

Unit 2

Ranajit Guha (born 23 May 1923, in Siddhakati, Backergunje) is a historian of the Indian Subcontinent who has been vastly influential in the Subaltern Studies group,¹ and was the editor of several of the group's early anthologies. He migrated from India to the UK in 1959, and was a reader in history at the University of Sussex. He currently lives in Purkersdorf, Austria on the edge of the Vienna Woods, with his German-born wife Mechthild Guha, née Jungwirth, herself a leading scholar of subaltern studies, whom he met at the University of Sussex in the early 1960s, where Guha rose to prominence, and then moved to the Australian National University where both continued their work.

His *Elementary Aspects of Peasant Insurgency in Colonial India* is widely considered to be a classic. [3] Aside from this, his founding statement in the first volume of *Subaltern Studies* set the agenda for the Subaltern Studies group, defining the "subaltern" as "the demographic difference between the total Indian population and all those whom we have described as the 'elite'."

The main historiographical issues, addressed in Guha's work are (a) the colonial appropriation of the Indian past and its representation as a "highly interesting portion of British history," which together with the force of colonial conquest added up in Guha's terminology to a colonial expropriation of Indian history; (b) the complicity of all branches of colonialist knowledge in the fact or force of conquest; (c) British rule in India as a "dominance without hegemony," in which the moment of coercion outweighed the moment of persuasion by contrast with western Europe; (d) an Indian historiography of India that attempts to redress the expropriation of Indian history and make "the Indian people, constituted as a nation, the subject of their own history": € a subaltern historiography that identifies the limitations of the mainstream Indian historiography of India and the need to pay attention to the "neglected dimension of subaltern autonomy in action, consciousness and culture," the

"contribution made by the people on their own"; and (f) a historiography that goes beyond "statism" to the everyday being-in-the-world of ordinary people, countering the pretensions of the "prose of world history" with the "prose of the world." These issues recur in various forms and combinations in Guha's books and essays, notably the ones he contributed to *Subaltern Studies*, an edited series that he launched in 1982.

The theoretical influences on Guha's work are not limited to Marxism and its many offshoots. Guha used the concept of "subaltern" to signify anyone in India who did not belong to the "elite" and therefore included peasants, workers, impoverished landlords, and others whose behavior exhibited a combination of defiance and deference to the elite. It has many points of contact with Gramsci's work. Guha drew freely on the philosophy of Hegel and Heidegger, Bengali literature, notably the works of Rabindranath Tagore, not to mention semiotics, linguistics, structuralism, and poststructuralism, the objective being not theoretical monism or purity but the mobilization of a wide range of references to shed light on history's dark corners.

The eclectic richness, if not elusiveness, of the concept of “subaltern” and Guha’s deployment of it in various forms to speak to caste, class, and gender issues has perhaps inspired its wider diffusion for rethinking the history of popular consciousness and mobilization in fields as far apart as Asian, African, and Latin American history.

Guha studied at Cambrian Hall and The Doon School. [12][13] At Doon, he was a contributor to the school newspaper The Doon School Weekly, and edited a publication called History Times along with Amitav Ghosh, later to become a noted writer. [14][15] He graduated from St. Stephen’s College, Delhi with a bachelor’s degree in economics in 1977,[16] and completed his master’s in economics from the Delhi School of Economics.[17] He then enrolled at the Indian Institute of Management Calcutta, where he did a PhD on the social history of forestry in Uttarakhand, focusing on the Chipko movement. It was later published as The Unquiet Woods.

Guha has authored the chapter The VHP Needs To Hear The Condemnation Of The Hindu Middle Ground in the book Gujarat: The making of a tragedy, which was edited by Siddharth Varadarajan and published

By Penguin. The book is about the 2002 Gujarat riots.

Guha is the author of India after Gandhi, published by Macmillan and Ecco in 2007. This book has been translated into Hindi in two volumes as Bharat: Gandhi Ke Baad and Bharat: Nehru Ke Baad and published by Penguin. The Tamil version of the book is published in the name “இந்திய வரலாறு காந்திக்குப் பிறகு (பாகம் 1 & 2)” (“Indhiya varalaaru Gandhikku pin – Part 1 & 2”) by Kizhakku and translated by R. P. Sarathy. The Bengali version of the book is published in the name “গান্ধী-উত্তর ভারতবর্ষ” by Ananda Publishers Private Limited and translated by Ashish Lahiri.

In October 2013, he published Gandhi Before India, the first part of a planned two-volume biography of

Mahatma Gandhi which describes life from his childhood to the two decades in South Africa. [19][20] Another collection of essays under the title Democrats and Dissenters was released in September 2016. Guha has authored books on a diverse range of subjects including Cricket, Environment, Politics, History, etc. [21]

In 2018, Guha published Gandhi: The Years That Changed the World, 1914-1948, a sequel to his 2013 book, which deals with events from Gandhi coming back to India to his death. It also has an epilogue that discusses the role of Gandhi in contemporary world politics.

Dipesh Chakrabarty (born 1948, in Kolkata, India) is an Indian historian, who has also made

Contributions to postcolonial theory and subaltern studies. He is the Lawrence A. Kimpton Toynebee, that recognizes social scientists for significant academic and public contributions to humanity.

Dipesh Chakrabarty attended Presidency College of the University of Calcutta, where he received his undergraduate degree in physics. He also received a Post Graduate Diploma in Management (MBA) from Indian Institute of Management Calcutta. Later he moved on to the Australian National University in Canberra, from where he earned a PhD in history.[1]

He is currently the Lawrence A. Kimpton Distinguished Service Professor of History, South Asian Languages and Civilizations and the College at the University of Chicago. He was a visiting faculty at the Centre for Studies in Social Sciences, Calcutta. Chakrabarty also serves as a contributing editor for *Public Culture*, an academic journal published by Duke University Press.

