, and Dwelling in Delhi, c. 1850-2000*. Delhi: Oxford University Press, 2014.
- B. L Turner and Jeremy A. Sabloff. "Classic Period Collapse of the Central Maya Lowlands: Insights About Human-Environmental Relationship for Sustainability," *Proceedings of the National Academy of Sciences*, 109, (2012), 13908-14.

- Bhattacharya, Neeladri. "Pastoralists in a Colonial World", in David Arnold & Ramachandra Guha, eds., *Nature, Culture, Imperialism: Essays on the Environmental History of South Asia*. Delhi: Oxford University Press, 1995. pp. 49-85.
- C. Merchant, *Ecological Revolutions: Nature, Gender, and Science in New England*. University of North Carolina Press, 1989.
- Carolyn Merchant. *The Death of Nature: Women, Ecology and the Scientific Revolution*. San Francisco: Harper, 1980.
- Christian Parenti. *Tropic of Chaos: Climate Change and the New Geography of Violence*. New York: Nation Books, 2011.
- Dipesh Chakraborty. "The Climate of History: Four Theses." *Critical Inquiry* 35, no. 2 (213), 197-222.
- Edmund Burke III. "The Big Story: Human History, Energy Regime and the Environment" in Edmund Burke III and Kenneth Pomeranz, eds., *the Environment and World History*. Berkeley: University of California Press, 2009. pp. 33-53.
- Eileen Crist. and Helen Kopnina. "Unsettling Anthropocentrism", *Dialectical Anthropology*, Vol. 38, No 4, (2014) pp. 387-396.
- J. R. McNeil and Maudlin. *A Companion to Global Environmental History*. Oxford: Wiley-Blackwell, 2012. Introduction pp. xvi-xxiv.
- J. R. Stewart and C. B. Stringer. "Human Evolution Out of Africa: The Role of Refugia and Climate Change." *Science* 335, no 6074 (2012), 1317-1321.
- Jason Moore. *Capitalism in the Web of Life: Ecology and the Accumulation of Capital*. London: Verso, 2015.
- Joshua P. Howe, *Behind the Curve: Science and Politics of Global Warming*. Seattle: University of Washington Press, 2014.
- Lamb, Helmut H., *Climate History and the Modern World*, London, 1995.
- Mike Davis. *Late Victorian Holocausts: El Nino Famines and the Making of the Third World*. London: Verso, 2001.
- Naomi Klein. *This Changes Everything: Capitalism vs the Climate*. London: Allen Lane, 2014.
- Richard Bulliet. *Hunters, Herders and Hamburgers: The Past and Future of Human-Animal Relationships*. New York: Colombia University Press, 2005, pp. 205 -224.
- Shiva, Vandana. *Soil, not Oil. Climate Change, Peak Oil and Food Security*. Zed Books, 2009.
- Timothy Mitchell. *Carbon Democracy: Political Power in the Age of Oil*. London: Verso, 2011.
- Timothy Mitchell. *Carbon Democracy: Political Power in the Age of Oil*. London: Verso, 2011. pp. 231-254.
- Vaclav Smil. *Energy and Civilisation* Cambridge: MIT, 2007. pp. 127-224.
- William Dickinson. "Changing Times: the Holocene Legacy" in J. R. McNeil and Alan Roe, eds., *Global Environmental History: An Introductory Reader*. London: Routledge, 2013. pp 3-23.
- Weart, Spencer, *The Discovery of Global Warming*. Cambridge, MA, 2003.
- White, Sam, 'Climate Change in Global Environmental History' in J. R. McNeill and E. S. Maudlin, eds., *Companion to Environmental History*, (Oxford: Blackwell, 2012) pp. 394-410.
- Wolfgang Behringer, "Weather, Hunger and Fear: Origins of the European Witch-Hunts in Climate", *Society and Mentality, German History*, Vol. 13, No. 1, (January 1995), pp. 1-27

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

GENERIC ELECTIVES (GE-4): Educational Arrangements and Knowledge in Modern India

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		
Educational Arrangements and Knowledge in Modern India	4	3	1	0	12 th Pass	NIL

Learning Objectives

This course will provide students a critical understanding of different historical traditions of transmission of learning and educational apparatus in India from indigenous to colonial and their socio-political aspects.

Learning outcomes

- The course will allow them to understand the diverse manner in which production of knowledge and its preservation and transmission took place through formal and informal socio-cultural networks within indigenous education in India at the eve of colonial encounter.
- It will enhance learners' comprehension of the complex historical trajectories of the expansion as well as limitations of educational opportunities in India during colonial and post-colonial periods.
- It will help them to engage with the issues of contemporary education in light of colonial trajectories of our historical development.

