

## CHAPTER 24

### HISTORY

#### Doctoral Theses

01. भारती  
**19वीं शताब्दी में दिल्ली के गाँव, बाज़ार और लोक संस्कृति : एक ऐतिहासिक अध्ययन ।**  
निर्देशक : प्रो. अमर फारूकी  
Th 26712

#### सारांश

मेरी पीएचडी थीसिस 'गांव, बाज़ार और 19वीं सदी के भारत के लोग' संस्कृति: एक ऐतिहासिक संस्कृति, औद्योगिक अनुसंधान, तहसील का स्थानीय बाजार और व्यापार के दृष्टिकोण से, शहर, बाजार और ग्रामीण अर्थव्यवस्था के बीच संबंध। जाँच करता है। यह शोध 1803 से 1920 तक एक ग्रामीण बस्ती के भीतर आयोजित किया गया था। जनसंख्या के निपटान के आधार के रूप में किसी शहर/कस्बे के बसने के इतिहास की चर्चा करता है, जो किस पर आधारित है शहर की खासियत थी शहर। जहां, एक ग्रामीण बस्ती के भीतर, एक शहर और एक कस्बे एक हैं। वे छोटे-छोटे गाँवों की तरह बसे हुए थे। ऐसी विशिष्टताएं और नवाचार स्कूल, लखनऊ और कलकत्ता जैसा शहर अपने आस-पास के गाँवों के साथ तालमेल नहीं बिठा पाया। उसने अपने गांव को घेर कर शहर में तब्दील कर दिया था। इस प्रकार की नगर/नगर एवं ग्राम की बसावट कार के काम ने आर्थिक, सामाजिक, राजनीतिक और सांस्कृतिक प्रणालियों की एक विस्तृत श्रृंखला को जन्म दिया है। को विशेष दान दिया। यह शोध शहर/कस्बे और गांव के बीच एक सेतु है। सांस्कृतिक, सामाजिक, आर्थिक और राजनीतिक जुड़ाव के सभी पहलू यह एक ऐसी स्थिति है जो दोनों के बीच संपर्क की प्रकृति को अध्ययन के प्रकाश में लाती है। है। स्रोत – इस शोध के लिए, भारतीय राष्ट्रीय अभिलेखागार गृह, विदेशी, पीडब्ल्यूडी, डाक, नगरपालिका, राजस्व, विधान, वाणिज्य और औद्योगिक, आर्थिक, शिक्षा, स्वास्थ्य विभाग, एमसीटी रिपोर्ट का उपयोग किया गया है। इस देहल के साथ ♦टेट अधिकारी ♦ मुख्य आयुक्त, रेजिडेंट आयुक्त, आयुक्त कार्यालय, शिक्षा विभाग की संचिका का अध्ययन किया गया है। इजराइल गजेटियर, दिल्ली गजेटियर, सरकारी आधिकारिक गजट, केंद्र सरकार स्रोत, साहित्यिक स्रोतों और पुराने साहित्यिक मानकों का भी अध्ययन किया गया है। 1820 में नगर निगम का 1820 नगर निगम का राजस्व विभाग, 1820। आतंकवादी रिपोर्ट, रेजिडेंट ऑफिसर, मेटकाफ रेजिडेंट ऑफिसर, जे.वालिंयम फोलियोम और विलियम जॉन की, ढाका रिपोर्ट, द पीपल ऑफ इंडिया, नेशनल आर्काइव्स स्थान, नहर और जलक्षेत्र स्थानिक आयुक्त, पुलिस विभाग के मुख्य आयुक्त, तहसील के नगर निगम। दशा इतिहास को आकार देने में सबसे महत्वपूर्ण व्यक्ति रहे हैं। अब तक, 19वीं सदी की शुरुआत से लेकर 20वीं सदी की शुरुआत तक के ग्रामीण क्षेत्र अंतिम मुगल शासन, ऐतिहासिक स्मारक, मुगल संस्कृति, उद्योगपति और आधुनिक शहरीकरण के इतिहास और राष्ट्रीय आंदोलन पर बहुत कुछ लिखा गया है। यह कार का यह इतिहास पी.एस.वैल पीयर्स, नारायणी गुरुता, आर.हैसेनबर्ग ने लिखा है। द्वितीय सुनील कुमार, टी.फन पी.लेक, वी.एल.एल., शमा.सी.चानॉय, श्री लानी राजगोपालन, योयोट होसाहर और टी.फन लेग के प्रमुख खिलाड़ी हैं। यह कार भारत नवोन्मेषी शहरी विकास की अवधारणा पर एंथोनी डी. कांग, वीणा तलवार ओ. डेन्बीघ। अमर फैकडे, शांत कड़ा बी, पथ धा और राघव कशोर आदि। नगर नियोजन, भौतिकवाद,

बाजार संगठन, निगरानी और नियंत्रण के सिद्धांत मूल निवासियों द्वारा, आबादी वाले क्षेत्रों से पृथक, अलग-थलग और खुला औद्योगिक शहर, राजनेता और अर्थशास्त्री दुनिया बनाने के उद्देश्य पर चर्चा करते हैं। मेरे शोध का एक बड़ा हिस्सा भारत के स्थानीय, अंतर-क्षेत्रीय और क्षेत्रीय बाजारों पर केंद्रित है। व्यापार के स्थानीय तरीके, परिवहन के पारंपरिक साधन और स्थानीय कराधान। प्रणाली के उन पहलुओं पर प्रकाश डालता है जिनका अभी तक ऐतिहासिक शोध में अध्ययन नहीं किया गया है। दायरे में नहीं आया। इसके साथ ही इसके विभिन्न प्रकार, कार्य और श्रेणियां भी हैं। लोगों के जीवन, उनके काम, औजार आदि की रूपरेखा बनाने के बजाय। स्थानीय और जातीय संबंधों, आस्था और उनके दैनिक जीवन को सामने लाना। के लिए काम करता है। जो शहरों और गांवों के बीच पैदल संचार का साधन है। मध्यम थे. शोध का दूसरा महत्वपूर्ण हिस्सा देश के भूमि प्रशासन और भूमि प्रबंधन पर है। मुख्यतः प्रकाश डालता है। यह शोध खालसा भूमि (शाही भूमि) में किया गया है। राजा की निजी भूमि (नजूल, तायुल, लवस, जाट, माल जल) और सरकारी भूमि राजस्व मुक्त अनुदान यह भी जांचता है कि भूमि का वितरण कैसे किया जाता है, उसकी अवधि क्या है। इस प्रकार की भूमि वैधता का दावा करके उसके नियंत्रण में आ गई। यी शोध ग्रामीण व्यवस्थाएँ, ग्रामीण समुदाय कल्याण, कृषि, फसलें, सिंचाई के पारंपरिक साधन, और इसमें ग्रामीण उद्यमियों और कृषक समुदाय की प्रथाओं का भी उल्लेख है। साथ ही बंटवारे पर भी संदेह जताता है. यह गाँव भू-स्वामी वर्ग, कृषक वर्ग तथा कृषक वर्ग में विभाजित है। साथ ही मक्का के पारंपरिक संबंधों पर भी विस्तार से चर्चा की गई है। 1912 में नया इज़राइल शहर बनाने के लिए कृषि भूमि के अधिग्रहण ने ग्रामीण संरचना को एक शहर/कस्बे में बदल दिया। भावनाओं से घिरा हुआ. नवीन शक काल के विशाल भूभाग में शाह यह भूमि, भूमि राजनीति और कृषक लोगों के जीवन के महत्व का अध्ययन है। यह अनुसंधान और निवेश प्रशासन में तहसील गांवों और शहरों/कस्बों की राजस्व प्रणाली। वे परिवर्तन के एक लंबे चरण का प्रतिनिधित्व करते हैं और उनकी विशेषता उनकी स्थानीयता से होती है। विकास के सभी आर्थिक, सामाजिक और राजनीतिक पहलुओं का वर्णन करता है।

