

CHAPTER 24

HISTORY

Doctoral Theses

293. JHA (Sadan)
Visualizing the Nation : Gender and the Symbolic Constitution of Nationhood in the Late Nineteenth and Twentieth Century North India.
Supervisor : Dr. Dilip Menon
Th 16682

Abstract

Aims to understand the ways in which gender policies shape the visualization of the nation as an anthropomorphic 'body'. An enquiry into this process of visualization, seeks to reveal the complexities of visuality and its relation with the representation of the nation. Focuses on some of these complexities in the North Indian context. The historical frames for this study are colonialism, a colonial modernity and a nascent post-colonial Indian society during the first decades of Indian independence. Based upon the premise that the nation manifests itself in gendered forms, this work looks at the history of a symbol - Bharat Mata - and the ways of attachment shown to the body of this icon. It emphasises the manner in which notions of space and place, abstract and particular, region and the nation historically unfold their relation with each other.

Contents

1. Introduction. 2. Visualizing the gendered nation: Historiographical trajectories. 3. Embodies nation : Genealogy of Bharat Mata. 4. Intertwined image of citizen as mother nation : A case of mother India by Mehboob Khan. 5. Phaniswarnath Renu and the archive of place-ness. Bibliography and appendix.

294. RAI (Santosh Kumar)
Changing World of Weavers in Eastern Uttar Pradesh, 1900 - 1957.
Supervisor : Dr. Prabhu P. Mohapatra
Th 16709

Abstract

Contextualizes the experience of Weavers' communities of Eastern Uttar Pradesh specifically located in the weaving centres of Azamgarh, Gorakhpur and Faizabad divisions (viz. Maunath Bhanjan - Mubarakpur - Kopaganj - Tanda) in the first half of the twentieth century. Focuses on the dynamics of localization, describing how social and cultural identity is both reproduced and reconfigured as it is differentially available to and accessed by communities in defined spatial locations. Highlights the central role of the community in negotiating the fraught interaction of the weavers of Eastern Uttar Pradesh with forces of capitalist modernity. They were not repeatedly demonstrated passive subjects of an impersonal inevitable objective process. They actively shaped the form and content of this experience and in the process appropriated and to an extent domesticated the threatening external forces. That they were not always successful, that they could not emancipate themselves economically or resist their marginalization fully, should not blind us to the powerful ways in which the so called "conservative" "backward" julaaha artisans concretely and creatively appropriated external constraints posed by modernization and industrialization through reconfiguring the internal spaces of the "community" and "locality".

Contents

1. Introduction. 2. The History of weaving in Eastern Uttar Pradesh. 3. Handloom weaving in the twentieth century : Conditions of work and survival. 4. Tana-Bana : Structures and relations of production. 5. Kabir's lineage : Social History of the weavers. 6. Community in action : Structures and processes. 7. Weavers' articulations, local politics and nationalist concerns: Protests and betrayals. 8. The state, training schools, oppositions and adaptations. 9. Conclusions. Bibliography, Appendices.

295. SINGH (Nalini)
Forests, Agriculture and State : Awadeh From Mughal to Colonial Times (C. 1600-1900).
 Supervisor : Prof. S. Z. H. Jafri
Th 16680

Abstract

The areas which came under direct British control started losing forests with rapid pace. The long drawn tussle between the

nature and man's domain is also seen in association with the attitude of their masters towards them over the ages. Native ruling elite always treated forests as a place of shelter endowed with the richness of forest produce and also provided them ample opportunity for shooting, fishing and pasture for their cattle. The retreat of forests along with the decaying state of agriculture, no doubt, resulted in the problems of ecological and social concern, like declining rainfall, floods, poor soil fertility, poor crop-yield, famines and general poverty in the region. It burrdened British government to create infrastructure for establishing Agriculture Training Colleges (e.g. at Kanpur), Forest Training Institutions and Meteorological Department. But the ruin of ecology and economy of Awadh as a victim of colonial politics needed 'damage-control' solutions rather than 'inventive' methodology. Hence, where the native ruling elite seems to have believed in enjoying the natural environment of forest alongwith their agrarian surplus, colonial policy makers believed in not only destroying the natural lanscape, distasteful to them, but also, over using the man made agrarian fields by over-cropping it for commercial purposes.

Contents

1. Introduction. 2. Historical and physical geography of Awadh. 3. Primaeval forests of Awadh: Forests, forest produce and wild life. 4. Expansion of agriculture. 5. Growth of timber economy. 6. History of government reserve forests in Awadh. 7. Forests and the domain of zamindars. 8. Agro-forest policy under colonial regime in Awadh during 19th century. 9. Summary and Conclusion. Bibliography and Appendixes.

296. SINHA (Shashank Shekhar)
Adivasis and Witchcraft in Chotanagpur. (1850 - 1950).
 Supervisor : Prof. Amar Farooqui
Th 16681

Abstract

Investigates different aspects of witchcraft largely in Chotanagpur. In some ways, it delineates the historical trajectory of a belief in the period under consideration. It does not delve into 'objective' questions like : Do withces really exist? Is witchcraft a reality? For this work, the belief in witchcraft is more consequential than the practice. It tries to explore the various imagings and constructions of witchcraft and examine whether the belief had any connection with the changes in the

material and political world. The work does not in any way intend to suggest that witchcraft was not prevalent among non-*adivasis*. In fact, as we shall see later in the chapters, the belief was also common among other castes and religious communities of the region. This chapter is divided into four sections. The first two sections introduce the land and people of Chotanagpur and give a historical outline of the region. Surveying sample literature from Europe, Africa and India, the third segment discusses the different ways in which witchcraft has gained visibility in history writing. The final part spells out the structure of this work and provides a brief account of the nature of source material.

Contents

1. Introduction. 2. Spirits, sorcerers and spells. 3. From scattered beliefs to an organized occult. 4. A contested space, a site for multiple agencies. 5. 1950s and beyond. Bibliography.

M.Phil Dissertations

297. ASHUTOSH KUMAR
Coparceners, Genealogies and the YASA : Framing Mughal Authority in the Sixteenth Century.
 Supervisor : Prof. Sunil Kumar
298. GOYAL (Nitin)
Rise and Role of Merchants in Bikaner State, c. 1750 - c. 1828.
 Supervisor : Prof. R. P. Rana
299. MADHVI
Recontextualizing Women's Sexuality and Marriage laws in Colonial Natal (1860 - 1914).
 Supervisor : Dr. Prabhu P. Mohapatra
300. MISHRA (Kamal K.)
Social History of Detective Novels and their Readership in the Hindi Heartland : 1900 - 1947.
 Supervisor : Dr. Dilip M. Menon

301. OJHA (Shubhankita)
Regulating the Dockers : A Study of the Labour Regime at the Calcutta Port and Docks (1920s - 1960s).
Supervisor : Dr. Prabhu Mohapatra
302. RAZAK KHAN
Governance and Contestations : Political Culture in Rampur 1857 - 1910.
Supervisor : Prof. S. Z. H. Jafri
303. स्नेह लता
मध्यकालीन राजस्थान में राजनीति और धर्म : बीकानेर राज्य के उत्थान में करणी माता का योगदान ।
निर्देशक : प्रो. आर. पी. राणा
304. VICTORIA POTSHANGBAM
Ethno - Symbols in 20th Century Colonial Manipur With Specific Reference to Meetei Mayek (Script) and the Sanamahi Movement.
Supervisor : Prof. Amar Farooqui