



ALL INDIA HISTORY SUMMIT

29-30 SEPTEMBER 2018

NEHRU MEMORIAL MUSEUM & LIBRARY, NEW DELHI

History, as popularly conceived, is a recorded array of knowledge about the past. The past is obviously historic in the sense that, the present looks into it with an eye of peculiarity and legitimacy. Thus the writing of history or historiography has an implication of present to narrate the events of the past with all its subjectivities and current relevance. The discourse on modernity largely impacted historiography through its objectivity and positivism, while subsidizing it with a homogeneous hegemony of past events under the realms of power. The intrinsic relations of power and knowledge led to an abundance of knowledge pursued to be beneficial for the colonial powers and imperial elites. Hence, the production of knowledge became an entrepreneurship of power elites at the expense of the diverse histories of the colonized. The colonial power structure made much endeavours to formulate a history of their subjects under the spectacle of Euro-centric epistemology which was obviously Orientalist in nature and an attempt at understanding ‘the other’. As Edward Said rightly points out: “Every knowledge is an interpretation”, the scholars of late twentieth century strove to unfold the patterns of hegemony and power in the domain of knowledge.

While analyzing the historiography of Indian subcontinent, the colonial approaches have a large impact on the various streams of Indian historians.

It has a long history since the struggle of dominance between the colonial powers and then ruling regimes till today. The fundamental question which emerges at this juncture is: “How has the history of India been perceived by various actors of dominance and hegemony in both political and social scenarios?”. At a broader level, we can trace these perspectives into three larger aspects of Indian history: (1) political dominance of power elites since colonial hegemony, (2) negligence of diverse histories of the marginalized communities and (3) marginalization of lived syncretic/pluralist histories of people. Through these three aspects, large portions of historical events of complex stature and multiple accounts have been sidelined from the mainstream history writing, whereas the historiography has become propaganda machinery for the sustenance of power. These approaches have caused many controversial readings of Indian history throughout the period of anti-colonial struggle and these are still in prominence in the writings of various historians from various ideological perspectives.

At this juncture of Post-independent India, we are witnessing various discourses emerging around the historiography of the Indian past, especially from the quarters of the Hindutva political spectrum. The existing

scenario compels one to be informed about these discourses with a clear perspective of historiography and undercurrents in the realm of history writing. Some of the long existing historic narratives are being challenged while others are going through paradigmatic changes in the hands of ruling regimes. Attempts are made to reorient historical facts with mythological stories and fictional narrations. In the history textbooks, huge amount of misinformation and misconceptions about Medieval Indian history are being spread, while eulogy of a mythical 'Golden Age' of Ancient India is becoming excessively incorporated in the curriculum. It can be reinvigorated only by serious academic endeavours as well as by developing alternative approaches of counter-narratives. Those endeavours must approach history through a politically-conscious academic perspective of Hindutva agendas, advancing diverse histories of marginalized communities and acknowledging syncretic/pluralist histories of people.

The realization of incoherence in various streams of Indian historiography in dealing with the advancing propaganda of Hindutva must stimulate us to approach the historical struggles of marginalized communities such as Muslims, Dalits, Adivasis, Christians and other minority sections in India. The diverse histories of local people and their collectives can be brought-forth

by keeping the macro-analyses in the realm of history at bay. Such people's histories must thrive with their socio-economic-educational models of existence and survival. Their contributions to the arts, architecture, literature and other cultural manifestations are asserted through their day-to-day struggles to live a better life. The political assertions around marginalized identities are detested in the arena of mainstream historiography by labelling it as identity/communal politics, while using the existing binaries of Secular/Communal, Liberal/Conservative, Humanist/Casteist, etc. Hence, searching for an alternative methodology of historiography beyond these binaries is a challenging endeavour for academia in order to resist Hindutva's rewriting of history. Such an assertive historiography can make ruptures on the existing grand narratives of power elites, while expanding the scope of Indian history into diverse horizons.

CALL FOR PAPERS

CERT invites academicians and research scholars, who are capable of contributing their part in the realms of academic discourses with great enthusiasm and critical engagements. CERT hopes a vast array of discussions on the prescribed themes would be held and it can be a valuable achievement in the

academic sphere. Papers based on the following themes are welcomed.

History of India: Theoretical Approaches

A Critical analysis of Indian History: In search of an alternative research methodology

Can subaltern speak: Approaching Indian History from praxis

Against the Grain: Revisiting Ancient Indian History

Revisiting the Classification: Ancient, Medieval and Modern History of India

De-constructing the Division: 'Indic Versus Non-Indic' in Indian History

Caste in Indian History

Annihilation of Caste: Trajectories of Anti-Caste Movements

Casting out Caste: Dalit Engagements with Power Politics

Caste and Religious Conversion: Critical Survey of Liberation Theologies

Histories of Adivasis

Adivasi Struggles of Survival: Histories of Dissent

State and Adivasi Assertions: Surveying subjugation and marginalization

Minorities in India

Minorities in India: Asserting Identities of Religion, Nationality, Gender and Language

Islam and Muslims in Indian History

Locating Islam in Indian History: Propagation and Proliferation

Tracing trajectories of Muslims in Indian History: Rulers, Ruled and Co-Rulers

Communal Demands of Muslims in Colonial India: Debates in Constitutional Assembly and Common place

Locating Muslims in Nationalist debates: Multiple Narrations during Partition and beyond

Remnants of Partition and Pakistan: Trajectories of Muslims in India

Muslim Political Assertions: Thinking Beyond Secular Anxieties and Binaries

Discourse of Terrorism in India: Reading beyond Mainstream Narratives

Community Histories

Narrating the Local: Histories of people and lands

Countering the National: Dilemma of Nation State in India

Debating 'Community Versus Nation State' in India: Community Empowerment and Power Politics

Searching for Socio-Economic-Educational Models of Communities in India

Re-reading Community Reforms in India: Debating Narratives in History

Re-asserting Community Histories:

Gujjar – Bakarwal Community, Jammu and Kashmir

Meos of Mewat, Haryana

Byari Community, Karnataka

Mappilas of Malabar, Kerala

Yadavs, Uttar Pradesh

Hindutva Attempts in Indian History

Re-writing History in Text Books: Interrogating Hindutva Attempts

Debating Hindu and Hindutva: Convergence and Divergence

Controversies around Personalities in History: Exploring Myth and Reality

Narrations of Pluralist Culture in India: Asserting Lessons of Co-existence

Guidelines for Paper Submission

- Author's Title & Name, University/Organization, Paper Title and Email & mobile number to be stated clearly on the cover page of the paper.
- The paper should not exceed 5,000 words including abstract & references.
- Font – Times New Roman;
- Microsoft Word Document Format
- Papers to be sent to certpost@gmail.com

The deadline for submission of Abstract is 20/08/2018

The deadline for submission of full paper is 02/09/2018

Registration is Free

Tea/Coffee and Lunch will be served to participants.

For Paper Submission details Contact

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