

## Course Listings

These course listings and descriptions are for reference only. The Department may not repeat all of these courses, or may not repeat them every year. Whether and when a course is likely to be repeated is noted, however this is not a guarantee that a course will be offered as stated. The only courses that will be offered regularly are the seven listed above as History Core Courses. However, the course descriptions of the History Core Courses may change, according to the different faculty teaching them. All courses are 4 credits unless otherwise specified.

### Critical Thinking Seminars (CTS)

#### CT-111 | *History, Novel and Cinema*

Aparna Vaidik

(Spring 2016; Monsoon 2017; cross-listed as 200-Level History Elective in Spring 2018)

History, Historical Fiction and Historical Cinema are imaginative dialogues with the past. Each creates, retrieves and invents the past – a past that serendipitously seeps into the present. This course explores the intersections, dissimilarities and shared aspects of these different narrative genres that seek to convey the past for the present. The course material is woven around the conceptual and methodological issues that historians encounter while crafting their narratives – time, spatial imagination, memory and narrative distance; and the choices that a historian makes while mapping forgotten pasts, using personal testimonies as historical evidence, unearthing historical silences and taking ethical positions while writing histories of violence. Course material is divided into two parts. Part I consists of a piece of historical writing, a novel and a movie on each theme. We will read works of history alongside novelists such as Gabriel Garcia Marquez, Gillian Flynn, Edward Jones, Mahasweta Devi, Rigoberta Menchu and watch *Inception*, *Rashomon*, *Hiroshima: My Love*, *Gangs of New York*, *The Reader* and *Motorcycle Diaries*. Part II consists of analysis of different kinds of sources – oral, visual, institutional

records and material objects that historians use to construct the past.

CT-112 | *Environmental History*

Mahesh Rangarajan

(Spring 2016, Spring 2017)

The course opens up themes in India's rich ecological pasts. Animal-human relations and water conflicts, ethics and science, landscapes and their multiple meanings come together in a first look as we ask why we stand today vis a vis the human environment. The course ranges from early to contemporary India and is designed to encourage a historical view while drawing in students of different disciplines. Forest rights and endangered species, state making and the forest, environmental movements and contested ideas of natural beauty are among the themes taken up.

CT-125 | *War in History*

Pratyay Nath

(Spring 2017)

This Critical Inking Seminar provides a historical perspective on the world of war. The course is divided into three parts. The first part is a historical survey. It traces the evolution of warfare in different parts of the world since the prehistoric times till recent decades. The second part takes the investigation away from combat and military technology. In this part, we delve into the world of military organisation and explore the role of military labour, war-animals, and military logistics. The third part of the course leads us towards the interfaces between war, culture, and society. Here, we unravel the role of gender in warfare, the politics of representation of military conflict as well as issues like military ethics, war propaganda, anti-war protest, war memory, and war trauma.

CT-128 | *History, Memory, Memorialization*

Nayanjot Lahiri

(previously titled ‘History and Memory across Asia’; cross-listed as 200-level History Elective in Spring 2017, Spring 2018)

The course aims to analyze the many meanings that make history, memory and memorialization intelligible. What is history? How does memory work? Is memorialization selective or inclusive? These are some of the questions that will be examined through an exploration of iconic persona and phenomena. On the one hand, three famous personalities will be explored – Alexander the Great, Emperor Ashoka and Mahatma Gandhi – in order to understand the elements that form the title of this course. On the other hand, the phenomena of war will be examined ranging from Massada in the Middle East to the American-Vietnam War in Southeast Asia in order to explore the contested terrain of history and memory. Apart from reading the works of historians, the course will involve analysing excerpts from literature and films.