SYLLABUS OF GE

Unit 1. Debates on Forms of Knowledge, nature of institutions, pedagogy and social participation within Indigenous Education in India and its interface with colonialism.

Unit 2. Colonial Education in India.

Unit 3. Chief characteristic features of educational discourse of Freedom Struggle in India.

Unit 4. Critical appraisal of educational policies, institutions and practices in Independent India from 1947 to 1990s.

Practical component (if any) - NIL

Essential/recommended readings

Unit 1. This unit will familiarize students with different forms of knowledge and institutions of learning that were prevalent in India during late 18th and 19th centuries. It will engage with the question of their decline in relation with the different historiographical debates. It shows how the two systems, indigenous and colonial interfaced or encountered with each other during 18th and 19th century. How this impacted upon different spheres of knowledge formation and forms of transmission or pedagogy within informal as well as formal centres of learning. (Ten hours)

Essential Readings:

- Acharya, Poromesh. (2000), *Desaj Siksha, Aupniveshik Virasat and Jatiya Vikalp*, (translated in Hindi by Anil Rajimwale), Granth Shilpi, New Delhi. Alternatively, Acharya, Poromesh. (1978) 'Indigenous Vernacular Education in Pre-British Era: Traditions and Problems', *Economic and Political Weekly*, 13, 1983-88.
- Dharampal. (1971), *Indian Science and Technology in the Eighteenth Century: Some Contemporary European Accounts*, Delhi: Impex India. (Especially Introduction, pp. 1-36).
- Dharampal (ed.). (1983), *The Beautiful Tree: Indigenous Education in the Eighteenth Century*, New Delhi, Biblia Impex, (Specially Introduction, pp. 7-80).
- Dibona, Joseph (ed.). (1983), *One Teacher One School*, New Delhi, Biblia Impex (Specially Introduction, pp. 4-40).
- Rajan, Janaki. (2022), 'The School Teacher in India', in Vikas Gupta, Rama Kant Agnihotri & Minati Panda, (eds.), *Education and Inequality: Historical Trajectories and Contemporary Challenges*, Hyderabad: Orient Blackswan, pp. 135-159.
- Farooqui, Amar. (2021), 'Some Aspects of Education and Knowledge Formation in Nineteenth-Century Delhi', in Vikas Gupta, Rama Kant Agnihotri & Minati Panda, (eds.), *Education and Inequality: Historical Trajectories and Contemporary Challenges*, Hyderabad: Orient Blackswan, pp. 211-224.
- Shukla, Suresh Chandra. (1959), *Elementary Education in British India during Later Nineteenth Century*, New Delhi: Central institute of Education.

Unit 2. This unit explores how a complex relationship of coalition and conflict emerged between European officers and upper classes and castes of Indian society with the arrival of European trading companies and Christian Missionaries and how it reordered the arrangements of knowledge and learning in India. What kind of structure of curricular knowledge and formal education emerged out of this coalition and interface? What were its implications for knowledge formation and languages of its transmission? The unit also examines the efforts made by non-state agencies like Christian Missionaries and social reformers for spreading this knowledge to backward castes, Muslims and women. (Thirteen Hours)

Essential Readings:

- Bhattacharya, Sabyasachi (ed.), (2002), *Education and the Disprivileged: Nineteenth and Twentieth Century India*, New Delhi: Orient Longman Private Limited.
- Constable, Philip. (2000), 'Sitting on the School Verandah: The ideology and Practice of 'Untouchable' Educational protest in late Nineteenth-Century Western India', *IESHR*, Vol. 37, No. 4, pp. 383-422.
- Dewan, Hariday Kant, Agnihotri, Rama Kant, Chaturvedi Arun, Sudhir, Ved Dan and Dwivedi Rajni, eds., (2017), *Macaulay, Elphinstone Aur Bhartiya Shiksha*, New Delhi: Vani Prakashan.
- Frykenberg, R. E. (1986), 'Modern Education in South India, 1784-1854: Its Roots and Role as a Vehicle of Integration under Company Raj', *American Historical Review*, Vol. 91, No. 1, February, pp. 37-65.
- Gupta, Vikas. Agnihotri, Rama Kant and Panda Minati (eds.). (2021), *Education and Inequality: Historical and Contemporary Trajectories*, Hyderabad: Orient Blackswan. (Parts I and II, pp. 1-312).
- Gupta, Vikas. (2012), 'Pluralism versus Contest of Identities', *Seminar*, no. 638, (Oct.), pp. 30-36.
- Hardy, Peter. (1972), *Muslims of British India*, Cambridge: Cambridge University Press. (Especially Chapters 2, 3 and 4, pp. 31-115).

