

- Habib, Irfan. (2008). Technology in Medieval India. c. 650-1750. New Delhi: Tulika (Also available in Hindi).
- Qaisar, A J. (1982). Indian Response to European Technology and Culture AD 1498-1707, Bombay: Oxford University Press.
- Rahman, Abdur. (1984). Science and Technology in Indian Culture: A Historical Perspective. Delhi: National Institute of Science, Technology & Development Studies Science, Technology and Innovation Policy 2013, Government of India, India. (<http://www.dst.gov.in/sites/default/files/STI%20Policy%202013-English.pdf>) Available in Hindi Al-so :(<http://www.dst.gov.in/sites/default/files/STI%20Policy%202013%20Hindi.pdf>).
- Zimmerman, F. (1987). 'Monsoon in Traditional Culture', in Jay S. Fein and Pamela L. Stephens, eds., Monsoon. New York, Chichester, Brisbane, Toronto, Singapore: John Wiley & Sons. pp. 51-76.

FILMS:

- The Fugitive A movie featuring Harrison Ford.
- The Effects of the Atomic Bomb on Hiroshima and Nagasaki (<https://www.youtube.com/watch?v=3wxWNAM8Cso> and <https://www.youtube.com/watch?v=n7fT6Mur6Gg&list=PLD7F1A06CE1780AD5&index=5>)

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

GENERIC ELECTIVES (GE-3): Culture and Everyday Life in India

Credit distribution, Eligibility and Pre-requisites of the Course

Course title & Code	Credits	Credit distribution of the course			Eligibility criteria	Pre-requisite the course
		Lecture	Tutorial	Practical/ Practice		
Culture and Everyday Life India	4	3	1	0	12th Pass	NIL

Learning Objectives

The Learning Objectives of this course are as follows:

Our everyday lives are filled with activities so routine and mundane that it hardly seems worth talking about them—getting up, doing daily ablutions, drinking a cup of tea or coffee, performing daily prayers and rituals, getting dressed for workplace, boarding the metro to work, returning home, finding leisure in watching TV, shopping and even planning a holiday. All these sorts of activities are part of our everyday lives, and most people have the same sorts of everyday experiences. At the same time, however, different people across the world have different sorts of every-day lives that are defined by their society. Further, the society itself is defined by peoples' ideas, values, customs, beliefs, and ways of thinking. All these things may be explained as 'culture'. While there are several

definitions of culture, in this module we will take culture to mean the ‘whole way of life’ of a given group of people who form the urban populace in India. This course explores everyday life in India through mundane aspects like food, beverage, and masticatory habits; manner of conduct in the domestic and public sphere; responses to globalization in localized spheres; and defining leisure in cinema, recreational outings or seeking guidance for well-being. In reading these themes we hope to stimulate discussion about particularities of cultural forms that have evolved and continue to change in response to historical circumstances.

Learning outcomes

The Learning Outcomes of this course are as follows:

- Identify some of the basic components of culture that determine our everyday existence
- The complex nature of the relationship between everyday life and society in urban India.
- Appreciate that culture is multifaceted and evolves in response to historical circumstance and that culture cannot be essentialized.
- Appreciate an interdisciplinary approach that is indispensable for reading culture in any given society.
- Analyse cultural behaviour through multiple frames of reference.

SYLLABUS OF GE-3

Unit I: Culture and everyday life **(12 hours)**

Unit II: Sustenance and beyond: Chai, Coffee & Paan **(16 hours)**

Unit III: Religion everyday - at the threshold, shrine, and online **(16 hours)**

Unit IV: The everyday global in g/local: Metro, malls, and pilgrimage online **(16 hours)**

Practical component (if any) - NIL

Essential/recommended readings

Unit I: This Unit tries to initiate discussion about the emergence of culture as a specific field of sociological analysis and draw attention to the relationship between ‘culture’ and ‘everyday life’. Further, these readings discuss if there is something peculiar about Indian culture. (Teaching time: 12 hours)

- David Inglis, “Introduction” in Culture and Everyday Life, London & New York: Routledge, Taylor & Francis Group, 2005, pp. 1-14.
- S. Radhakrishnan, “Culture of India” in The Annals of the American Academy of Political and Social Science, Vol. 233, India Speaking (May 1944), pp. 18-21.
- K. Ramanujan, “Is There an Indian Way of Thinking? An Informal Essay” in Vinay Dharwarkar ed., The Collected Essays of A.K. Ramanujan, New Delhi: OUP, 1999, pp. 34-51.
- Kathryn Hansen, “Who wants to be a cosmopolitan? Readings from the composite culture”, The Indian Economic and Social History Review, Vol. 47, No. 3 (2010), pp. 291-308.

Unit II: In the opinion of some scholars India, traditionally, most discourses on food have centered on social and religious rituals. The following articles discuss how historical circumstances has redefined culinary patterns in India by introducing new foods and beverages like tea and coffee. (Teaching time: 12 hours)

- Ashis Nandy, “The Changing Popular Culture of Indian Food: Preliminary Notes”, *South Asia Research*, Vol. 24, No. 1 (May 2004), pp. 9-19
- Philip Lutgendorf, “Making tea in India: Chai, capitalism, culture”, *Thesis Eleven*, vol. 113(1), pp. 11-31
- R. Venkatachalapathy, “‘In those days there was no coffee’: Coffee-drinking and middle-class culture in colonial Tamilnadu”, *The Indian Economic & Social History Review*, vol. 39 (2-3), pp. 301-316.
- M. Gowda, “The Story of Pan Chewing in India”, *Botanical Museum Leaflets*, Harvard University, Vol. 14, No. 8 (January 15, 1951), pp. 181-214.