CT-203 | *Historical Thinking*

Aparna Vaidik

(Monsoon 2015)

This course introduces the students to the art and science of historical thinking. What does it mean to think and write like a historian? Historical thinking is a training in questioning what we know, challenging the world as it is presented to us and mastering the skill of drawing out connections between disparate events in the human past. The fact that History is an evidence-based field of knowledge distinguishes a historian from creative writers and philosophers. That is, it forces us to ask how do we know what we know; compels us to explain the connection

between evidence and conclusion; and to differentiate between an assertion and an argument. In this course the students have an opportunity to conceptualize their own ‘historical-inquiry project’ where they will be choosing and refining a topic of personal and historical significance, digging deeply and critically into that topic, connecting their findings with broader themes, all the way to creatively sharing their conclusions in a public forum. The format of the course will be a series of conceptual lectures interspersed with lab work and discussion.

### CT 212 | *Critical Concepts in Islam*

Muhammad Ali Khan

(Monsoon 2016; Monsoon 2017)

This course will offer students the chance to tackle individual concepts within Islam and then go into an in-depth analysis of their origins, changes in meaning and their relevance to the everyday lives of Muslims by using a *longue durée* approach. Furthermore, there will be a constant effort to underscore how these issues remain deeply relevant today and thereby introduce students to current debates as well.

### CT-215 | *A History of the Future: Tocqueville’s Democracy in America*

Simon Green

(Monsoon 2016; not repeated)

With the passing of the Communist era, it is becoming ever clearer that Tocqueville’s *Democracy in America*, rather than Marx’s *Capital*, represents the truly prophetic work of nineteenth-century political sociology. This course invites students to consider why Tocqueville chose the United States, not Europe, as his model for the future, how he was able to predict developments in the advanced societies so accurately and the degree to which his insights remain applicable to the wider world today.

CT 218 | *Animal Histories* Mahesh Rangarajan

(Cross-listed with Environmental Studies in Monsoon 2016; Monsoon 2017; cross-listed with Environmental Studies and History in Monsoon 2018)

It is impossible to disentangle the way we look at animals from how we look at people. Mainly but not wholly focused on the modern world, the paper examines the way animal-human relations have changed over time. e paper ranges over hunting and museums, animal science and empire, nation making and nature protection, gender and nature. e ethical and political issue of how we define animals is critical to how we define the human condition in our times.

CTS-223 | *The Disputed Meanings of Human*

Gwen Kelly

(Monsoon 2017; will not be offered again)

Through this course we trace the intellectual history of anthropology, archaeology and history, from Ancient Greece, and Rome, the Medieval Islamic world, through the European Enlightenment, Colonialism, and through the decolonization movements of the 20th century. We will consider the ways in which these disciplines are and have been intertwined, even at points indistinguishable from each other, and how they ultimately developed their distinctive disciplinary identities. We will build an understanding of what it has meant, and what it means now, to think critically through these disciplines, and about the distinctive genres of writing and argumentation that each one has developed. We will work to develop skills of writing and thinking through a study of the history of writing and thinking through these disciplines.

CT-143 | *Thinking through Buddhism*

Sanjukta Datta

(Cross-listed as 300-Level History Elective in Spring 2018)

Buddhism, the fourth largest religion in the world today, had its origin essentially as a renunciatory tradition with a strong message of non-violence in the mid Gangetic plains of north India in the 6th-5th century BCE. This Critical Thinking Seminar engages with important features of Buddhism's remarkable transformations in different parts of Asia across time. Some of the themes which will be explored include memorialization of the Buddha in literature, visual and plastic arts, the perception of the doctrine by distinct social categories at specific points across time and space, the enduring legacy of nineteenth century Western academic understanding of ancient Buddhism, and the diverse manifestations of Buddhism in the modern world, which include the rather surprising involvement of Buddhist monks in political violence.

### **Gateway Courses**

#### **HIS-101 | Modern Europe: Renaissance to the Russian Revolution**

Rudrangshu Mukherjee

(Spring, annually)

It is the first of the compulsory courses that is offered to students wanting to major in History. It introduces students to some of the major themes of modern European history and to its historiography. Students will be expected to do a fair amount of reading of some complex texts and will be assessed on the basis of two essays.