- Kumar, Krishna. (2014), *Politics of Education in Colonial India*, New Delhi, Routledge.
- Kumar, Krishna and Oesterheld, Joachem (eds.). (2007), *Education and Social Change in South Asia*, New Delhi, Orient Longman (Essays by Sanjay Seth, Heike Liebau, Sonia Nishat Amin, and Margret Frenz).
- Minault, Gail. (2003), 'Master Ramchandra of the Delhi College: Teacher, Journalist, and Cultural Intermediary', *Annual of Urdu Studies* 18: 95–104.
- Nambissan, Geetha B. (1996), 'Equity in Education? Schooling of Dalit Children in India', *EPW* 31, pp. 1011-24.
- Raina Dhruv. (2021), *Transcultural Networks and Connectivities: The Circulation of Mathematical Ideas between India and England in the Nineteenth Century*, Contemporary Education Dialogue.
- Rao, Parimala V. (2020), *Beyond Macaulay: Education in India, 1780-1860*, New York, Routledge.
- Sangwan, Satpal. (1990), 'Science Education in India under Colonial Constraints, 1792-1857', *Oxford Review of Education*, vol. 16, no. 1.
- Shetty, Parinita. (2008), 'Missionary pedagogy and Christianization of the heathens: The educational institutions introduced by the Basel Mission in Mangalore', *Indian Economic Social History Review*, Vol. 45, pp. 509-51.
- Zelliott, Eleanor. (2014), 'Dalit Initiatives in Education, 1880-1992', in Parimala V. Rao, (ed.), *New Perspectives in the History of Indian Education*, New Delhi, Orient BlackSwan, pp. 45-67.

Unit 3. This unit explores various educational demands as articulated during freedom struggle as a critique of colonial as well as internal social hegemony. It also critically examines the politics, fate and legacy of specific education movements and experiments, such as Swadeshi, Nai Talim and the campaign for compulsory elementary education. (Ten hours)

Essential Readings:

- Acharya, Poromesh. (1997), 'Educational Ideals of Tagore and Gandhi: A Comparative Study', *EPW*, 32, pp 601-06.
- Bhattacharya, Sabyasachi (ed.). (1998.), *The Contested Terrain: Perspective on Education in India*, Orient Longman, New Delhi, (Especially Introduction pp. 3-26; Chapter 1 pp. 29-53; Chapters 11 and 12 pp. 255-274; Chapter 14 pp. 290-302; and Chapter 18 pp. 357-379).
- Bhattacharya, Sabyasachi, Bara, Joseph and Yagati, Chinna Rao (eds.). (2003), *Educating the Nation: Documents on the Discourse of National Education in India (1880-1920)*, Kanishka Publishers Distributors. (Specially Introduction, pp. vii-xxviii).
- Bhattacharya, Sabyasachi (ed.). (2001), *Development of Women's Education in India 1850-1920 (A collection of Documents)*, Kanishka Publications, New Delhi (Introduction pp. ix-xlviii).
- Chatterji, Basudev (ed.). (1999), 'Towards Freedom (1938 Watershed)' Oxford University Press for ICHR, (Vol. I. chapter 8 pp. 754-836).
- Gupta, Vikas. (2018), 'Bhaurao Patil's Educational Work and Social Integration', *Inclusive*, Vol. 1, Issue 12. (January), 2018. <http://www.theinclusive.org/posts/2018-01-spart-04.html>
- Mondal, Ajit and Mete, Jayanta. (2016), *Right to Education in India (two Volumes)*, Delhi: Gyan Publishing House.
- Rao, Parimala V. (2013) 'Compulsory Education and the Political Leadership in Colonial India, 1840-1947' in Parimala V. Rao (ed.), *New Perspectives in the History of Indian Education*, New Delhi, Orient BlackSwan, pp. 151-175.

- Sarkar, Sumit. (1973), *Swadeshi Movement in Bengal (1903-1908)*, People's Publishing House, (Chapter 4, pp. 149-181).

