

CHAPTER 25

HISTORY

Doctoral Theses

01. AMIT KUMAR
Colonialism and the Weaving Communities of Kashmir 1846-1947.
Supervisor: Dr. Charu Gupta
Th 24514

Abstract
(Not Verified)

If there is anything else apart from the violence – which has gripped the Himalayan state of Jammu and Kashmir for more than three decades now – for which people seem to have heard about Kashmir, it is her breathtaking physical beauty and beautiful textiles manufactured across Jammu and Kashmir. Over the last few decades, a number of books and articles have been written about various Kashmiri textiles. Most of these works have emphasized the cultural value of these commodities, but very few touch on the economic or political aspects. And not a single work till now has tried to tie the lives of the textile artisans in Kashmir with the various global and local commodity chains. From the Mughal period (1586-1752 CE) onwards, apart from agriculture, the textile industries of Kashmir (particularly the shawl and carpet industries) were not only an important source of revenue for the state, but it also acted as a major source of employment for the people of Kashmir. Unlike the textile industries in many parts of South Asia, the textile industries in Kashmir have had global connections for at least four centuries before British colonial apparatus made inroads into the economy of Kashmir. The multiple circuits of raw material (wool, silk, and cotton) capital/debt, consumption, and techniques/innovations linked the Kashmiri/regional textile industry as well as the weavers of Kashmir to the global economy. This proposed research will focus on the two following questions: 1. To understand the impact of the multiple circuits of market, consumption, debt/capital, technology and ideas on the textile industry of Kashmir. 2. To trace the changes in the everyday life of the Kashmiri weavers – their politics of resistance and accommodation in the face of new challenges brought about by the changing economic, administrative and political setup.

Contents

1. Introduction 2. Beyond the paradise: Understanding Kashmir 1846-1931 3. Origins and the development of Kashmiri shawl industry 4. Kashmir shawls: From local production to global consumption 5. Silk industry of Kashmir 6. The many worlds of Kashmiri weaving communities. Conclusion. Bibliography.

02. AZIZ (Sana)
Islamic Learning and Colonial State: A Study of Centres of Knowledge in Northern India up to 1914.
Supervisor: Prof. Saiyid Zaheer Husain Jafri
Th 24519

Abstract
(Not Verified)

In this research I attempted to examine the nature of Islamic learning and the institutions imparting such knowledge, as well as the economic basis for the sustenance of these institutions when the British consolidated their rule in the upper Gangetic region. The institutions known as maktabas ('little schools'), madrasas (boarding schools) and khanqahs (Sufi centers) were basically involved in the dissemination of knowledge for a long time with the patronage of the state. To serve this purpose, numerous institutions were maneuvering the task of producing graduates who were later accommodated in the state administration. Indigenous centres of learning like Madrasa Rahimia, Madrasa Darul Baqa in Delhi and Firangi Mahal in Lucknow, centres of learning in Jaunpur, Bilgram and Bengal were functioning in a strong way and nurturing the traditional system of knowledge- manqala't (Islamic sciences) and ma'qulat (rational sciences). This was in addition to several Sufi centres like Khanqah of Maulana Fakhruddin, Khanqah of Mirza Mazhar Jan-e Janan, Khanqah Karimia Salon that were also cultivating the Islamic learning. For this, these institutions got patronage from the ruling governments in the form of revenue free land grants or in the form of endowments from the elites. This patronage was in the form of the revenue free grants to the individuals or institutions that were used for specific educational purposes. In this thesis, I have traced the trajectory of Islamic learning and their institutions in the context of various fiscal and administrative policies of the colonial administration. One such policy was the one towards the ma'afidars, during the infamous Inam Commission in Bengal Presidency (1828-46) and policies adopted in Awadh and North Western Provinces after the uprising of 1857, that had quite catastrophic consequences for the institutions of higher learning and the people associated with it.

Contents

1. Introduction 2. Islamic learning and intellectual life in the upper gangetic valley in late eighteen and early nineteenth centuries 3. Dialectics of colonial politics and indigenous institutions of learning as reflected in the colonial correspondences 1800-1857 4. Institutions of Islamic learning and colonial mismanagement of their funds 5. Islamic learning and the colonial state: Changing trajectories patronages and perceptions. Conclusion. Epilogue. Glossary. Bibliography.

03. BASU (Sudipta)
Urbanisation and development in the Small Towns of Clonial Bengal, Circa 1880-1950.
Supervisor: Prof. Amar Farooqui
Th 24521

Contents

1. Introduction 2. The nation and significance of the small town in colonial Bengal 3. The genesis: The birth and the nascent stage of industrial small towns in Bengal, c. 1880-1900 4. The socio – Economic dynamics of urbanization in the small towns, c. 1880-1940s 5. The politics of urbanization in the small town of colonial Bengal 6. Postscript 7. Appendix 8. Bibliography

04. CHAUHAN (Hemant)
State, Society and Politics: The Role of Bhomias in the Kingdoms of Jaipur & Jodhpur C. 1650 – 1750 A.D.
 Supervisor: Prof. Manisha Chaudhary
Th 24520

सारांश
(असत्यापित)