#### **HIS-201 | *Ancient India* Nayanjot Lahiri**

(Monsoon annually; was Kelly HIS 201 in Monsoon 2015; till the academic year 2017-2018)

This course aims to provide students with a sense of space, time and culture in ancient India. It looks at the prehistoric hunter-gatherers, the advent of food producing societies, the cultures of interconnected differences (from the Harappan Civilization and its neighbours to the historical world of cities and states), and the landscapes of empire till the end of the Gupta

dynasty. Society and religion, art and architecture (and forms of patronage), women and their reintegration into the study of the ancient past, and the environment as a variable form part of the course so as to provide a rounded and balanced perspective of early India.

## HIS-202 | **Medieval India**

Pratyay Nath

(Monsoon annually; was Mukherjee HIS 202 in Monsoon 2015; till the academic year 2017-2018)

Between the demise of the Gupta Empire in the sixth century CE and the rise of British colonial power in the eighteenth, South Asia underwent momentous transformations. The alignments of merchant networks, the workings of princely power, the forms of popular devotion, the techniques of military engagement, the relationships between environment and societies, the workings of social hierarchies, the modes of cultural expression, the realm of technologies, and the geography of the world of knowledge – everything went through profound and multiple shifts. Contrary to the familiar association of the idea of the ‘medieval’ with isolation and decline, the rich history of South Asia during this long period was deeply shaped by its ceaseless and virile interactions with West, Central, and Southeast Asia as well as China, East Africa, and Western Europe. The present course unravels this complex history in its global context through the categories of politics, warfare, economy, society, culture, and religion.

## HIS-203 | **Modern India from 1757 to 1947**

Mahesh Rangarajan/ Rudrangshu Mukherjee

(Spring annually; was HIS-201 Spring 2016; till the academic year 2017-2018)

This course seeks to discuss some of the broad features of early British rule from the conquest of Bengal to the revolt of 1857. This will form the first part of the course. The post 1857 developments will be taught by Professor Mahesh Rangarajan. The second section of the

Modern India course will take the story forward from the onset of Crown rule in 1858 to the early phase of the Indian Union till the early 1960s. The consolidation of imperial rule and the revolts against it each had long term consequences for ruler and ruled alike in a myriad ways, in socio-political, economic and cultural as much as strategic terms. Interweaving different strands of life and attention to regional dimensions can help illumine in many ways the India of today. Issues include the rise of new business groups, contested identities, the disparities between and across states and the challenges of crafting democracy in a climate of Cold War.

### **HIS-216 | History of India I: From Prehistoric Beginnings to the Mauryan Empire**

Nayanjot Lahiri

(Spring annually, academic year 2018-2019 onward)

This course aims to provide students with a sense of space, time and culture in ancient India. It looks at prehistoric hunter-gatherers, the advent of food producing societies, the cultures of interconnected differences (from the Harappan Civilization and its neighbours to the historical world of cities and states), and the landscape of empire. It will look at society and religion, art and architecture (and forms of patronage), women and their reintegration into the study of the early past, and the environment as a variable form part of the course so as to provide a rounded and nuanced perspective of ancient India.

### **HIS-217 | History of India II: From the Mauryan Empire to c. 1000 CE**

Upinder Singh

(Monsoon annually, academic year 2018-2019 onward)

This course offers an overview of the history of the subcontinent from c. 200 BCE to 1000 CE, divided it into three phases: c. 200 BCE-300 CE, 300-600 CE and 600-1000 CE. Continuities and changes in political, social and economic structures and processes will be highlighted by focusing on issues such as class, caste, gender, agrarian relations, urban life and trade. Apart

from Hinduism, Buddhism, Jainism and Islam, the themes in religious history will include the age-old popular worship of snakes and *yaksha*s and the pervasive influence of *bhakti* and *tantra* across religious boundaries. The emergence of regional configurations in politics, literary expression, and art and architecture in the early medieval period will be discussed. The course will also look at the many ways in which India was connected with other parts of the world across these centuries.