Unit 4. Focussing upon post-independence period, this unit makes a critical appraisal of the Constitutional values and framework for education; foundation of newer educational-cultural institutions; national integration of communities; promotion of science and technology; national education policies, schemes and amendments (issues of access, participation, equity and governance); debates on the medium of education and 3 language formula; and the social context of learning. (Twelve hours)

Essential Readings:

- Agnihotri, R. K. (2015), 'Constituent Assembly Debates on Language', *Economic & Political Weekly*, vol. no. L 8, (February 21), pp. 47-56.
- Kumar, Krishna. (1983) 'Educational Experience of Scheduled Castes and Tribes,' *Economic and Political Weekly*, vol. 18, no. 36, pp. 1566–1572.
- Gupta, Vikas. (2014), 'Changing Discourses on Inequality and Disparity: From Welfare State to Neoliberal Capitalism', in Ravi Kumar, (Ed.), *Education, State and Market: Anatomy of Neoliberal Impact*, Aakaar, pp. 19-57.
- Naik, J.P. (1975), *Equality, Quality and Quantity: The Elusive Triangle in Indian Education*, New Delhi, Allied Publishers.
- Naik, J.P. (1982). *The education commission and after*. APH Publishing.
- Pathak, Avijit. (2002), *Social Implications of schooling: Knowledge, Pedagogy and Consciousness*, Rainbow Publishers, Delhi.
- Pandey, R.S. And Advani, Lal. (1995), *Perspectives in Disability and Rehabilitation*, New Delhi, Vikas Publishing House.
- Raina, Dhruv. (2006), 'Science since Independence', *India International Centre Quarterly*, 33, no. 3/4: 182–95. <http://www.jstor.org/stable/23006080>.
- Vaugier-Chatterjee, Anne. (2004), *Education and Democracy in India*, New Delhi, Manohar.
- Qaiser, Rizwan. (2013), 'Building Academic, Scientific and Cultural Institutions, 1947-1958' in his *Resisting Colonialism and Communal Politics*, Delhi, Manohar, (First published 2011). pp. 179-240.

Suggestive readings:

- Crook, Nigel. (ed.). (1996), *The Transmission of Knowledge in South Asia: Essays on Education, Religion, History, and Politics*, Delhi, Oxford University Press.
- Das Gupta, Jyotirindra. (2018), *Language Conflict and National Development: Group Politics and National Language Policy in India*. University of California Press. First published, 1970.
- Gandhi, Mahatma. (1938), *Educational Reconstruction*, Wardha, Hindustani Talimi Sangh.
- Ghosh, S. C. (2007), *History of education in India*, Rawat Publications.
- Gupta, Vikas. (2017a), 'Cultural Marginality and Reproduction of Stereotypes: An Insider's View on Practices of School' in Manoj Kumar Tiwary, Sanjay Kumar and Arvind Mishra (eds.), *Social Diversity, Inclusive Classroom and Primary Education in India*, New Delhi, Orient Blackswan.
- Habib, S. Irfan and Raina, Dhruv (eds.). (2007), *Social History of Science in Colonial India*. India, Oxford University Press.
- Hunter, William Wilson. (1883), *Report of the Indian Education Commission*, Calcutta, Superintendent of Government Printing, (Specially Chapter 3, pp. 55-79).
- Kumar, Krishna. (2009), 'Listening to Gandhi' in his *what is Worth Teaching?* Orient

Longman, (Third Edition), Ch. 9, pp 111-128.

- Minault, Gail. (1998), *Secluded Scholars: Women's Education and Muslim Social Reform in Colonial India*. Delhi: Oxford University Press.
- Naik, J.P. & Nurullah, Syed. (2004), *A Students' History of Education in India, (1800-1973)*, Delhi, Macmillan India Ltd, First Published 1945, Sixth Revised Edition 1974, Reprinted 2004. (Also available in Hindi).
- Naik, J.P. (1941), 'Compulsory Primary Education in Baroda State: Retrospect and Prospect' (First published in the Progress of Education, Poona, and thereafter published in book form).
- Oesterheld, Joachim. (2009) 'National Education as a Community Issue: The Muslim Response to the Wardha Scheme', in Krishna Kumar and Joachem Oesterheld, (eds.), *Education and Social Change in South Asia*, New Delhi, Orient Longman, pp. 166-195.
- Rai, Lajpat. (1966), *The Problem of National Education in India*, Publications Division, New Delhi.
- Sarangapani, Padma M. and Pappu Rekha. (2021), *Handbook of education systems in South Asia, Singapore*: Spingar Nature. (Volume 1).
- Seth, Sanjay. (2008), *Subject Lessons: The Western Education of Colonial India*, Delhi, OUP, pp. 17-46.
- Suman, Amit K. (2014), 'Indigenous Educational Institutions in Upper Gangetic Valley: Curriculum, Structure and Patronage, Social Scientist, vol.42, no.3-4, March-April.
- Suman, Amit K. (2018), 'The Quest for Education: An Insight into the Educational Theories and Practices of the Colonial Government in Bengal Presidency', in the Indian Historical Review, vol. 45, issue 2, Sage Publications, pp. 1-16.
- Venkatanarayanan, S. (2013), "Tracing the Genealogy of Elementary Education Policy in India Till Independence" SAGE Open, Sage Publications

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