शोध सार' राज्य, समाज एवं राजनीति: जयपुर एवं जोधपुर साम्राज्य में भोमियाओं की भूमिका (1650-1750 ई-)' विषय से अभिप्राय मध्यकालीन राजस्थान में शक्तिशाली साम्राज्यों के उद्भव, सुदृढीकरण, पुर्नगठन, सामंतवादी व्यवस्था, कुलीय एवं रक्त सम्बन्धता, विद्रोह एवं अस्तित्व की अवधारणा, ठिकाना व्यवस्था की स्थापना, दरबारी रीति-रिवाजों एवं मान-मर्यादाओं के महत्त्व एवं भूमिका को स्पष्ट करने से है। मध्यकालीन राजस्थान राजनैतिक रूप से जागीरदारों, ठिकानेदारों एवं रियासत राज्यों से मिलकर बना था। इस दौर में विभिन्न राज्यों के मध्य सर्वोच्चता का प्रारूप सैन्य शक्ति के आधार पर था। उत्पादन के साधनों से लेकर राजनैतिक एवं सामाजिक व्यवस्था तक राजपूत जाति का एकक्षत्र विशेषाधिकार था। सामंतवादी व्यवस्था ने ग्रामीण समुदाय एवं राज्य के निर्माण एवं पुर्नगठन में महत्त्वपूर्ण भूमिका निभाई। सजातिय-सगोत्रिय अवधारणा ने राजपूत राज्यों को मुगल सत्ता में भागीदारी एवं उच्च पद प्राप्त करवाये। मुगलों का प्रभाव राज्यों के राजनैतिक सामाजिक एवं आर्थिक क्षेत्रों में दृष्टिगोचर होता है। 17वीं-18वीं शताब्दी में राजपूत जातियों की गतिशिलता स्पष्ट दिखाई देने लगी। राजपूतों ने परस्पर संघर्ष करते हुए अस्तित्व को प्रखर किया। ठिकानों के उद्भव ने विकेन्द्रीकरण की शुरुआत की तथा चाकरी व्यवस्था ने राज्य को सर्वोच्च शक्ति बनाये रखने में सहायता प्रदान की। 18वीं शताब्दी में मुगल सत्ता कमजोर होने पर राजपूत राज्यों ने अपने वतन राज्य को साम्राज्य में परिवर्तित कर लिया। साम्राज्य निर्माण में जागीरदारों-ठिकानेदारों ने महत्त्वपूर्ण योगदान दिया। अवसर आने पर भोमिया से ठिकानेदार बने सिराय तो (खांप-प्रमुख) ने राजा-निर्वाचित भी किया। इस प्रकार स्पष्ट है मध्यकालीन राजस्थान में भोमिया वर्ग द्वारा राजनैतिक एवं सामाजिक परिवर्तन एवं निरंतरता दृष्टिगोचर होती हैं।

विषय सूची

1. प्रस्तावना 2. प्रारम्भिक उदय काल 3. वंश संरचना 4. भोमिया एवं ग्रामीण समुदाय 5. परस्पर सम्बन्ध एवं अस्तित्व 6. भोमियाओं की शक्ति एवं अधिकारों में परिवर्तन. निष्कर्ष. शब्दांकन. परिशिष्ट. सन्दर्भ ग्रंथ सूची।
05. DEEPAK (Mahesh Kuamr)
Communal Politics in Bihar - 1937-47.
 Supervisor: Dr. Anshu Malhotra
Th 24523

Abstract
(Not Verified)

Communal Politics in Bihar, 1937-47 seeks to analyse the burgeoning of communalism and identity politics in the context of colonial Bihar. The introduction of the Provincial Autonomy (1937-39), envisaged under the Government of India Act (1935) and the communal riots of 1946 emerge as the two important linkages which explain how religious and cultural symbols were assigned political context to achieve psychological and political mobilization. Giving a momentary pause to its hitherto widely accepted role of the main protagonist of anti-colonial struggle, the Congress decided to accept the scheme of Provincial Autonomy and form ministries in six provinces after the elections in 1937. The polarised communal politics in colonial Bihar led to the communal riots of 1946. While arguing that the Bihar communal riots were necessarily a direct result of Calcutta and Noakhali riots as the local dynamics of colonial Bihar was important, the research work establishes that communal violence further reinforced the Muslim League's Pakistan movement. It includes the study of incidents of communal harmony, especially in the countryside Bihar. The research work is a study of communal politics during the decade of 1937-47.

Contents

1. Introduction 2. Communal politics in Bihar 1937-39 3. Unresolved communal issues during the tenure of first congress ministry 1937-39 4. Anatomy of riots: The Bihar communal riots of 1946 5. The aftermath of the Bihar communal riots of 1946 6. Humanity unfolding. Appendix I.

06. GANGWAR (Nikhil)

Agrarian Society and Colonial Policies in Eastern Uttar Pradesh (1801-1920s).