### **HIS-218 | History of India III: From c. 1000 CE to 1764 CE**

Pratyay Nath

(Spring annually, academic year 2018-2019 onward)

This course unravels the rich history of South Asia in the first eight centuries of the second millennium CE. It begins in the eleventh century, when the first Ghaznavid armies reached North India and Chola naval armies ravaged Sri Lanka and Southeast Asia. It unravels the rise and fall of states and empires, including those of the Cholas, the Ghurids, the Mughals, the Marathas, the Vijayanagar monarchs, and the numerous sultanates. It closely studies the shifts and continuities in the domains of social relations, religious beliefs, and creative tendencies. It also explores the dynamics of the agricultural economy, manufacture and production, as well as overland and overseas trade. The course ends with the demise of Mughal power, which paved the way for the rise of smaller regional polities as well as the East India Company.

### **HIS-219 | History of India IV: From 1764 CE to 1967 CE**

Rudrangshu Mukherjee and Mahesh Rangarajan

(Spring annually, academic year 2018-2019 onward)

This course seeks to discuss some of the broad features of Indian history between the mid-eighteenth and the mid-twentieth centuries. The first part, taught by Rudrangshu Mukherjee, will study the early British rule from the conquest of Bengal to the revolt of 1857. The post-

1857 developments will be taught by Mahesh Rangarajan. This second section will take the story forward from the onset of Crown rule in 1858 to the early phase of the Indian Union till 1967. The consolidation of imperial rule and the revolts against it each had long term consequences for the ruler and ruled alike in a myriad ways, in socio-political, economic, and cultural as much as strategic terms. Interweaving different strands of life and attention to regional dimensions can help illuminate in many ways the India of today. Themes include the rise of new business groups, contested identities, the disparities between and across states and the challenges of crafting democracy in a climate of Cold War.

### **Reading Courses**

#### **HIS-301 | Reading History**

Nayanjot Lahiri/ Rudrangshu Mukherjee

(Spring 2017)

This course seeks to impart a sense of the building blocks of the discipline of history, and of the various ways in which these have been perceived and used. What ideas of the past can be seen from antiquity till the present? How have the concerns of history changed? What constitute the facts of history and how are these ascertained? What constitute the protocols of historical discourse? These are questions that will be examined with reference to the works of various historians within and outside academia.

Aparna Vaidik

(Spring 2016, Spring 2018, offered every Spring)

This is a course in Philosophy of History – the philosophical bases for historical study, and Historiography – a review of the development of historical knowledge and the historical profession. It examines the different ways in which different schools of history have made

sense of their discipline and of human past from eighteenth century to the present. The course begins with examining the Whig and the Positivist school of historical writing and traces the history of history-writing to the Marxist, Annales, New Historicist, Structuralists, post-structuralists, down to Narrativists, Subaltern Studies, Postcolonial and Postmodern writings. This course aims to familiarize the students with the essentials of the discipline of history.

### HIS-302 | **Reading Archaeology**

Gwen Kelly

(Spring 2016, Spring 2017; will not be offered again)

Archaeology as a discipline is comprised of three things: data, the methods of obtaining that data, and theoretical frameworks and paradigms in which to interpret and understand the data, in order to create narratives of the past. In this course we will first explore the fundamental sources of data, along with the methods used to obtain and analyze the data. Using this basic understanding of the field, we will delve into multiple case studies including Ancient Egypt, the colonial Caribbean, South India, and others, in order to examine and critique the multiple theoretical frames that have been and can be used to interpret the past through archaeology.

Sanjukta Datta

(Spring 2018, Monsoon 2018, offered every Monsoon)

This course, which is concerned with the study of the material remains of the past, is divided into three sections. The first investigates the methods employed by archaeologists to obtain data and analyze the available data to reconstruct the human past. The second traces the history of the discipline, taking into account the use of archaeological theory. The third concludes with a review of archaeology in practice using three case studies: first, the discovery of the ancient Roman town of Pompeii, second, the monastic experience of nuns in medieval England, and third, the development of Anglo-American culture in North America from the seventeenth

century onwards. References from Indian archaeology will be discussed in the first two sections of the course.

### **200 Level Electives**

These Electives are designed for second year students to give them a comparative/multiple and/or chronological perspective on a particular theme. The aim is to expand the students' analytical reading and writing skills. There are no prerequisites for these courses.