### *विषय-सूची*

1. भूमिका 2. औपनिवेशिक दिल्ली : ऐतिहासिक रूपरेखा 2. औपनिवेशिक काल में दिल्ली की अर्थव्यवस्था 3. दिल्ली का अंतर क्षेत्रीय व्यापार, आधुनिक औद्योगिकरण तथा श्रमिक कारीगर वर्ग 4. व्यापारिक मार्ग, यातायात के साधन और रेलवे का आगमन 5. ग्रामीण दिल्ली के भू राजस्व व्यवस्था और कृषक वर्ग . निष्कर्ष . संदर्भ ग्रंथ सूची ।

02. BHATTACHARYA (Aprajita)  
**Religiosity, Architecture and Culture Forms: Contextualizing the 'Gupta Temples' of Central India (4<sup>th</sup> Century C.E to 6<sup>th</sup> Century C.E).**  
 Supervisor: Prof. Seema Bawa  
Th 27051

### *Abstract*

The study endeavors to find a nuanced understanding of the development of temple architecture from 4th to 6th centuries C. E with critical focus on ritual practices of worship at temples exploring the dimensions of religiosity, religious processes and the forms of aesthetic culture in the geo-political landscape of Central India under the Gupta rule. My research question is to interrogate the nature of temple liturgy, aspects of religious patronage with critical evaluation of the notions of piety and power. The thesis is divided into six chapters. The first chapter introduces the topic of research, explains the methodology and examines the vista of historiographical debates related to the research topic. The motto is to situate the study in the context of existing

knowledge and to underline the possibilities of points of departure in moving beyond the current boundary of knowledge. The second chapter attempts to analyse different perceptions of the geo-cultural landscape of the early temples of Central India with the help of epigraphic, textual and archaeological sources. The third chapter focuses on specific case studies at micro level and links them together to arrive at a macro picture of religiosity and development of temple architecture adopting a methodology of field survey, arthistorical studies and introspection of epigraphic material. The fourth chapter discusses issues of cult formation and iconographic developments within the time span of 4th to 6th centuries C.E keeping an eye on the development of sculptural forms and their integration into the architectural space of the temples. The fifth chapter explores the varied dimensions of patronage to temple building in a comparative frame vis-à-vis patronage to the Vedic yajna ceremonies and Brahmins with an intensive survey of epigraphic records. The sixth chapter concludes the research articulating the key findings and observations.

#### *Contents*

1. Introduction: themes and debates 2. Locating the early temples of central India: a study in historical geography 3. Sites, shrines, imageries and inscriptions: understanding the ritual profile of the 'Gupta Temple' 4. Cults, images and iconography: at the interface of art and religiosity 5. Trends and patterns of patronage and temple rituals: dynamics of piety and power 6. Conclusion. Bibliography. Appendix.

03. CHAUDHURI (Biresh)  
**From Nationalist Fervour to Communal Discord: A Study of Social, Political and Cultural Transformation in Lahore 1913-1947.**  
 Supervisor: Dr. Vikas Gupta  
 Th 26707

#### *Abstract*

Title/Topic of Thesis: 'From Nationalist Fervour to Communal Discord: A Study of Social, Political and Cultural Transformation in Lahore (1913 – 1947)' Name of Ph.D. Scholar: Biresh Chaudhuri This doctoral thesis explores how a city like Lahore which displayed so much nationalist fervor during the late nineteenth and early twentieth centuries eventually turned out to be a bedrock of communal politics? How Lahore was transformed from a place where all the major communities celebrated different religions and social festivals with enthusiasm, harmony and tolerance to a space in the 1940's where these communities began to doubt and suspect the intentions of others. Lahore has been chosen for this study because it was an important site of political, cultural, economic and religious activities in Punjab which witnessed nationalist activities as well as communal politics of partitioning the country. This research shows through the study of the urban, social and cultural landscape of Lahore, its demographic patterns, education system, reformism and revivalism, anti-colonial freedom struggle, communal politics and Partition that in the modern period, internal heterogeneity is being gradually replaced with an increasing level of homogeneity; and diversity is being swapped into uniformity. As a result, community identities have become so sharp that these even impact national identities. This research is based upon a wide range of archival sources, such as the proceedings of Home, Political, Land Revenue and

Education Departments along with official reports and newspapers preserved at the National Archives of India (Delhi), Punjab State Archives (Patiala), NMML (Delhi), as well as digital archives of the Punjab University (Lahore), South Asia Archives, and Archive.org.

#### *Contents*

1. Introduction 2. Urban, Social and culture landscape of Lahore in the 20<sup>th</sup> century 3. Education, reformism and revivalism 4. Communalism, partition and violence in Lahore. Summing up. Bibliography.

04. DAS (Pallavi)  
**Cholera in the 19<sup>th</sup> Century: A Global History.**  
 Supervisor: Prof. Farhat Hasan.  
Th 26704

#### *Abstract*

In the nineteenth century, six cholera pandemics wreaked havoc across the globe, claiming millions of lives. Through the course of these pandemics wreaked havoc across the globe, claiming millions of lives. Through the course of these pandemic, the Indian Ocean came to play a vital role in the transoceanic exchange of pathogens, medicinal products and scientific knowledge that significantly strengthened the epidemiological links between various Indian Ocean littoral regions. The thesis investigate the history of cholera I select localities, including Puri in India, Bushehr in Iran, Muscat in Oman and Zanzibar in Tanzania to identify the trans-local processes that influenced each region's history of the disease. It looks at seemingly disconnected and characteristically different localities to demonstrate how disease exchange also formed new, lateral networks of intellectual exchange that shaped the understanding and management of cholera in this regions. By focusing on four disparate areas that were under varying degrees of British influence in the nineteenth century, this study emphasises the 'local' distinctiveness of a pandemic as embeds in various societies. It explore how each region's geographical, economic, political religious and cultural specifics shaped their cholera management under the shared british imperial framework.

#### *Contents*

1. Introduction 2. Cholera in Jagannath Puri in the nineteenth Century 3. Cholera in the Persian gulf in the nineteenth century 4. Cholera in the Arabian peninsula in the nineteenth century 5. Cholera in Zanzibar in the nineteenth century. Conclusion. Glossary. Bibliography.