Supervisor: Dr. Santosh Kumar Rai

Th 24510

Abstract
(Not Verified)

This study examines the transformations in agrarian society of Gorakhpur Division of eastern Uttar Pradesh during the period of 1801 to 1920s at micro level. This study attempts to locate the links between the colonial policies and the subsequent changes it effected in agrarian society. This study argues that British rule in India was working on a larger colonial Project which was global in nature, controlled and guided by the Capitalist Industrialism. They did not follow any single policy for India, there were multiple policies changing with the need of time and space to fulfill the interest of British Capitalist order. Ideological trends like orientalism, liberalism and utilitarianism became weapon of justifying and legitimizing temporal reality of colonial world. Before bringing eastern Uttar Pradesh under their direct control, the colonial masters started interfering in the agrarian system during the rule of the nawabs. This interference posed a new challenge for native rulers and resulted in conflicts in the agrarian society. During the period of 1800-1850, regulation of 1833 became a major turning point of this region during the colonial rule. With this act, the British masters abandoned the vision to apply permanent settlement in the Gorakhpur region, instead, adopted a new system of settlement known as the mahalwari settlement. These revenue policies resulted in development of discontentment among the peasantry against British policies and this discontent played main role in the outbreak of the Great Revolt in eastern Uttar Pradesh. After 1857, British rule just became more authoritative. They strengthened their control over the society by developing new administrative institutions and new means of communication and transportation such as rail, road and post office in eastern Uttar Pradesh. Thus, forms of dominance were going to shape the nature of resistance in the first two decades of twentieth century.

Contents

1. Introduction 2. Agrarian structure and rural society: A historical background 3. Colonial policies: Continuity and change (1800-1850s) 4. The great revolt, agrarian society and changes in colonial policies 5. Colonial siege: Transformation in rural society 6. Rural transformations and responses (1880-1920). Conclusion. Glossary. Bibliography.

07. KHWAJA (Sehar)

Imperial Women and Mughal Court Culture: Exploring Women's Agency in Northern India c. 1690-1840.

Supervisor: Prof. Farhat Hasan

Th 24512

Abstract
(Not Verified)

The temporal framework of the thesis is from the eighteenth century to the early nineteenth century. While its geographical reach includes the two most prominent political formations of north India i.e. the greatly abated Mughal Empire in the region of and around Delhi and the Kingdom of Awadh. The subject of this historical analysis is the agency of imperial women in multiple context: Mughal, Awadh and Colonial. The period under study was a period of transformation and political re-configuration between the declining Mughal empire, the successor state of Awadh and the new political formation of East India Company after its decisive victory over the former two, in the battle of Buxar (1765). In this historical metamorphosis I argue for a continuum of imperial women's agency in a way of preservation of their rights and roles that allowed them not only a space for actively participating in dynastic survival and its political success but also to nurture their own interests, ambition and identities. Such an understanding belies the orthodox understanding of forms of female autonomy or even their indirect intervention as a forewarning to anarchy and chaos or 'moral decay' of a given society. At the same time, it complicates conventional feminists' historiography of women that often views female autonomy merely as symptomatic to a 'revolution' against patriarchal domination. In the colonial context, the study delineates the resilience, persistence and adaptability of imperial women through tailor made ways to resist as well as subsist within the new colonial order. Adapting to the inherent contradictions of the early Company rule and the ambiguities of the still inchoate British 'rule of law', they deployed intuitively, either their authority or vulnerability or authority in vulnerability to their own advantage or minimum disadvantage.

Contents

1. Introduction 2. Harem and the political structural shifts and the agency of women of mughal India 3. Harem and the empire in decline: Exploring the agency of imperial women in the eighteenth century 4. Harem and the eighteenth to the early nineteenth century Awadh: Situating imperial mothers in regional court culture and household 5. Harem and the transition to colonialism: The re-orienting agency of imperial mothers under the new colonial order 5. The ascendant British and an entrenched begum: Qutlaq sultan begum's political activities in Benares (1788-1818). Conclusion. Bibliography.

08. MAJUMDAR (Suchita)

State, Society and Religion in Early Medieval Bengal and Assam.

Supervisor: Prof. B. P. Sahun

Th 24888

Abstract
(Not Verified)

In the present investigation i have tried to do a comparative analysis of the patterns obtained in early medieval Assam and Bengal by primarily focussing on the inscriptions of the regions. I have tried to look for discernible trends in polity, economy and society. Besides the epigraphs two texts have also been used, each of which pertain to one of these two regions. this has been done to arrive at a comprehensive picture. The first is Sandhyakaranandin's Ramacaritam, a thirteenth century text from Bengal. The second text is an upa-purana called as the Kalikapurana. One has tried to do a sub-regional analysis , wherein the different sub-regions are the units of analysis. In Bengal, the sub-regions are Rarha, Vanga, Samatata and the Pundravardhana region. in Assam, the sub-regions are the Guwahati region, the Tezpur area, the Doiyang-Dhansiri valley, the Goalpara and the Nagaon -Davaka region. there are six chapters in total dealing with a variety of issues like historiography, scope, methodology, political structure, geographical background, structure of polities, society and religion. The final capter deals with conclusion and deals with the resultant final analysis.

Contents

1. Introduction 2. Political culture and structure of politics 3. Economy and settlement pattern in early medieval Assam and Bengal 4. Society in early medieval Assam and Bengal 5. Religion in society. Conclusion. Bibliography. Appendix.