#### **HIS-211 | French Revolution (1789-1799): Ten Years that Changed the World**

Laurence Gautier (Cross-listed with Political Science as POL 210 in Summer 2017)

Few events have had as powerful an impact as the French Revolution. More than two hundred years after it 'ended', the 'Great Revolution' continues to stir passions and controversies. While the revolutionaries' mantra 'Liberty, Equality and Fraternity' still captures the imagination of many, others see in Terror and the guillotine symbols of revolutionary fanaticism. Even among historians, the Revolution remains a hotly debated issue. Was it a 'bourgeois revolution', which marked the emergence of capitalism? Was it a liberal revolution which sunk into anarchy? Or did it contain, from its very beginning, the seeds of totalitarianism? To what extent did its 'universal' principles include slaves, women or 'internal others'? This course will explore the many fascinating aspects of this 'torrent' of events, from the proclamation of universal human rights to the suppression of absolute monarchy, from the abolition of slavery to the Declaration of the rights of women. It will highlight the global resonance of this revolution, which, in many ways, shaped the world we still live in.

## HIS-204 | **Gender, War, History**

Pratyay Nath (cross-listed with Political Science and Sociology in Summer 2018)

At first sight, war may appear to be an exclusively masculine domain. But how far is such an impression historically correct? How have women contributed to war-making and anti-war activism over human history? Why has war traditionally acted as a site for states and societies to define gender roles? Why do armies rape? What kind of space do armies give to carnal desire and to various forms of sexualities? These are some of the questions this course addresses. We explore six broad themes in six weeks. We begin by unraveling the role women played in warfare in ancient and medieval times. In the next week, we continue to study the role of women in war-making through the early modern and modern era, right up to the twentieth century. In the third and fourth weeks, we discover how various societies use war to define specific gender roles for men and women respectively. After this, we will learn about women's role in anti-war activism and the value of women's war-memoirs. In the final week, we will explore issues of desire, love, and sexuality in the context of warring armies. By the end of the six weeks, the course will have imparted a sound understanding of the inter-relationship among warfare, gender, and human history.

### **300 Level Electives**

These Electives are ideally meant for second and third year students. The course requirements, quantity and complexity of readings is higher than 200-level courses. Unless specified, there are no prerequisites for these electives.

### **HIS-301 | Revolt of 1857**

Rudrangshu Mukherjee (Monsoon 2016)

In this course students will deal with the events, the sources, the historiography and the events of the uprising.

### **HIS-302 | World Hegemon: Britain in Comparative Perspective, c. 1832-1914**

Simon Green

(Monsoon 2016, will not be offered again)

Victorian Britain was the world's greatest power since Roman times. Its population quadrupled. It became, and long remained, the leading industrial power. It dominated international trade. It acquired an empire covering one-quarter of the world's surface. This course explains how that happened and what its consequences were, both for Britain and the rest of the world, down to the outbreak of the first World War.

### **HIS-303 | Politics and Society in India, 1937-77**

Mahesh Rangarajan

(Cross-listed with Political Science as POL 304-01 in Monsoon 2016)

The era of Congress dominance, from the victory in most provinces in the 1937 provincial elections to its first defeat in a general election in 1977. The course spans an era through freedom, Partition and constitution making to the emergence of the parliamentary system and the early years of independent India. Socio-political and economic changes in India are viewed in relation to the changing role of the republic in Asia and the world.

## HIS 304 | **Indigenous Histories**

Gwen Kelly

(Cross-listed with Sociology/ Anthropology as SOA 303-01 in Monsoon 2016; will not be offered again)

This course is focused on ‘indigenous peoples’ — known in India as ‘tribals’ — communities who are often thought of as outside mainstream society, isolated, ‘backward’, and perhaps anachronistic remnants of ages past. Recent interdisciplinary work in History and Anthropology has focused on understanding the specific histories of indigenous and ‘tribal’ communities, to break out of the timeless mold, and understand how and why they have existed alongside states and empires, and continue to co-exist within and alongside nation-states. In order to do this, we explore a variety of case studies in indigenous histories from all over the world including South Asia, North America, Hawaii, Africa and Australia.