05. DEO (Vishal Pratap Singh)  
**Empire in the DOAB: Interrogating the Political Economy of Western Uttar Pradesh circa 1803-1950.**  
 Supervisor: Dr. Rahul Govind  
Th 26706

#### *Abstract*

The thesis studies post-colonial India's developmental promise through an inquiry of revenue/proprietary regime in West U.P. The upper doab is

chosen as site of inquiry owing to the earliest experiments in Land settlements that followed the Cornwallis code in Bengal in 1793. It offers a lens to locate the re articulation of the social body in the after math of conquest as pre-colonial modes of subsistence are interface with, due to a colonial push to create settled patterns of cultivation and commodity ownership to land. The vantage point of the land settlement offers an entry into the quotidian world of agro-pastoral caste groups who navigated complex ecological spaces as part of a longer tradition of securing livelihoods in multiple economics held by local revenue grantees. The colonial imagination of the social body is argued in the thesis as being born out of a colonial justification to protect village customs and yeomen communities. The trope of the village community offers a concealment commodification of land titles and shifting patterns of subsistence. The 'village community' is therefore an important point of entry to not just locate the colonial interference in pre-colonial patterns of subsistence, mobility and broader patterns of political economy, but also serves to read the longer trajectory of colonial and post-colonial rule.

#### *Contents*

1. Introduction 2. Myths of empire: the village community and the colonial land settlements (1803-1833) 3. Concealment and extraction: changing nature of land settlements (1803-1860) 4. Famine labour regime and empire's overseas dilemma (1860-1880) 5. Land livestock and the village community (1880-1910) 6. From acquiescence to assertion: cow politics and the consolidation of property (1910-1935) 7. Property and post coloniality (1930-1950). Conclusion. Bibliography.

06. DUTT (Sheo)

#### **Socio-Economic Formation in the Later Vedic Times: With Special Reference to the Brahman Texts.**

Supervisor: Prof. Seema Bawa

Th 26711

#### *Abstract*

This thesis investigates the socio-economic formations of the later vedic period through the analysis of Brāhmaṇa texts and relevant archaeological evidence. It establishes that the entire area under study, including Western UP and neighbouring areas of Punjab, Haryana, and Rajasthan, forms a single geographical unit with similar topographic and climatic conditions. The later vedic people had better knowledge of seasons which was essential for their agricultural activities. The first phase of iron using culture and the painted grey ware culture provided the material background for social evolution in the Indo- Gangetic divide and the upper Ganga basin in the first-half of the first millennium B.C. This thesis covers topics such as settlement patterns, demographic structure, economic relations, social organization, pastoral traits, and agricultural practices, as well as the custom of gift-making as a socio-economic phenomenon. The text emphasizes the need for further chemical-technical-cum-typological studies of objects discovered from the PGW layers to evaluate the impact of iron technology on the socio-economic life of the people. The thesis also highlights the presence of varna -based hierarchies, with the upper varṇas controlling the means and fruits of production and the lower varṇas being exploited and gender stratification embedded within the brahmanical

sociology and evident in the varṇa hierarchy. Although the varṇa hierarchy was further defined in the later vedic period, society was not yet a fully developed class society. Women suffered from social, political, and economic exploitation and discrimination. Thesis suggests the need for further research to re-examine the common view that the vedic age was a golden age for women. In conclusion, this thesis provides an integrated picture of the socio-economic formations of the later vedic period, emphasizing the importance of iron technology and agriculture in transforming society and the presence of varṇa based hierarchies and gender stratification.

#### *Contents*

1. Introduction 2. The ecology 3. The equation of the later Vedic culture with the PGW culture 4. Forms and mode subsistence (transformation from pastoral to A sedentary society) 5. Economics of the gift 5. Social structure. Conclusion. Bibliography.

07. FAHEEMUDDIN

#### **Shibli Nu'mani and Muslim Intellectual Responses in British India.**

Supervisor: Prof. Raziuddin Aquil

Th 26710

#### *Abstract*

This work examines Muslim intellectual practices and scholarly responses to the British colonial rule with reference to the significant role played by one of the most important figures, Allama Shibli Nu'mani (1857-1914). The contemporary history of the late nineteenth and early twentieth century of Indian Muslims is written as a history of emerging ideas, contesting identities, politics and the question of Muslim separatism. Around these, there are also narratives of emerging institutions that shaped and contributed to the intellectual history of the era, which understands knowledge production in terms of "modernism" and "traditionalism". On the one hand, is the narrative of Sir Sayyid Ahmad Khan - the unacknowledged leader of the reformist camp who founded the Mohammadan Anglo-Oriental College (later Aligarh Muslim University) in 1875. Sayyid Ahmad, along with his colleagues and contemporaries like Samiullah Khan, Mushtaq Hussain, and Mahdi Ali tried to make western sciences accessible to the Muslim youth. On the other hand, we have scholars of Farangi Mahal and stalwarts like Qasim Nanautvi and Rashid Ahmad Gangohi who founded the Darul Ulum Deoband in 1866 with the aim of protecting the erosion of Islamic values - also known as the traditionalists. This historiography provides a clear and precise metanarrative to understand the intellectual history of the early twentieth century. In this historical period, there were many ideas, ideologies and personalities that could not gain the attention they deserved in the grand narrative. In the process of structuring or narrativizing, they overlooked and oversimplified certain important elements of this period. This thesis attempts to understand Shibli Nu'mani, beyond the above-mentioned two prominent streams of thought. By doing that, it tries to show that it is only when one understands Shibli beyond these paradigms, that one gets a complete picture of the intellectual history of the nineteenth century.

## Contents

1. Introducing Shibli Nu'mani 2. Shibli and his internationalism 3. Theology and Islam 4. Politics of education. Conclusion. Bibliography.

08. मीना (कालूराम)