09. मीणा (जितेन्द्र कुमार)
राजस्थान में राजनीति और जाति 1930-1990।
निर्देशक : डॉ. अनिरुद्ध देशपाण्डे
Th 24518

सारांश
(असत्यापित)

राजस्थान में राजनीति और जाति 1930.1990^० विषय से आशय राजस्थान के एकीकरण से पूर्व रियासतों में मौजूद सामन्ती संरचना तथा नयी लोकतान्त्रिक संरचना की स्थापना और विकास में जाति की भूमिका और महत्त्व को रेखांकित करने से हैं / एकीकरण से पूर्व राजस्थान कई रियासतों, ठिकानो और जागीरो में विभक्त था समाज में विभिन्न जातियों एवं समुदायों के मध्य संबंधो का निर्धारण भूमि पर स्वामित्व के आधार पर निर्धारित था / भूमि तथा राजनेतिक व्यवस्था पर एक ही जाति विशेष के लोगो का एकाधिकार कायम था / जाति सामन्ती व्यवस्था के लिए एकदम अनुकूल व्यवस्था थी / जाति के आधार पर संन्तो एक प्रजा के मध्य सम्बन्ध निर्धारित थे इसीलिए 19 वी और 20 वी सदी के आदिवासी और किसान आंदोलनों का आधार जाति बनी / आजादी के पश्चात नयी लोकतंत्रिक प्रणाली की स्थापना और विकास में भी जाति सबसे मुफीद थी / जाति एक गतिशील इकाई के रूप में सामने आयी / सीमित मात्र में विभिन्न जातियों के मध्य गतिशीलता देखी गयी / परम्परागत संबंधो में परिवर्तन आया / लोकतान्त्रिक प्रणाली में भागीदारी राजनीतिकरण / आधुनिकीकरण एवं प्रगतिशीलता के तमाम आधारों में से एक बनी / नयी प्रणाली

को जाति ने आधार प्रदान किया / सामन्ती और लोकतान्त्रिक प्रणाली में जाति के राजनैतिक-आर्थिक तत्वों का महत्व स्पष्ट हो गया तथा धार्मिक तत्व गौण अथवा द्वितीयक हो गए /

विषय सूची

1. प्रस्तावना 2. परंपरा के विरुद्ध (1930-1948) 3. रसाकशी का दौर (1948-59) 4. आखिरी हमला (1959-74) 5. जोड़ तोड़ और (1974-1990) 6. राजनैतिक दल - संगठन नेतृत्व और सामाजिक स्थिति 7. अंत में. परिशिष्ट. सन्दर्भ सूची।

10. MISHRA (Radhika)
Schooling the Poor: Aspects of Educational Practice and Social Policy towards Working People in British India CA 1880-1940.
 Supervisor: Dr. Prabhu P. Mohapatra
Th 24513

Abstract
(Not Verified)

In my study, I have historically analysed the changes and continuities in colonial state's policies formed for the education of working people. I have chosen to begin my enquiry from 1880 because one, the Liberal Prime Minister Gladstone came to power in England again and he appointed Lord Ripon as the Viceroy of India, second, this was also the period when Indian Education Commission was setup. I have studied the theme till 1940 when Congress ministries resigned after being in power for seven out of eleven provinces of British India for three years-- a period which some scholars have considered crucial in the history of 'mass education' in colonial India. In tracing the history of colonial education, an important argument which I have made is how the definition of 'poor' changed in pre-colonial and colonial times which has had huge repercussions on present times and in this education has played a very crucial role. With the emergence of colonial state and western education, the poor came to be seen as not only socially and economically deprived but also as uncultured, uncivilized and immoral. Their traditional skills, community learning and the work which they did for livelihood was not considered as 'knowledge' and they were branded as uneducated. The colonial state's policies aggravated the marginalization of poor in the Indian society through its alienating policy on curriculum of education. I have also analysed the way in which technical and industrial education envisioned by the colonial state reasserted the traditional division of labour in Indian society. I have explored the objectives and implementation of state policy on mass education through government records and more where I have also tried to deconstruct the official prejudices and stereotypes to get clues about the Indian mind.

Contents

1. Introduction 2. Education policy towards working people from 1850 to 1900 3. Education policy towards working people second phase, 1900-1940 4. Curriculum for masses: The issue of knowledge and morality in textbook making 5. Teaching in trade: Providing technical education to the working poor 6. Nationalism and education of the working poor, 1880-1940. Conclusion. Bibliography.

11. मृत्युंजय कुमार
 उत्तर बिहार में पूर्वी नेपाल में शक्ति की उपासना का इतिहास (700ई. - 1500ई.) ।
 निर्देशक: डॉ. शालिनी शाह
Th 24889

सारांश
(असत्यापित)