## HIS 306 | **Introduction to the Mughals**

Pratyay Nath

(formerly titled ‘Unpacking the Mughal World’; Spring 2017)

Mughal emperors believed that they are the divinely-mandated rulers of the entire universe. This is reflected in their imperial titles like *Jahangir* (Conqueror of the World), *Shah Jahan* (King of the World), and *Alamgir* (Conqueror of the Universe). However, how much power did they actually wield? How did they use paintings and built spaces to articulate their changing visions of power? What role did war, diplomacy, ideology, and religion play in imperial expansion? Did the ghost of their Central Asian past haunt the empire in South Asia? How did the empire legitimise its rule, discipline its elite, and create its fabled riches? What kind of ideals of masculinity animated Mughal courtly etiquette and how much agency did Mughal women have? How did various South Asian communities perceive and respond to Mughal

imperial expansion? What role did Mughal patronage play in the development of various South Asian languages? Why did such a huge and prosperous empire come crashing down in the eighteenth century? By way of engaging with these questions, the present course introduces students to the history of the Mughal Empire.

### **HIS 307 | Artefacts and Texts: Understanding the Relationship of History and Archaeology**

Nayanjot Lahiri

(Spring 2017, cancelled)

This course will look at the possibilities and challenges involved in the dialogue between material culture and writing in reconstructing the pasts of various societies, from the ancient to the modern. In which ways are artefacts and texts different, yet similar? How does this impact the relationship between history and archaeology? How have places mentioned in Classical texts been identified on the ground? Can the study of religions like Buddhism and Islam, which are grounded in textual traditions, be enriched through the archaeology of their practices? The case studies will look at these themes and at a few others that concern Roman Pompeii, the early modern movements of people, and modern war remembrance.

### **HIS 308 | History of South India, from Ancient to Early Modern**

Gwen Kelly

(Spring 2017; will not be offered again)

Southern India from the Ancient period to the Early Modern has its own unique cultures, languages, texts, and history, distinct but not disconnected, from North India. While most courses in Indian history focus primarily on the North, this course will instead explore the distinct cultural and historical traditions, and the distinct sources of South Indian history, including literary and oral traditions of Tamil, Telugu, Kannada and Malayalam, from the

Ancient and Medieval periods, and continue through the period of the early colonial encounters with the Portuguese, Dutch, French, and Danes.

## HIS 311 | **Age of Empires: A Global History of Early Modern Imperialism**

Pratyay Nath

(Monsoon 2017)

Early modern empires were indeed strange milieux. In West Asia, the Muslim Ottoman Sultans went about calling themselves the new Caesars of Rome after conquering Constantinople. The Qing emperors of China converted their routine official tours across their realms into spectacular theatrical performances, memorialised in intriguing verses and paintings. The Mughal *padshahs* decided to boost their imperial ego by standing on globes and sitting on hour-glasses in their own portraits. In Iran, Shah Ismail Safavi, a Sufi *sheikh*, founded an imperial dynasty and oversaw his soldiers practice ritual cannibalism against his adversaries as an act of loyalty. European sovereigns who upheld the liberal and humanist ideals of the Renaissance, Baroque, and Enlightenment at home had little qualms engaging in rampant slavery, genocide, and war in their overseas acquisitions. Meanwhile, the world around these empires was changing very fast, thanks to the dissemination of new technologies, the exploration of seas and lands, the emergence of the first truly global commercial networks, the advent of the Little Ice Age, the exchange of flora and fauna between the Old and New Worlds, massive population dislocations, and the spread of millennial ideas about the imminent end of the world and the impending arrival of the *mahdi*. The present course studies this fascinating global history of early modern empires (c. 1500– c. 1800) using diverse categories like mobility, gender, slavery, environment, warfare, cartography, gift-giving, textual regimes, visual cultures, frontiers, ideology, and space.

## HIS 312 | **History of Political Thought: Karl Marx**

Rudrangshu Mukherjee

(Cross-listed with Political Science in Monsoon 2017 and Monsoon 2018)

This course seeks to introduce students to the political ideas of Karl Marx through his texts ranging from his early writings to his last letter to Vera Zasulich on Russia. It will look at Marx's method as well as the conclusions he arrived at and then occasionally revised. This will be a reading intensive course.