**ओपनिवेशिक राजस्थान में भील आंदोलन की भूमिका (1921-1947) ।**

निर्देशक : प्रो. अनिरुद्ध देशपांडे

Th 26713

## सारांश

बाघ के भील-भिलाले, स्वाभिमानी, साहसी व आत्म बलिदानी, सहनशील व अनुकरणीय, कर्तव्य परायण व स्वातन्त्र्य प्रेमी यह सभी विश्लेषण है उसके जो भारतीय इतिहास के प्राचीन पृष्ठों से लेकर वर्तमान तक एक ऐसी अनसुलझी पहेली है जिसे इतिहास ने भील जाति का नाम दिया। किसी ने वनवासी कहा तो किसी ने आदिवासी। कहने को तो दोनों का तात्पर्य समान है परन्तु सेकड़ों वर्षों से चली आ रही अन्तर की वो बारीक रेखा परस्पर विरोधाभास बनाये हुए है। पालने में समान को रखे हुए वह स्वेच्छानुसार इधर-उधर घूमता है। भील भारत के अनेक भागों में बसे हैं और एक स्थान से दूसरे स्थान घूमते रहते हैं। खानदेश, महाभारत, राजपूताना, सतपुड़ा के पश्चिम से लेकर गुजरात की समुद्री सीमा तक इनकी बसावट है। मध्यप्रदेश, गुजरात व राजस्थान में इनकी संख्या बहुत अधिक है। कैप्टन ग्राहम कहते हैं भील महान असभ्य जाति है जिन्हें स्वस्थ जलवायु के अलावा गरीबी ने घेरा हुआ है। भील चापलूसी पसंद नहीं करते वे स्पष्टवादी है। उन्हें शुद्ध व्यवहार से मोहित किया जा सकता है। मेवाड़ से इन्हें विशेष स्नेह है। यह वहाँ के राणाप्रताप के भक्त हैं मेवाड़ की लड़ाई में भीलों ने ही महाराणाप्रताप का साथ दिया था तथा इन्हीं के कारण मेवाड़ को मुगलों ने जीतने में सारी ताकत झोंक दी थी। ऐसी मान्यता भील समाज में प्रचलित है। भारतीय राष्ट्रीय कांग्रेस के गठन के बाद से ही देश में विभिन्न राजनैतिक व सामाजिक संगठनों की स्थापना प्रारम्भ हो गयी थी। गोविन्द गिरि के भगत आन्दोलन तथा मोतीलाल तेजावत के एकी आन्दोलन के बाद आदिवासी एवं भीलों के अधिकारों की आवाज़ उठाने के लिए विभिन्न देसी 27 रियासतों में प्रजामण्डल संगठनों की स्थापना हुई। इन प्रजामण्डल संगठनों का मूल उद्देश्य देश की रियासतों में जनता का शासन स्थापित करना था। गोविन्द गिरि व मोतीलाल तेजावत जैसे समाज सुधारकों ने अपने आन्दोलनों के माध्यम से आदिवासियों में जिस जागृति का अभियान प्रारम्भ किया था उसको विस्तार देते हुए प्रजामण्डलों ने उसे राजनीतिक जनजागृति में परिवर्तित कर दिया। इसके लिए इन मण्डलों ने विभिन्न क्षेत्रों की समस्याओं का क्षेत्रवार समाधान निकालने का प्रयास किया। इन विभिन्न प्रजामण्डल आन्दोलनों में अनेक आदिवासी सुधारक व नेता सक्रिय रहे। हीरा भाई, रतनलाल, शुकदेव, अमृतलाल, विचार सागर व भीखा भाई इत्यादि के नाम प्रमुख रूप से लिए जा सकते हैं। इन प्रजामण्डल नेताओं का साथ देने के लिए अनेक भील नेताओं जिनमें दौला भगत, देवा परमार, सुरजी भगत, रैमता भगत तथा हरिराम भील इत्यादि प्रमुख हैं, ने अपना महत्वपूर्ण योगदान दिया। प्रजामण्डल आन्दोलनों के नेतृत्व में कई समस्याओं पर विशेष ध्यान दिया। बैठ-बेगार के विरुद्ध भौमट के जागीरदारों के समझौते के लिए मजबूर होना पड़ा। इसके अलावा अनाज आन्दोलन, शिक्षण संस्थानों को बन्द करने के विरुद्ध, राज्य के जागीरदारों का दमन व पुलिस अत्याचारों के विरुद्ध भी इन प्रजामण्डलों को बन्द करने के विरुद्ध, राज्य के जागीरदारों का दमन व पुलिस अत्याचारों के विरुद्ध भी इन प्रजामण्डलों में महत्वपूर्ण योगदान दिया। मोतीलाल तेजावत का भील आन्दोलन उनकी गिरफ्तारी के साथ समाप्त हो गया था। 1937 में भारत के कुछ राज्यों में राष्ट्रीय मंत्रिमण्डल का गठन हो गया था ऐसे में कई कमेटियाँ बनाई गईं जो आदिवासियों की समस्याओं के 28 समाधान में सहयोग दे सकें। इन कमेटियों को अनेक अवसरों पर प्रजामण्डल की

गतिविधियों से समस्याओं तथा उनके समाधान का प्रारूप प्राप्त हुआ। यही नहीं इन्हीं आधार पर इन कमेटियों ने कुछ सुझाव दिये जिन्हें संविधान को अन्तिम रूप देते समय शामिल किया गया जिनके आधार पर आदिवासियों के अधिकार सुनिश्चित किये गये। 1951 की पहली पंचवर्षीय योजना में भी इन्हीं आन्दोलनों से सामने आयी समस्याओं तथा उनके सुझावों के आधार पर उनके निराकरण पर कार्य शुरू हुआ, जो निरन्तर जारी रहा। इस पर कहा जा सकता है भारत के विभिन्न क्षेत्रों विशेष रूप से भील आन्दोलन ने न केवल भारतीय राष्ट्रीय स्वाधीनता आन्दोलनों को प्रभावित किया बल्कि संवैधानिक प्रावधानों को बनाने में भी इन आन्दोलनों ने दिशा प्रदान की। जिनके प्रभाव वर्तमान में भी स्पष्ट रूप से परिलक्षित होते नजर आ रहे हैं।

### *विषय-सूची*

1. राजस्थान का संक्षिप्त परिचय (ऐतिहासिक एवं भौगोलिक पृष्ठभूमि में) 2. ओपनिवेशिक राजस्थान का सांस्कृतिक एवं साहित्यिक गतिविधियों का विश्लेषण 3. राजस्थान में जनजातीय जनचेतना का विकास (ओपनिवेशिक काल की पृष्ठभूमि में) 4. राजस्थान में भील आंदोलन एवं मोतीलाल तेजावत का नेतृत्व (स्वाधीनता संग्राम एवं राजनीतिक पृष्ठभूमि में) 6. उपसंहार 7. संदर्भ सूची (ग्रंथावली).

09. PAWAR (Manish)  
**Culture, Entertainment and Literary Traditions in Delhi, 1850-1950.**  
 Supervisor: Prof. Amar Farooqui  
Th 27053