इस प्रकार 700 ई. से 1500 ई. के बीच उत्तर बिहार एवं पूर्वी नेपाल तराई में शक्ति-उपासना लोगों के धार्मिक जीवन का एक अत्यंत ही महत्वपूर्ण अंग बनी हुई थी। यह, ब्राह्मण धर्म' या हिन्दू धर्म' का एक अभिन्न हिस्सा थी। विभिन्न शाक्त देवियों में दुर्गा की पूजा सबसे अधिक हुई। हालांकि शक्ति के विभिन्न अभिव्यक्तियों व रूपों की उपासना हुई जैसे उग्र रूप, सौम्य रूप और काम रूप। उपासना-पद्धति की कई शैलियाँ या विधियाँ विकसित हुईं। इस धर्म में शास्त्रीयता और लोकतत्त्व दोनों का समन्वय हुआ। प्रचुर संख्या में, उपासना हेतु शाक्त देवियों की प्रतिमाएँ बनीं। बहुत से मंदिर बने और तीर्थ विकसित हुए। सभी शाक्त-तीर्थों के अपने-अपने सामाजिक-आर्थिक परिवेश रहे। उत्तर बिहार के कुछ शाक्त-तीर्थ ऐसे भी हुए जिनकी मूल धार्मिक पहचान का रूपांतरण हो गया था। इस धर्म को राजकीय संरक्षण भी प्राप्त हुआ। मिथिला क्षेत्र में कुछ लोकप्रिय शाक्त भक्त हुए। इन्होंने अपने हिसाब से अपनी आराध्या देवियों का स्वरूपांकन किया। कुलदेवी की परम्परा मजबूत हुई। तीर्थाटन का भी प्रचलन था। शक्ति-उपासना पर तंत्रवाद का गहरा प्रभाव था। तत्कालीन साहित्य में योगिनियों और दस महाविद्याओं की उपासना भी प्रतिबिंबित हुई है। शक्ति-उपासना से संबंधित कुछ कर्मकांड स्त्रियों द्वारा संपन्न किए जाते थे। फिर भी शक्ति-उपासना तत्कालीन उत्तर-बिहार एवं पूर्वी नेपाल तराई में पुरुषवादी सामाजिक ताने-बाने व मर्यादाओं को तोड़ती हुई बिल्कुल भी दिखाई नहीं पड़ती। सामाजिक वर्ग-भेद और वर्ण-भेद को भी मिटाने में इस धर्म की कोई भूमिका नहीं रही। हाँ, शास्त्रीयता और परिष्करण से इतर इसका अपना एक लोक-पक्ष अवश्य रहा। गैर-ब्राह्मणिक, गैर-पौराणिक और गैर-संस्कृत परम्पराएँ भी इसमें मिश्रित हुईं। शक्त्युपासना के ठेठ स्थानीय स्वरूप का विकास एवं प्रसार हुआ। अतः समस्त पहलुओं पर प्रकाश डालने के बाद यह तो निश्चित रूप से कहा जा सकता है कि तदयुगीन सामाजिक परिदृश्य में शाक्त धर्म एक अत्यंत ही लोकप्रिय धर्म के रूप में प्रचलित था।

विषय सूची

1. परिचय 2. शाक्त धर्म का उदभव विकास एवं प्रसार 3. प्राचीन काल में उत्तर बिहार में देवियों की उपासना 4. उत्तर बिहार की शाक्त प्रतिमाएँ 5. उत्तर बिहार के शाक्त मंदिर एवं तीर्थ 6. साहित्य लोक भक्त और देवी: पूर्वी नेपाल तराई एवं उत्तर बिहार में सम्मिलित रूप से स्थित मिथिला की शक्ति उपासना के कुछ दृष्टांत. उपसंहार. सन्दर्भ सूची।

12. MUJAWAR MUPHID MOHD IQBAL
Histories and Historical Fiction: Representations of Musalmans in Maharshatra from the Eighteenth to the Mid Twentieth Century.
Supervisor: Dr. Anirudh Deshpande
Th 24522

सारांश
(असत्यापित)

इस शोध प्रबंध में अठारवीं शताब्दी से बीसवीं शताब्दी के मध्य तक महाराष्ट्र में रचित इतिहास और ऐतिहासिक साहित्य में मुसलमानों के प्रस्तुतिकरणों का अध्ययन किया गया है। महाराष्ट्र सहित भारत के दूसरे राज्यों में बढ़ती सांप्रदायिकता के कारण मुसलमानों के प्रति परायेपण की भावना बढ़ती जा रही है। इस पृष्ठभूमि में महाराष्ट्र के इतिहास और ऐतिहासिक साहित्य में मुसलमानों के प्रस्तुतिकरणों को समझना आवश्यक है। महाराष्ट्र के जनमानस पर अपनी ऐतिहासिक स्मृतिओं का काफी गहरा प्रभाव रहा है। इन स्मृतिओं को आकार देना, उनका पुनर्निर्माण और उनको ताज़ा रखने का कार्य महाराष्ट्र में रचित इतिहास और ऐतिहासिक साहित्य द्वारा किया गया। मराठी भाषा में लिखे गए इन रचनाओं में मुसलमानों के प्रस्तुतिकरण भी दिखाई देते हैं। इस शोध प्रबंध में उपनिवेशपूर्व, उपनिवेशकाल और शुरुवाती उपनिवेशोत्तर काल में रचे गए इतिहास और ऐतिहासिक साहित्य में मुसलमानों की प्रतिमा, उनके प्रस्तुतिकरण और इन प्रतिमा-प्रस्तुतिकरणों का समाज के मुसलमानों के प्रति दृष्टिकोन पर होने वाले प्रभावों को समझने की कोशिश की गयी है। उपनिवेशपूर्व काल के मुसलमानों के प्रतिमाओं को समझने के लिए बखर साहित्य में हुए उनके प्रस्तुतिकरणों का अध्ययन की गया है। उपनिवेशकाल और शुरुवाती उपनिवेशोत्तर काल में मुसलमानों के प्रति दृष्टिकोन का अध्ययन इतिहास ग्रंथों और ऐतिहासिक साहित्य की चिकित्सा द्वारा किया गया है। इसी के साथ महाराष्ट्र के मराठी भाषी मुसलमानों द्वारा इन प्रस्तुतिकरणों को दी गई प्रतिक्रियाओं का भी अध्ययन इस शोधप्रबंध में किया गया है।