### HIS 313 | **Love and Laughter in Antiquity**

Nayanjot Lahiri

(Monsoon 2017)

What made the Romans laugh? Did the ancient Chinese enjoy being single? How did love and sexuality negotiate caste and class in India? How are ancient jokes different from modern ones? This course explores such issues in order to understand how we might write a history of love and laughter, including how the meanings attached to them changed over time.

### HIS 314 | **Kipling's India: Colonialism and Culture**

Aparna Vaidik

(Monsoon 2017)

Rudyard Kipling (1865-1936), the English author was born in Bombay and is best known for his works *e Jungle Book* and *Kim*. Distinguished by their literary brilliance, Kipling's works were unequivocally a metaphor for the age he lived in. This course will use Kipling as a doorway to enter the social and cultural world of nineteenth and twentieth century British India. It will explore the different ways in which the colonizer and the colonized engaged with the 'Other' and, in doing so, reconstituted each other. This cultural dialogue was evident, as the students will discover, in the way colonialism sought to colonize the mind, body, history, culture, geography and the aesthetic sensibilities of the people of Empire, and also the way it

reconfigured the British sense of nationhood. The course will examine these themes in depth to bring to fore the 'experience' of the Raj – what it meant to be a colonizer and to be colonized. The course will begin with theoretical readings on history of colonialism and culture. The weekly readings will be organized thematically around various different cultural themes – time, space, education, childhood, food, clothing, sports, masculinity, scientific knowledge and religious traditions. The students will also be introduced to different kinds of primary sources – photographs, paintings, cartoons, coins, speeches, sound recordings, and cinema.

Note: This is *not* a 'literature' course that undertakes literary criticism of Kipling's works. It is a course on history of colonial culture. However, students should come prepared to read intensively.

### **HIS-316 | Twentieth-Century Wars and the Politics of Representation**

Pratyay Nath

(Spring 2018, cross-listed with Political Science, Sociology, and English)

Throughout the twentieth century, increasingly sophisticated technologies of war and organized violence brought death, devastation and ruin to millions of humans and animals across the globe. Interestingly, this period also saw the emergence of the most vivid and creative depictions of these wars in diverse cultural artifacts. How did the depiction of gender roles in posters differ between the two world wars? How have graphic novelists chosen to represent the Israel-Palestine conflict and the Balkan wars? Why have some of the most violent wars inspired the funniest television programmes? How have Korean poets negotiated an almost constant state of war and the tragedy of a divided nation? This course unravels the politics of representing war through hands-on study of posters, caricatures, movies, graphic novels, music, television, literature, museums and memoirs.

## HIS-318 | **Tarzan and Mowgli: A History of Colonial Culture**

Aparna Vaidik (Monsoon 2018)

*Tarzan of the Apes* (1912), embodies the popular twentieth-century imagination of Africa as a land of primeval forests, abode of apes and pygmies shooting poison-tipped arrows under the benign protection of a white man. The jungle of Africa as imagined by Edgar Rice Burroughs, the creator of Tarzan (who incidentally never set foot in Africa), was influenced among other things by Rudyard Kipling's *Jungle Book* and the man-cub Mowgli's capers (1894). Translated into several languages, these allegorical tales of British empire in Africa and India filtered into popular consciousness through comics and cinematic reproductions. Tarzan's and Mowgli's adventures became the most enduring globally-circulating images of interaction between white men with the non-white world. These stories open a door into the cultural world of colonial India, Africa and Britain. Through them the course explores the different ways in which the colonizer and the colonized engaged with the 'Other' and, in doing so, reconstituted each other. This cultural dialogue was evident, as the students will discover, in the way colonialism sought to colonize the mind, body, history, culture, geography and the aesthetic sensibilities of the people of Empire, and also in the way it reconfigured the British sense of nationhood. The course will examine these themes in depth to bring to fore the 'experience' of the Raj – what it meant to be a colonizer and to be colonized.