### *Abstract*

This thesis accounts the changes that occurred in the cultural life of colonial Delhi especially in the forms of entertainment and leisure activities. Leisure and recreation are indispensable to social and cultural lives of humans. Today, its significance is reflected in all realms of society, politics, economy as well as aesthetics. In this study, I have examined continuities, disruptions, and changes in Delhi's social and cultural milieu in the light of massive political, demographic, and economic changes that occurred during the period between the 1850s and the 1950s. These changes are studied particularly with respect to the leisure and entertainment activities of the city. The anti-colonial revolt of 1857 and the shift of the capital from Calcutta to Delhi in 1911 brought about fundamental changes to the city of Delhi. Often, these changes have been noted in terms of the infrastructural and political remaking of Delhi as an imperial city (Legg, 2007; Farooqui, 2013). However, the focus on its architecture, geographies, and political rituals is not complemented with a similar focus on the changing social and cultural relations in the city. Both academic and popular writings associate cultural life of Delhi during this period to its rich Islamic culture, sacred Islamic buildings, and the surviving Muslim gentry class. While not denying this rich body of work, this thesis has tried to shift attention to the alternative forms of cultural and social formations that emerged in Delhi during this period. In the post-1857 revolt period, the erstwhile landscape of social relations in Delhi had drastically changed, and the shift of capital brought new migrant social groups such as Bengalis and Marwaris who slowly became the new faces of the city along with many European classes. The interrelated processes of colonial governmentality, middle-class formation and the infrastructural remaking of the city also left a sharp mark in terms of what the cultural fabric of the city would look like. Leisure was the arena in which we saw new developments happening—public parks,



clubs, new festivals, fairs and markets, cinema, and mushairas. This thesis studies the emergence of these quotidian forms of leisure and entertainment and how they were experienced by different classes and castes. Rather than treating these cultural facets outside of state politics, the role of the colonial state is examined as the initiator and regulator of these cultural practices. As early histories explain, socio-cultural life in Delhi was disrupted through the invasion of Nadir Shah and that this period was a “dark age”. However, many small states emerged during this period and there was a boom in the cultural life the city. During Bahadur Shah Zafar’s regime, for instance, the city witnessed one of most vibrant and expressive cultural life. By studying the cultural life of Delhi during the late 18th and early 19th centuries, the thesis focuses on the following questions: Firstly, how did the colonial regime of work shape the new ideology and practices of leisure in Delhi? How was the leisure and entertainment of a worker different from that of a vagrant, of a housewife from a female mill worker, of high colonial officials from low service class employees, and of a ‘native’ from the European and the English? This work concentrates on the notion of entertainment that defines boundaries between work and non-work across class, caste, gender, race and community. This study had tried to examine the role played by emerging public and private leisure infrastructures such as parks, libraries, clubs, sports rooms, wrestling houses, and open public spaces from the 1850s to 1940s i.e., from the period before the 1857 revolt to the period after the shift of capital to Delhi. Second, how and to what extent did the colonial government define, control, and regulate the cultural life of colonial Delhi? What was the role of imperial ideology, and of capitalist and industrialist forces in shaping leisure patterns in the city? Many laws and restrictions defining the space and time of leisure and entertainment of residents in the city such as the entertainment tax on cinemas, film certification etc. emerged during this period that has not been brought to scholarly scrutiny. This study had tried to problematize the prevailing view that colonial governmentality did not effectively change the culture of Delhi. The popular culture of the mid-19th century was different from that of the mid-20th century. As Peter Burke explains in his work on popular culture, it is the culture of people and consists of many cultural elements in each society such as languages, literary habits, entertainment methods such as sports, also desires and needs such as clothes, the practice of cooking etc. In this context, the third question this study undertakes is to understand how were the new notions and practices of entertainment that emerged in colonial Delhi conveyed through linguistic expressions (public poetry such as Urdu mushaira, music, and artistic platforms such as cinema, theatre, folk art and cultural shows) and public spaces (clubs, coffee- houses) during this period. These activities and practices embodied the essence of city’s popular culture that was changing at that time.

#### *Contents*

1. Introduction 2. The city in transition 3. Late nineteenth century Delhi 4. Entertainment and the changing landscape: early twentieth century Delhi 5. Performance and patronage in Delhi 5. Performance and patronage in Delhi 6. Conclusion. Bibliography.

10. PRASAD (Lalit)

**Agrarian Labour Relations in Agra Division 1880-1950.**

Supervisor: Prof. Santosh Kumar Rai

Th 27052

*Abstract*

This research interrogates the agrarian labour relations in the Agra division from 1880 to 1950; so, requires rationalising the period and area selected. Agra is situated in the *doab* area which was one of the most fertile lands in India (Krishna Bharadwaj, 1990: 6). During the later part of the nineteenth century, the Agra division supplied more than half (56 per cent<sup>3</sup>) of exported cotton and had a greater demand for the exported wheat in the English markets.<sup>4</sup> Until the 1870s, the colonial authority had established itself, as is evinced by the revenue settlement process (1873) and initiated the grand project by 1880 (Bharadwaj, 1990: 6; N. Bhattacharya, 2018: 385) for facilitating the colonial machinery of surplus extraction (Bharadwaj, 1994: 233). And as an external factor, the World Capitalist Economic System had been established which was different from the World before 1875 that largely emerged from the long-distance trade on the world scale (Hobsbawm, 1975: 68; 1989: 65-66; Mandel, 1976: 47; Linden, 2008: 317). The research concludes in the post-WWII because a specific pattern of development which has been named the development for the war needs occurring during World War II (*RBI Report*, 1945: 23, 56-81; 1946: 54-56; S. Sivasubramonian, 1965: 139; U. Patnaik, 2018: 37-9; Patnaiks, 2017: 43; 2021:146-49, 208).

*Contents*

1. Introduction 2. Land revenue policy, until c.1900: Agra division, NWPs 3. Agriculture, People and colonial rule, c. 1800-1900: Agra division, NWPs 4. Famine recurrence and the colonial rule, c.1800-1900 5. Labour relations: wage, indebtedness and migration, 1900-1950 6. Partial-proletarianisation: retarded development & labour relations. 1900-1950. Conclusion. Glossary. Bibliography.

## 11. PREM KUMAR

**Aspects of Urban Landscape and Urbanism: A Study of Natya Literature.**

Supervisor: Prof. Vijaya Laxmi Singh

Th 27054

*Abstract*

The study brings early cities to the centre of historical analysis to locate urban landscape and urbanism depicted in *nāṭya* literature. The focus of this study, namely *nāṭya* literature or the *nāṭyas* of the early and early medieval period, is exceptional in capturing the urban milieu of their times since most of the plays have characteristically urban setting. The urban physical landscape depicted in the *nāṭyas* speaks of crowded highways, crowded streets in the daytime, deserted streets of the night, dusty streets, rows of palaces, crowded markets, gardens, cremation grounds, temples, royal households, courtesan's households, merchant's houses, etc. The *nāṭyas* record the urban ecological landscapes in the forms of big and small ecosystems like households, roads, parks, gardens, orchards, ponds, etc., with a variety of urban flora and fauna. The urban social landscape depicted in the *nāṭyas* speaks of a spectrum of *varas*, castes, outcastes, *mlecchas*, tribes, etc. The *nāṭyas* neither demarcates urban spaces in *varas*/caste terms, except for *ca ālas* and *Patākā* prostitutes; nor gives due importance to the four-fold *varas* as a system of urban social division. The urban gendered landscape depicted in the *nāṭyas* does not project a dichotomous division corresponding to the *kulavadhū* and *gaikā*, the *nāṭyas* provide a

spectrum of women, which include the *Kulavadhūs*, *devīs*, *kulakanyā*, *parivrājikā*, *concubines*, *Kā elimāta*, *dūtis*, *ceṭis*, *naṭis*, and the *ga ikās*. In early India, the king dominated the city's political landscape, followed by ministers, relatives, close associates, high officials, soldiers, spies, and executioners. The *nāṭyas* also portray queenship and its different shades. The urban economic landscape of the city was dominated by the *re ṭhīs* and *sārthavāha* (merchants), followed by artisans and courtesans. Like their male counterparts, urban women also worked and earned their livelihood as *narīnātha* (independent householders), tavern keepers, actresses (*naṭī*), messengers, maidservants and courtesans. The urban landscapes and urbanites were linked together culturally more than socially and economically. The religious landscape of a city speaks of sacred spaces and architectures such as temples, shrines, crossroads as mother goddess sites, sacrificial posts; priestly classes like the *Brāhmas*, *Bhagavatas*, Buddhist monks and nuns, *parivrājikā*, *kāpālīka*, and *Pāupatas*. On cultural grounds, the cityscape looks more fluid and diverse. The outcomes of our research reflected in the *nāṭyas* are multidimensional, challenging, and departing rather than archetypes.