विषय सूची

1. प्रस्तावना 2. मूसलमान और उपनिवेशकाल पूर्व मराठी ऐतिहासिक कथन 3. मराठा इतिहास ऐतिहासिक साहित्य सिनेमा में मुसलमानों के प्रस्तुतिकरण 4. मराठी चर्चा विश्व में मराठी मूसलमानों की शिरकत और मराठी मूसलमानों द्वारा प्रकाशनों का आरंभ 5. अपना साहित्य, अपना इतिहास, और अपना प्रस्तुतिकरण 6. धर्मनिरपेक्ष सहिष्णु राष्ट्रवाद और अपने छत्रपति शिवाजी महाराज. निष्कर्ष. परिशिष्ट. सन्दर्भ ग्रन्थ सूची।

13. RAY (Sharmita)

In the Shadows: Social injunctions and the Health of Women in Bengal c. 1860-1930.

Supervisor: Dr. Charu Gupta

Th 24516

Abstract
(Verified)

This thesis analyses various aspects which influenced the health of women in the late nineteenth and early twentieth century in Bengal. Both the women and the issues pertaining to their health were in the shadows until the latter half of the nineteenth century. The residents of the women's quarters or the antahpur were guided by a set of social injunctions from their childhood to old age which reflected the aspirations and expectations of the social milieu in which they were framed. This work analyses a range of prescribed social injunctions and assesses the ways in which they had an important and inevitable influence upon the health of women. This work argues that the status of women's health was the cumulative effect of women's routine practices, experiences, observances or roles that they were required to play in keeping with the injunctions prescribed and adopted by the society at large and adhered to by individual households. A wide range of subjects including structural and cultural

features of the household, the role of missionaries, indigenous midwives, doctors, the experiences of childhood, motherhood and widowhood, the official and popular discussions and representations of health are a part of this work. Each of these topics have individually been the subject of intensive research as part of analysis of reform measures, legislative processes and the exploration of the colonial state machinery among others. This work brings together these diverse aspects so as to analyse them through the prism of social history of medicine and focuses on their biomedical repercussions and significance in understanding the nuances of women's status of health.

Contents

1. Introduction 2. The dynamics of the domestic realm 3. Bringing women's health into focus: The missionaries, the dhaies and the doctors 4. Probing health: Girlhood, motherhood and widowhood 5. Perspectives on women's health. Conclusion. Bibliography.

14. SAMDARSHI (Pranshu)

Sacred Feminine Imagery in Tantric Buddhism: Text and Practice.

Supervisor: Prof. Jaya S. Tyagi and Dr. Shonaleeka Kaul

Th 24517

*Abstract
(Not Verified)*

The worship of the goddess, the feminine-divine, has been an integral part of all religions that developed in India. Like other religious traditions, there exists a live engagement of Buddhism with feminine divinities. The modern studies on Himalayan and Tibetan Buddhist arts reveal that tantric Buddhist pantheon is incredibly rich with a diverse array of fascinating female figures. This thesis looks into the details of progression of tantra in the religious sphere of ancient India in general. The focal point of the discussion is the tradition of goddesses in Buddhist tantra. The interaction and influence of other religious tradition vis-a-vis Buddhism have been also discussed. It explores the placement of goddesses in Buddhist framework and their symbolic importance. The different strata of goddesses are delineated and the personification of Buddhist ideas and the deification of protective incantations, which has been an important aspect of Sutra and Tantra literature, are highlighted. A portion of this thesis also looks into the details and critiques the conventional mode of looking at Buddhism as it has been developed in the departments of religious of religious and Asian studies of Western universities. Many such models that still dominate the historical imagination of Buddhist studies have been examined in this thesis. By documenting two major Buddhist traditions of goddesses in Nepalese Buddhism, this thesis makes an effort to find harmony between the overlapping layers of popular belief and the profound liturgical expositions of Buddhist tantra tradition.

Contents

1. Introduction 2. Buddhism tantra: Methodological, textual and historical issues 3. The concept of sacred feminine in Buddhism tantra 4. Pancaraksa: The five protection deities of kriya tantra 5. Vajrayogini: Symbolism of yoga: Practices in Buddhism tantra. Conclusion. Appendix. Bibliography. Index.

15. SINGHI (Jaspal)

Histotising a Community: Identity and Politics among Mazhabi Sikhs in Punjab 1880-2000.