Unit III. Religion is a significant aspect of everyday life. Rituals define the boundary between the private and public lives. Ritual observance in the public sphere invites community participation and defines religiosity in a wider cultural context. (Teaching time: 12 hours)

- Jyotsna S. Kilambi, “Toward an Understanding of the Muggu: Threshold Drawings in Hyderabad”, *RES: Anthropology and Aesthetics*, No. 10 (Autumn, 1985), pp. 71-102.
- Harjot Singh Oberoi, “The Worship of Pir Sakhi Sarvar: Illness, Healing and Popular Culture in the Punjab”, *Studies in History*, vol. 3/1 (February 1987), pp. 29-55.
- Heinz Scheifinger, “The Jagannath Temple and Online Darshan”, *Journal of Contemporary Religion*, vol. 24:3, pp. 277-290.

Unit IV: Life in a metropolitan is largely regulated by means of commutation, access to utilities and convenience of rendering the everyday business of living. This theme identifies cinema, modern holy cum entertaining urban spaces as significant for creating leisure in city life. The four essays discuss our changing response to everyday existence in a globalized world. (Teaching time: 8 hours approx.)

- Rashmi Sadana, “On the Delhi Metro: An Ethnographic View”, *Economic and Political Weekly*, Vol. 45, No. 46 (November 13-19, 2010), pp. 77-83.
- Malcolm Voyce, “Shopping Malls in India: New Social ‘Dividing Practices’”, *Economic and Political Weekly*, Vol. 42, No. 22 (Jun. 2-8, 2007), pp. 2055-2062.
- Philip Lutgendorf, “Is There an Indian Way of Filmmaking?”, *International Journal of Hindu Studies*, Vol. 10, No. 3 (December 2006), pp. 227-256.
- Joanne Punzo Waghorne, “Engineering an Artful Practice: On Jaggi Vasudev’s Isha Yoga and Sri Sri Ravishankar’s Art of Living” in *Gurus of Modern Yoga*, eds., Mark Singleton & Ellen Goldberg, New York: OUP (2014), pp. 283-307.

Suggestive readings

- David Inglis, *Culture and Everyday Life*, London & New York: Routledge, Taylor & Francis Group, 2005.
- Maya Warrier, “Online Bhakti in a Modern Guru Organization”, Chapter 14 in *Gurus in Modern Yoga*, eds., Mark Singleton and Ellen Goldberg, New York: OUP, 2013, pp. 308-327.

- K.N. Panikkar, “Culture as a Site of Struggle”, in Social Scientist, Vol. 37, No. 5/6 (May-June 2009), pp. 21-37.
- Pushpesh Pant, “INDIA: Food and the Making of the Nation”, in India International Centre Quarterly, Vol. 40, No. 2 (AUTUMN 2013), pp. 1-34.
- R. S. Khare, “Anna”, in Sushil Mittal and Gene Thursby, eds., The Hindu World, New York: Routledge, 2004
- Samta P. Pandya, “‘Guru’ Culture in South Asia: The Case of Chinmaya Mission in India”, in Society and Culture in South Asia, 2016, Vol. 2(2), pp. 204-232.
- Darshana Sreedhar Mini, “Attukal “Pongala”: The “Everydayness” in a Religious Space”, Journal of Ritual Studies, Vol. 30, No. 1, Special Issue: Transformations in Contemporary South Asian Ritual: From Sacred Action to Public Performance (2016), pp. 63-73.
- Yousuf Saeed, “Jannat ki Rail: Images of Paradise in India’s Muslim Popular Culture”, in Mumtaz Currim (ed.), Jannat: Paradise in Islamic Art, Mumbai: Marg Foundation, 2012.
- Sanjay Srivastava, “Shop Talk: Shopping Malls and Their Publics”, in Consumer Culture, Modernity and Identity, edited by Nita Mathur, Sage, 2014, pp. 45-70.
- Sanjay Srivastava, “Urban Spaces, Disney-Divinity and Moral Middle Classes in Delhi,” Economic and Political Weekly, Vol. 44, No. 26/27 (June 27 - Jul. 10, 2009), pp. 338-345.

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

GENERIC ELECTIVES (GE-4): Understanding History

Credit distribution, Eligibility and Pre-requisites of the Course

Course title & Code	Credits	Credit distribution of the course			Eligibility criteria	Pre-requisite the course
		Lecture	Tutorial	Practical/ Practice		
Understanding History	4	3	1	0	12th pass	NIL

Learning Objectives

The Learning Objectives of this course are as follows:

This course aims to familiarize students with what it means to historicize human activities, and to think historically. It seeks to equip students with an understanding of what historians do, i.e., explore causation; contingency; explain factors that influence individuals and human society; and how historians build on generalizations to construct consistent narratives from historical facts and credible sources. It also familiarizes students with broad kinds of histories written, and the relationship shared between history and other disciplines.

Learning outcomes

The Learning Outcomes of this course are as follows:

- Outline / illustrate the need for historical perspective.