#### Contents

1. Introduction 2. Urban physical landscape: spaces, architecture and layouts 3. Urban ecological landscape: garden architecture, Flora-Fauna and hydrology 4. Urban social landscape identity, diversity and mobility 5. The urban gendered landscape: interchangeability of 'public' and 'private' space 6. The urban political and economic landscape: power, prosperity and poverty 7. Urban cultural landscape: convergence, competition and conflict 8. Conclusion. Bibliography. Appendices. List of figures.

12. सौरव सागर  
**शिकार, 'साहब' और देशी रियासतें: उत्तर भारत के संदर्भ में।**  
 निर्देशक : प्रोफ़े<sup>०</sup> अमर फारूकी  
Th 27055

#### सारांश

यह शोध ओपनिवेशिक काल के दौरान भारत के 'पर्यावरणीय इतिहास' संबंधी एक नए आयाम को प्रस्तुत करता है जिसका मुख्य केंद्र बिंदी ओपनिवेशिक राज्य नहीं है, बल्कि स्वदेशी भारतीय प्रधान रियासतें हैं। शोध के माध्यम से यह बताने का प्रयास किया गया है कि पश्चिमी एंथ्रोपोलोजी (अमेरिका के संदर्भ में) और सांस्कृतिक भूगोल में जिस नेचर-कल्चर डिवाइस की बात की जाती है—वह भारत की "राजसी परिस्थितिकी" के संदर्भ में उचित नहीं है क्योंकि भारतीय प्राधानों की राजनीतिक वैधता, सांस्कृतिक पहचान और पर्यावरण आदर्श प्रकृति से सक्रिय हेर फेर पीआर आधारित थे इसलिए भारतीय राजकुमारों के लिए, शिकार केवल एक आनंददायक खेल नहीं था, बल्कि यह स्पष्ट राजनीतिक कार्य करता था। राजकुमारों ने अपने 'शिकार मैदानों' की रक्षा की क्योंकि वे महत्वपूर्ण चरण थे जिन पर वे अपनी संप्रभुता का प्रदर्शन कर सकते थे। मेरा शोध काल 1870-1930 के दशक का है, यह एक ऐसा समय था जब भारतीय राजकुमारों को अपनी संप्रभुता के लिए चल रही चुनौतियों का सामना करना पड़ा। शोध प्रबंध तीन भारतीय रियासतों पर केन्द्रित है—मेवाड़, ओरछा, बीकानेर, उत्तर भारत के शुष्क और अर्ध शुष्क उपोष्णकटिबंधीय क्षेत्र में, उन्नीसवीं शताब्दी की अंतिम तिमाही से लेकर शताब्दी के पूर्वार्ध तक की अवधि को समाविष्ट करता है।

*विषय-सूची*

1. शिकार का ऐतिहासिक लेखन: नए दृष्टिकोण और आयाम 2. ओपनिवेशिक राज्य , देशी रियासते और शिकार 3. मार्शल अतीत और देशी रियासते 4. शिकार और संप्रभुता का प्रश्न 5. शिकार, सुधार और वन्य जीवन 6. ओपनिवेशिक काल में शिकारी और शिकार. निष्कर्ष । संदर्भ ग्रंथ सूची। चित्रलेख ।

13. SHARMA (Garuv)

**Asceticism and Renunciation in Sanskrit Kavya.**

Supervisor: Prof. Jaya Tyagi

Th 26703

*Abstract*

The present thesis is an attempt to prove that Kāvyaas are not just supplementary sources to fill the gaps and lacks left by normative texts. They can qualify as stand-alone sources to uphold research. The amount of detail they produce about ascetics and renouncers is sometimes enough to give them flesh and soul and put them into different historical contexts. This work has a modest but an interesting goal to see ascetics as humans through the lens of Sanskrit kāvyas. It takes the history of asceticism and renunciation in a direction where ideas and ideals have equal validity for scholarly analysis as any material and tangible finding has.

*Contents*

1. Acknowledgement 2. Abbreviations 3. Textual timeline 4. Introduction: potentiality of kavyas as a historical source 5. Chapter one: Ascetics' dilemma between the heat of asceticism and the heat of desire 6. Chapter two: hurdle and hurdler: women's pursuit of asceticism in Sanskrit kavyaa 7. Chapter three: Sanskrit kavyaa and the issue of fake, fallen, and disguised ascetics 8. Chapter four: Ksemendra and the search for the ideal asceticism. Conclusion: end as a new beginning. Bibliography.

14. SHARMA (Sandeep)

**Memorializing Buddha's Birth and Death: The Making of Asian Pilgrimage Networks in Lumbini and Kusinagara.**

Supervisor: Prof. Parul Pandya Dhar

Th 26708

*Abstract*

This these has analysed different literary sources related to Lumbini and Kusinagara's past, such as Pali and samskrta texta and travelogues by chinese Buddhist pilgrims and formulated a historical picture of the town. While studying the sources related to the ancient past of two towns,we also looked at the Buddhist literary traditions connected with the life of the Buddha, from his birth in the Lumbini grove to his mahaparinirvana in Kushinagar.The thesis took a closer look at the intervention of archaeologists, historians , and art experts in the context of Lumbini, especially the episode of the birth of the Buddha. By a simultaneous reading of the material and literary sources on Lumbini,finding similarities and discrepancies in the stories that they tell, and combining their narratives,we get a comprehensive and discernible image of Lumbini's ancient past. The thesis aimed to review implementation of the KTMP. The

UN tasked Japanese architect Kenzo Tange to prepare a design for the site plan. The KTMP and its component, as well as the social welfare programs launched by the monastic zones on the outskirts of the Lumbini pilgrimage are, have also been addressed.

*Contents*

1. Introduction 2. Lumbini and kusinagara in texts and travelogues 3. Historicizing Lumbini through archaeology, visual arts and epigraphy 4. Historicizing kusinagara through archaeology, visual arts and epigraphy 5. Built landscape & social engagement of the modern monasteries in the environs of Lumbini 6. Built landscape & social engagement of the modern monasteries in the environs of kusinagara. Conclusion. Bibliography. Appendices.