Supervisor: Dr. Prabhu P. Mohapatra

Th 24887

Abstract
(Not Verified)

The focus of this thesis is the history and process of a distinct group identity among the Mazhabi Sikhs of Punjab. Mazhabis are part of the large Dalit community of Punjab sharing their origins among the so-called Chuhra community amongst the Hindus. The present study is concerned more with the formation of dalit identity. Having the largest proportion of Scheduled Castes in the Indian union, Punjab has not been very widely studied for understanding caste. The historical evidence on caste relations and empirical literature available on the status of Dalits in Punjab clearly shows that though caste has existed in Punjab, the structure of caste hierarchy in the region has been quite different from the parts of the subcontinent. My research is on the politics of identity formation among the Mazhabi Sikhs in Punjab. It focused on a highly under researched area of historical research which promises to break new grounds history of lower castes identity formation especially amongst the Sikhs. A significant aspect of my research relates to the unsurprisingly heavy recruitment of Mazhabi Sikhs in British Indian Army both in the infantry and labour corps. The only other noticeable group of Sikhs recruited for the Indian Army in addition to the Jat Sikhs were the low castes Mazhabi Sikhs. In 1911, Mazhabis were officially accorded the status of an agricultural caste in Gujranawala and Lyallpur districts. Military recruitment formed an important constitutive element in the formation of Mazhabis social and political identity. Caste hierarchy in Punjab has become a major issue of debate in the writings of various scholars.

Contents

1. Introduction 2. Contested terrain of identity: The Sikh and the Mazhabis 1880-1920 3. Politics of identities in the Punjab: Before and after independence 4. Reassertion of Mazhabi identities in post independence. Conclusion. Bibliography.

16. SINGH (Naorem Somendrajit)
Demystifying the Cinematic Encounter in Northeast India: An Experience from Manipur.
 Supervisor: Prof. Anirudh Deshpande
Th 24515

Abstract
(Not Verified)

The purpose of the present research work is to discern the relevance of Manipuri Cinema in understanding Manipur's contemporary history especially after 1947. The present work tries to explore the trajectory of Manipuri cinema, the cultural and political moorings, the problems and prospects of Manipuri Cinema. Bollywoodisation as a cultural hegemony was also felt in most of the cinemas especially during the Celluloid films from 1970s to 2000s. It was only after the ban of Bollywood films by the Revolutionary People's Front (RPF) in September 2000 against the pervasive influence of Bollywood, Indianisation in Manipuri films and Manipuri society that attempts were made to produce a unique Manipuri cinema. I argue that in the context of the political and social crisis affecting Manipur- the insurgency problem, the crisis of identity, the problem of corruption, the gross human rights violations with the imposition of the Armed Forces Special Powers Act (AFSPA 1958) the films despite the influence of Bollywood began to represent, reflect and imagine the contemporary society. The formation of The Film Forum Manipur in 2004 further reiterated the debollywoodisation of Manipuri cinema. The digital phase of Manipuri cinema is complex and interesting in the way it has dealt with a number of issues prevalent in Manipur. I also argue that Manipuri cinema is basically, dominated by Manipuri language and ideologically reflects the ideology of the urban middle class and the urban elite. The representation of tribals in Manipuri films are often stereotype and the tribal

characters are always made to made to adjust to the Meitei society. Finally, the Manipuri cinema are thus a rich source for studying the social and cultural history of contemporary Manipur.

Contents

1. Introduction 2. Review of literature and approaches to the study of cinema 3. A brief history of cinema: The world and the Indian context 4. Cultural and political moorings of Manipuri cinema 5. Bollywoodisation of Indian cinema and the banning of bollywood cinema in Manipur 6. Problems and prospects of Manipuri cinema. Conclusion. Bibliography. Filmography. Annexure: Photographs.

17. TAYAL (Vibha)

Sramanas, Sravakas and Shrines: Jainism in the Western Deccan c. 4th -14th Centuries CE – An Epigraphic Study.

Supervisor: Prof. Upinder Singh
Th 24511

*Abstract
(Not Verified)*

In the spread of Jainism from the North towards South India, the Western Deccan region had an important role. The region corresponds to the present state of Karnataka. This thesis highlights the social, religious and cultural history of Jainism in the region between the fourth to fourteenth centuries. For this, the inscriptions associated with the Jaina ascetics and those with the patronage of Jainism by the political elites and non-elite lay worshippers have been analyzed. The political patronage is discussed through the inscriptions of the major dynasties in this region like the Kadambas, the Gaṅgas and the Hoysaḷas. The political elites of these dynasties patronized Jainism for eight centuries by constructing Jaina temples, tīrthaṅkaras sculptures and land grants. Such long time political patronage of Jainism is not recorded elsewhere. However, the kings patronized or followed Jainism in limited cases; more liberal patronage coming from some important Gaṅga and Hoysaḷa ministers. The Jaina ascetics are recorded in various roles from the inscriptions; as recipients of grants, organized in different monastic groups and practicing ritual death. Four types of ritual death recorded by the Jaina ascetics and lay worshippers in the inscriptions are – samādhi, sanyasana, ārādhana and sallekhanā. Non-elite lay worshippers patronized Jainism through temple construction, grants, image installation, and offerings for worship. Women were also distinctly visible as nuns and śrāvīkās in these roles. The site of Śravaṇa Belgola is a focus of the thesis for its unique contribution to Jaina architecture and sculptures like the Bāhubali image, temples, stone footprints of the monks, and nisidhis. An inscription found here also indicates that Jainism arrived in the region in the beginning of the Common Era. Thus, these interrelated roles played by all social classes; political elites, non-elites and the ascetics make the region unique in the history of Jainism.