He was a member of the Subaltern Studies collective. He has recently made important contributions to the intersections between history and postcolonial theory (Provincializing Europe [PE]), which continues and revises his earlier historical work on working-class history in Bengal (*Rethinking Working-Class History*). PE adds considerably to the debate of how postcolonial discourse engages in the writing of history (e.g., Robert J. C. Young's "White Mythologies"), critiquing historicism, which is intimately related to the West's notion of linear time. Chakrabarty argues that Western historiography's historicism universalizes liberalism, projecting it to all ends of the map. He suggests that, under the rubric of historicism, the end-goal of every society is to develop towards nationalism.

Chakrabarty has had an extensive program of visiting lectureships: Visiting Fellow, Humanities Institute, Princeton, USA (2002); Hitesranjan Sanyal Visiting Professor of History, Centre for Studies in Social Sciences, University of Calcutta (2003); Visitor, Humanities Center, State University of New Göttingen, Germany (2005); Faculty, Seminar in Experimental Critical Theory, University of California, of Technology, Sydney (2005 and 2009); Visitor, University, Delhi (2005); Scholar-in-Residence, Pratt York, Stony Brook (2004); Visiting Fellow, Max Planck Institute for Historical Sciences, University of Irvine (2005); Visiting Research Professor, University

Center for Historical Studies, Jawaharlal Nehru

Institute, New York (2005); Visiting Professor, European Humanities University, Vilnius, Lithuania (2006); Ida Beam Distinguished Visiting Professor, University of Iowa (2007); Distinguished Visitor, Institute of Advanced Study, University of Minnesota (2007); Fellow at the Wissenschaftskolleg zu Berlin (2008-09); Katz Professor in the Humanities, University of Washington, Seattle (2009); Hallsworth Visiting Professor, University of Manchester, U.K. (2009); Institut für die Wissenschaften vom Menschen, Vienna, Austria (2010); Lansdowne Lecturer, Victoria University, Canada (2012); Distinguished Visitor, Queen's University, Canada; Nicholson Distinguished Visiting Scholar, University of Illinois, Urbana-Champaign (2013). In 2014, Chakrabarty delivered the IWM Lectures in Human Sciences in Vienna; a public lecture at Cankaya Municipality (Ankara, Turkey); Principal's Distinguished Visitor, Humanities Institute, Stony Brook University, New York; Visitor, University of Barcelona, Spain; Visiting Fellow, Humanities Research Centre, College of Arts & Social Sciences, Australian National University (2014):[2]

GLASS scholar, Leiden University Institute for Area Studies (LIAS) – Humanities University of Leiden, (2015).[3] Previously, Chakrabarty has been, by invitation, a Visiting Assistant Professor, Department of History, University of California, Berkeley, and has held other fellowships in Australia, India, and the US.

Pandey did his schooling in Sherwood College, Nainital, and completed his B.A. (Hons.) in History at St. Stephen's College, Delhi, ranking first in the first class. He completed his D.Phil. in South Asian history under the supervision of Tapan Raychaudhuri as a Rhodes Scholar at Nuffield College, Oxford. He was a Research Fellow at Lincoln College, Oxford and later at Wolfson College, Oxford from 1974-78.

He was a lecturer in history at the University of Leeds and then at the University of Hyderabad, which were followed by a fellowship at the Centre for Studies in Social Sciences in Kolkata. In 1985 he became a professor at the University of Allahabad, moving to a similar position at the University of Delhi from 1986 1998. He was a professor of anthropology and history and chair of the Department of Anthropology at Johns Hopkins University. Presently, he is a Professor of history at Emory University, Atlanta, Georgia.

Pandey has written widely on the subjects of South Asian and African-American history, on colonial and post-colonial themes, and on matters relating to subaltern studies.

He recently started a course at Emory University, US, combining Dalit history with that of African Americans. 4 He is known for his proposition that “all racism is upper caste racism.” He states.

“Upper caste, because ruling and dominant groups and classes across the globe believe it is their inherited right to rule and to live in special comfort and prosperity. Racism, because that is a way of keeping subordinated and marginalized groups – sometimes called minorities – “in their place;” and because the assumption of the right to rule, property and ‘culture’ leads to the segregation and subordination of those without privileged access to these, and to their denigration, castigation and even expulsion at times when they are seen as challenging the existing order of caste and race, Black and White.”

Books

Pandey, Gyanendra (1992). *The Construction of Communalism in Colonial North India*. Oxford University Press. ISBN 0195630106.. Reissued in 2006, ISBN 0195683641; and in 2012, ISBN 0198077300.

Articles

Pandey, Gyanendra (1988). "Congress and the Nation, 1917-1947" 2. In Sisson, Richard; Wolpert, Stanley (eds.). Congress and Indian Nationalism: The Pre-Independence Phase. University of California Press. Pp. 121-134. ISBN 978-0-520 06041-8.

Pandey, Gyanendra (1999). "Can a Muslim Be an Indian?" Comparative Studies in Society and History, vol. 41, no. 4, pp. 608-629.

"Rallying Around the Cow" (published in Subaltern Studies, Volume 11)

David Hardiman is a historian of modern India and a Founding member of the subaltern studies group. Born in Rawalpindi in Pakistan, Hardiman was brought up in England where he graduated from the London School of Economics in 1970 and received his D.Phil. in South Asian History from the professor in the Department of History at the University of Sussex in 1975. He is presently a University of Warwick.