15. SRIVASTAVA (Nishtha)  
**Central Provinces (1870s-1947): Society, Nationalist Politics and Hindi Language.**  
 Supervisor: Prof. Amar Farooqui  
Th 27056

*Abstract*

This study attempts to understand the 'social' history of the Hindi language, in a region which eventually, post-independence, also experienced linguistic division. My research question is to interrogate the processes used by the individuals and organisations which constituted the literary public sphere of Central Provinces, in the late nineteenth and early twentieth century, to popularize Hindi language, in the Mahakoshal region of the Central Provinces, and how this, in turn gave their call for nationalism, a specific character. I also want to show the multiple ways in which these ideologues project an element of their society, in this case, Hindi language, as being emblematic of their nationalism and extended this to the level of Indian nationalism. The quest is to open up some of the multifarious contours which constituted the realm of nationalism in that period, through the question of language. Such questions are to be posed to understand which processes gave birth to a rich history, which constituted the nationalism of the late nineteenth and early twentieth century Central Provinces, which had reverberations around the entire Indian subcontinent. The first chapter of the thesis has reviewed questions of historical scholarship on the issues of nationalism and language. The second chapter tries to understand the history of Central Provinces, the region of study. The third chapter deals with issues of education, employment and the role of language vis-à-vis these issues in the region. The fourth chapter has dealt with the subject of how a particular language was professed to be a *rashtra bhasha*, by the actors and organisations of the Central Provinces. The fifth chapter tries to understand the literary public sphere, as it evolved in the Central Provinces of the late nineteenth and early twentieth century.

*Contents*

1. Introduction 2. Society, language and print in the central provinces 3. Hindi and education 4. The question of Hindi as the *Rashtra-Bhasha* 5. The many worlds of Hindi language in the central provinces 6. Conclusion. Bibliography.

16. SINGH (Devendra)  
**Settlement and Subsistence Pattern of Harappans in Kachchh.**  
 Supervisor: Dr. Sajjan Kumar  
Th 26709

*Abstract*

Since the discovery of the Bronze Age Harappan Civilization in the Indus Sarasvati basin in the 1920s and after the provenance of its extension during the 1950s into the territory of Gujarat and beyond, a vital role for this terra firma has been anticipated this persuaded researchers to make some immediate and painstaking efforts in order to search its footprint. As a result during the last seven decades with the discovery of more than six dozen sites, this virtual island has emerged as one of the most densely habited Harappan zones. A study of the proto-historic settlement pattern while assessing the role of Kachchh as a cultural isthmus juxtaposing with the transient Rann and the sempiternal Gulf in the process of cultural fusion and transfusion between the core riverine areas and peninsular Saurashtra in the mainland Gujarat, on the one hand, and at the same time effect of the same on the settlements and their cultural spirit in its own territory, on the other, is primarily the pivotal thesis of this dissertation. The research in this fair and square attempt delineates that in its cultural affiliation, the Bronze Age folks following the Classical form of Harappan Culture in Kachchh appear to be more Sindhi than Gujarati or Kathiawadi. They did ingress in this terra incognita with full-blown Harappan traits during the Mature (or Urban or Classical) Period (2600 BCE onwards) and strategically dwelled on the margins of the Rann and the Gulf initially, and later set their burg in the hinterland along the monsoonal rivers but mainly inhabited the area of northern lateral half. Further, irrespective of differences in their size and nature, every excavated settlement here is found articulately planned with an impregnable fortification as an indispensable attribute that achieves its vertex at the magnum opus Dholavira, indeed a civilizational Metropolis. Cultural transmission of regional Sorath Harappan form has been evidently pragmatic across the Gulf during the middle of the latter half of the 3rd millennium BCE thereafter chronologically on the transitional boundary of the 3rd–2nd millennium a general and widespread decline at the mature period sites followed by abandonment is noticed with a civilizational silence until the early historical era.

*Contents*

1. Introduction 2. Natural settings and environment of Kachchh 3. Distribution of Harappan sites in Kachchh 4. Settlement patterns of Harappans in Kachchh 5. Subsistence patterns of Harappans in Kachchh.

17. THOMAS (Ajay Jacob)  
**Wrestling With Empire in Colonial India.**  
 Supervisor: Prof. Charu Gupta  
Th 27057

*Abstract*

This thesis is a study of Indian wrestling culture and its encounter with colonial modernity, focusing on the period from 1891 to 1929. It looks at interracial wrestling matches between Indian wrestlers and Western

champions and the response of Indians to Western systems of physical culture such as the one preached by Eugen Sandow. Colonialism brought within its wake a range of political, economic and social transformations on the Indian subcontinent, tying India to a growing capitalist world system and leaving its imprint on almost every aspect of Indian life. Indian wrestling and its associated cultures also underwent a sea change during this period. From a sport which was largely used for entertainment, military preparation and bodily exercise in the early modern period, Indian wrestling became a mode of anti-colonial and anti-West cultural resistance, and got intertwined with the Indian physical culture movement, revolutionary terrorism, communalism and caste assertions of martial spirit in the colonial period. While some Indian wrestling communities like *Jettis* lost patronage and employment in the colonial period, it opened new avenues for wrestlers like Ghulam and Gama who even travelled to Europe to challenge Western champions. The repetitive victories of Indian wrestlers in interracial wrestling matches from 1891 to 1929, were akin to performances of masculinity and resistance, and some wrestlers like Gama became folk heroes emblematic of indigenous masculinity and an alternate modernity, evocative of a Gandhian critique of the West. The form and function of Indian wrestling went through a process of 'cosmopolitanization' and 'hybridization,' absorbing some of the underlying philosophies of the international physical culture movement, and Indian wrestling culture emerges as a 'hybrid' product in the twentieth century, which was 'modern,' but not Western.

#### *Contents*

1. Introduction 2. Reconfiguration colonial hierarchies: examining "European *v.* native wrestling" debate in late nineteenth Century India 3. "This will never do, so out you go": history, memory and controversial abdication of Maharaja Shivaji Rao Holkar of Indore in 1903 3. Competing cultures of the body: eugen sandow's tour of India, 1904-05 5. From Paris to Patiala: Indian wrestling and politics of cultural resistance in early twentieth century 5. From *Mallapurana* to the science of wrestling-volume I: changing dimensions of the Indian wrestler's body. Concluding remarks. Bibliography.