Contents

1. Introduction 2. The patronage of political elites 3. Listening to the seamanas: Roles of jaina monks and nuns 4. Prayers and patronage by sravakas and sravikas: Roles of the jaina lay worshippers 4. Sravana belgola. Conclusion. Bibliography.

18. वर्मा (सुधीर कुमार)

18वीं शताब्दी के रूहेलखण्ड में सामाजिक, आर्थिक एवं सांस्कृतिक प्रवृत्तियां; एक ऐतिहासिक अध्ययन।

निर्देशक : डॉ. शालीन जैन

Th 24509

*सारांश
(असत्यापित)*

प्रस्तुत शोध कार्य की मुख्य समस्या तत्कालीन रुहेलखण्ड क्षेत्र का एक क्षेत्रीय राज्य के परिप्रेक्ष्य में इसके उद्भव का मूल्यांकन करना है। वस्तुतः अठारहवीं शताब्दी में मुगल केन्द्रवादी व्यवस्था के अवसान के युग में रुहेलखण्ड ने क्षेत्रीय स्तर पर राजनीतिक एवं आर्थिक विशिष्टता ग्रहण कर ली थी। क्षेत्रीय स्तर पर रुहेला अफगानों ने राज्य निर्माण की प्रक्रिया को आकार दिया। इसी प्रक्रिया ने रुहेलखण्ड की क्षेत्रीय दरबारी संस्कृति को मुगल एवं अवध के समकक्ष स्थापित करने में महत्वपूर्ण भूमिका अदा की। क्षेत्रीय राज्य की पहचान के परिप्रेक्ष्य में रुहेलखण्ड से संबंधित इतिहासलेखन की एक समस्या रही है जिसके तहत रुहेलखण्ड को एक लूट राज्य एवं अराजकता से परिपूर्ण क्षेत्र दर्शाने का प्रयास किया गया परंतु क्षेत्रीय राज्य के रूप में तत्कालीन रुहेलखण्ड न सिर्फ राजनीतिक रूप से महत्वपूर्ण स्थान प्राप्त कर चुका था बल्कि इसकी आर्थिक संपन्नता ने इसे स्वायत्त राज्य का आकार ग्रहण करने में समर्थन प्रदान किया। रुहेलखण्ड लूट राज्य भर नहीं था वरन् मुगल अवसान के चरण में रुहेला अफगानों ने रुहेलखण्ड को एक सक्षम क्षेत्रीय राज्य के रूप में स्थापित कर दिया था जिसकी अपनी उत्पादन प्रणाली थी। क्षेत्रीय स्तर पर नवोदित सामाजिक समूहों ने रुहेला राज्य को मजबूत बनाने में प्रमुख योगदान दिया। रुहेलखण्ड क्षेत्र विशेष की सांस्कृतिक पहचान उसके विविध स्वरूपों, संगीत, साहित्य शैलियों एवं स्थापत्य परंपरा के माध्यम से होती थी। रुहेला अफगानों ने अपने प्रवास के दौरान रुहेलखण्ड में अपनी सामाजिक व्यवस्था एवं सामूहिक विचारों को बनाये रखने का प्रयास किया। तत्कालीन राजनीतिक परिदृश्य में रुहेलखण्ड का महत्व इतना बढ़ गया था कि ब्रिटिश कंपनी ने रुहेलखण्ड को हड़पने हेतु अवध के साथ मिलकर अपने औपनिवेशिक कूटनीति षड्यन्त्र को अंजाम दिया।

विषय सूची

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19. VIKAS KUMAR
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*Abstract
(Not Verified)*

In the spread of Jainism from the North towards South India, the Western Deccan region had an important role. The region corresponds to the present state of Karnataka. This thesis highlights the social, religious and cultural history of Jainism in the region between the fourth to fourteenth centuries. For this, the inscriptions associated with the Jaina ascetics and those

with the patronage of Jainism by the political elites and non-elite lay worshippers have been analyzed. The political patronage is discussed through the inscriptions of the major dynasties in this region like the Kadambas, the Gaṅgas and the Hoysalas. The political elites of these dynasties patronized Jainism for eight centuries by constructing Jaina temples, tīrthaṅkaras sculptures and land grants. Such long time political patronage of Jainism is not recorded elsewhere. However, the kings patronized or followed Jainism in limited cases; more liberal patronage coming from some important Gaṅga and Hoysala ministers. The Jaina ascetics are recorded in various roles from the inscriptions; as recipients of grants, organized in different monastic groups and practicing ritual death. Four types of ritual death recorded by the Jaina ascetics and lay worshippers in the inscriptions are – samādhi, sanyasana, ārādhana and sallekhanā. Non-elite lay worshippers patronized Jainism through temple construction, grants, image installation, and offerings for worship. Women were also distinctly visible as nuns and śrāvīkās in these roles. The site of Śravaṇa Beḷgoḷa is a focus of the thesis for its unique contribution to Jaina architecture and sculptures like the Bāhubali image, temples, stone footprints of the monks, and nisidhis. An inscription found here also indicates that Jainism arrived in the region in the beginning of the Common Era. Thus, these interrelated roles played by all social classes; political elites, non-elites and the ascetics make the region unique in the history of Jainism.

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