18. VAISHALI  
**Contested History of the Valmiki in Delhi from the Colonial to the Post-Colonial Period.**  
 Supervisor: Prof. Anirudh Deshpande  
Th 27058

#### *Abstract*

In a Dalit caste hierarchy, Valmiki is the lowest among the lower caste groups whose ancestral job is to clean human excreta and do manual scavenging. Hence, they are engaged in the filthiest of the filthy jobs. Due to their occupation, they get excluded and discriminated not just by the upper caste but also within the Dalit community itself. The research aims to initiate and extend the study of Valmiki history as Dalit category in itself rather than a part of a huge umbrella of Dalit identity. It aims to study them as an individual entity, belonging to the widest community with their own social and civic status. This research traces their history in Delhi, that has been the seat or capital for many dynasties. Delhi is a symbol of power and

center of political activities, it stands to represent democracy. It would be interesting to know how Dalits issues have been addressed by different socio-religious, political leaders, state and government of colonial and post-colonial India in its capital city. Each chapter of this research aims to touch different aspects of their lives like: how their present religious identity formed. First, it will discuss the religious demography of Delhi and political life of India, then the colonialist, the nationalist perspective of caste and their vested interest in caste politics. It will shed light on the religious orientation of Dalits in colonial India and how it began to change with the beginning of communal politics and politics of representation. How Dalit become conscious of their presence and started their own identity movement or Adi-Hindu movement. It will also explore the role of Congress and other political parties who tried to patronise them for their own sake of interest. And this chapter will answer how Valmiki deity was introduced to landless peasants. Next chapter will trace the historical roots or migration of Dalit in Delhi. Where it aims to answer what difficulty they faced while migrating during colonial and post-colonial times from the Government and other opposing elements of state and society. What were the causes and reasons that brought them into Delhi; what was their pattern of migration during partition, displacement of population and evacuation programme. The other part of the thesis aims to look at how following the major historical shifts in Delhi like shifting of Capital and then the Partition of India Dalits got displaced and later rehabilitated in the city. How different Valmiki localities or Dalit quarters come into existence in Delhi. It would also explore how the partition affected their settlement patterns. In the last it will look into occupational identity of Valmikis in Delhi. This research will help us know whether urban or metropolis situation, liberal democratic system, positive discrimination helps Dalits to get transit their historical position into a new one.

#### *Contents*

1. Introduction 2. Transition in the religious identity: from Lalbegi to Valmiki  
3. History of origin and migration of Valmikis in Delhi 5. Occupational identity of Valmikis in Delhi 6. Conclusion. Bibliography.

19. VATSA (SAURABH)  
**Dominant Discourse on Population Policy, Impact and Resistance, 1950-1980.**  
Supervisor: Prof. Anirudh Deshpande  
Th 26705

#### *Abstract*

Over the year the expenditure on the FPP gradually increased. Moreover the desired objectives of the FPP have been mostly met. Twenty four states in India have achieved the total fertility rate of 2.1, a rate at which population replaces itself within a generation. Nevertheless, India as a country remains based with massive levels of inequality, hunger and malnourishment, growing polarisation in the society particularly after the 2014 elections when the Bharatiya Janta Party came to power. Even more so there are appalling levels of violence against women. Despite the economic growth that has occurred and tremendous increase in output of grain production, India's hunger is worse than North Korea or Sudan. This is relevant as population control was seen as critical in achieving food security. It was one of the



reasons why the FPP was launched in the first place. Despite the decline in fertility, this has not happened. Population control programs have, therefore not been able to control the many 'evils' that it set out to control. FPP was launched to usher in a new dawn of freedom and prosperity for the majority of people in India. It has largely been unable to do so.

### Contents

1. Introduction 2. Us and them: United states and the fear of population 3. The silence of the numbers: A study in coercion 4. A history of violence-sterilisation and women's bodies 5. The enemy within: Conspiracy of numbers 6. Conclusion and bibliography.

20. यादव (श्यामजीत)

**मध्य भारत की धार्मिक संरचना, संस्थान एवं संप्रदायों का अध्ययन: ग्वालियर एवं बुंदेलखंड के विशेष संदर्भ में (600 से 1200 ई०)।**

निर्देशिका : प्रो. सीमा बावा

Th 26714

### सारांश

भारत का इतिहास राज्य के प्रकृति एवं लक्षणों के आधार पर काल का निर्धारण करता है। अतः मध्य भारत की धार्मिक संरचना, संस्थान एवं संप्रदायों का अध्ययन : ग्वालियर एवं बुंदेलखंड के विशेष संदर्भ में (600 से 1200 ई०) का परिप्रेक्ष्य प्रारंभिक मध्यकाल से है। समाज के विभिन्न वर्गों में परिवर्तन इस काल की प्रमुख विशेषता रही है। अधिकतर इतिहासकारों का शोध इस समय सत्ता के विकेंद्रीकरण की बढ़ती प्रवृत्ति की ओर संकेत करता है। जिसके परिणामस्वरूप अनेक छोटे-छोटे राजवंशों का उदय हुआ, जिसमें गुर्जर-प्रतिहार, कलचुरि, चन्देल, कच्छपघात आदि राजवंश महत्त्वपूर्ण दिखायी पड़ते हैं। प्राचीन भारतीय इतिहास के अन्तर्गत ग्वालियर को 'गोपाद्री' तथा बुन्देलखण्ड को 'जेजाकभुक्ति' के नाम से प्रसिद्ध थे। प्रस्तुत शोध में इन क्षेत्रों से ज्ञात मठों-मन्दिरों का कलागत अध्ययन तथा इनका सामाजिक, धार्मिक तथा आर्थिक भूमिका की भी विस्तृत चर्चा की गयी है। शोध-प्रबन्ध में इस बात पर भी विस्तृत चर्चा की गयी है, कि किस प्रकार एक नयी राजनीतिक, सामाजिक, संस्कृति में, जहाँ संक्रांति के कारण राजनीतिक और सामाजिक व्यवस्थाएं अव्यवस्थित अथवा असंगठित थी, अध्ययन की सुविधा की दृष्टि से प्रस्तुत शोध-प्रबन्ध को छः अध्यायों में विभक्त किया गया है: प्रथम अध्याय : ग्वालियर एवं बुन्देलखण्ड की भौगोलिक पृष्ठभूमि द्वितीय अध्याय : ग्वालियर एवं बुन्देलखण्ड की राजनीतिक पृष्ठभूमि तृतीय अध्याय : मध्य भारत के गोपाद्री क्षेत्र की धार्मिक संरचना का सन्दर्भिकरण चतुर्थ अध्याय : बुन्देलखण्ड क्षेत्र की धार्मिक संरचना का सन्दर्भिकरण पंचम अध्याय : मध्य भारत के विभिन्न धार्मिक संप्रदायों का अध्ययन षष्ठ अध्याय : मध्य भारत में धार्मिक संस्थाओं का उद्भव, विकास एवं महत्त्व : सामाजिक एवं आर्थिक संदर्भ में।

### विषय - सूची

1. भूमिका 2. मध्य भारत : ग्वालियर एवं बुंदेलखंड की भौगोलिक पृष्ठभूमि 3. मध्य भारत : ग्वालियर एवं बुंदेलखंड की राजनीतिक पृष्ठभूमि 4. मध्य भारत के गोपाद्री क्षेत्र की धार्मिक संरचना का संदर्भिकरण 5. बुंदेलखंड की धार्मिक संरचना का संदर्भिकरण 6. मध्य भारत के विभिन्न धार्मिक संप्रदायों का अध्ययन 7. मध्य भारत में धार्मिक संस्थाओं का उद्भव एवं विकास: सामाजिक एवं आर्थिक संदर्भ में . उपसंहार . संदर्भ ग्रंथ सूची ।