

Rethinking Working Class History Bengal 1890 1940

In *Habitations of Modernity*, Dipesh Chakrabarty explores the complexities of modernism in India and seeks principles of humaneness grounded in everyday life that may elude grand political theories. The questions that motivate Chakrabarty are shared by all postcolonial historians and anthropologists: How do we think about the legacy of the European Enlightenment in lands far from Europe in geography or history? How can we envision ways of being modern that speak to what is shared around the world, as well as to cultural diversity? How do we resist the tendency to justify the violence accompanying triumphalist moments of modernity? Chakrabarty pursues these issues in a series of closely linked essays, ranging from a history of the influential Indian series *Subaltern Studies* to examinations of specific cultural practices in modern India, such as the use of khadi—Gandhian style of dress—by male politicians and the politics of civic consciousness in public spaces. He concludes with considerations of the ethical dilemmas that arise when one writes on behalf of social justice projects.

Takes an alternative look at the notion of 'wage-workers' and contributes to the development of a non-Eurocentric historiography.

Dipesh Chakrabarty and Ranajit Das Gupta's *Some Aspects of the Labour History of Bengal in the Nineteenth Century* presents a sharply posed conversation between them in October 1981 on working-class consciousness in Bengal. The arguments posited here show that rather than being a direct, mechanical outcome of the capitalistic mode of production, working class consciousness is a process. Asking questions about the morality of labour, history of peasant revolts, capitalist intervention, and so on, this is a classic work on labour history.

Rethinking Working-Class History Bengal 1890-1940 Princeton University Press

This work explores some of the constitutive elements in the life and mind of Bengal in the twentieth century. The author addresses some frequently unasked questions about the history of modern Bengal. In what way was twentieth-century Bengal different from 'Renaissance' Bengal of the late-nineteenth century? How was a regional identity consciousness redefined? Did the lineaments of politics in Bengal differ from the pattern in the rest of India? What social experiences drove the Muslim community's identity perception? How did Bengal cope with such crises as the impact of World War II, the famine of 1943 and the communal clashes that climaxed with the Calcutta riots of 1946? The author has chosen a significant period in the history of the region and draws on a wealth of sources archival and published documents, mainstream dailies, a host of rare Bengali magazines, memoirs and the literature of the time to tell his story. Looking closely at the momentous changes taking place in the region's economy, politics and socio-cultural milieu in the historically transformative years 1920-47, this book highlights myriad issues that cast a shadow on the decades that followed, arguably till our times. A Marxist scholar and historian, Irfan Habib has been a towering presence in the Indian intellectual scene for over four decades. Professor Habib's undiminished commitment to the cause of socialism is reflected in these highly original and bold analyses of Marxist historiography and theories of socialist construction.

These essays critically rethink Marxism in the light of the disintegration of communist regimes Eastern Europe and the Soviet Union. Containing essays from a group of internationally distinguished writers and intellectuals, this collection addresses Marxism

as a cultural-political problematic. Contending that Marxism is deeply embedded in specific cultural practices, the contributors illuminate Marxism's contribution to discussions of labour in post-industrial capitalism, to controversies surrounding compulsory heterosexuality and queer theory, and to debates about the institutionalization and academicization of the "New" Left. In examining Marxism's relationship to cultural practices, the contributors make a case for Marxism's continued relevance. By combining a diversity of perspectives, these essays demonstrate that Marxism addresses urgent needs that are often forsaken by other political and ideological practices. They show how - now more than ever - Marxism's reaffirmation can serve as a sophisticated and cunning response to the latest global developments - and travesties.

Dipesh Chakrabarty combines a history of the jute-mill workers of Calcutta with a fresh look at labor history in Marxist scholarship. Opposing a reductionist view of culture and consciousness, he examines the milieu of the jute-mill workers and the way it influenced their capacity for class solidarity and "revolutionary" action from 1890 to 1940. Around and within this empirical core is built his critique of emancipatory narratives and their relationship to such Marxian categories as "capital," "proletariat," or "class consciousness." The book contributes to currently developing theories that connect Marxist historiography, post-structuralist thinking, and the traditions of hermeneutic analysis. Although Chakrabarty deploys Marxian arguments to explain the political practices of the workers he describes, he replaces universalizing Marxist explanations with a sensitive documentary method that stays close to the experience of workers and their European bosses. He finds in their relationship many elements of the landlord/tenant relationship from the rural past: the jute-mill workers of the period were preindividualist in consciousness and thus incapable of participating consistently in modern forms of politics and political organization.

Dialogues with Contemporary Political Theorists consists of a series of dialogues with pre-eminent contemporary political theorists that are undertaken by political theorists, who are currently interested in and engaged by their work. The dialogues deal with the influences upon and significant works of these major theorists as well as their views on the current state of political theory and the significant issues of contemporary politics. The political theorists who are the focus of these dialogues represent all major aspects of contemporary political theory, and are drawn from several areas of the globe. What they have in common and reveal in these interviews are fascinating backgrounds and influences and highly individual perspectives on theory and politics. The upshot is a multi-faceted introduction to political theory today.

Introduction : intimations of the planetary -- The globe and the planet. Four theses; Conjoined histories; The planet : a humanist category -- The difficulty of being modern. The difficulty of being modern; Planetary aspirations : reading a suicide in India; In the ruins of an enduring fable -- Facing the planetary.

Anthropocene time -- Toward an anthropological clearing -- Postscript : the global reveals the planetary : a conversation with Bruno Latour.

Marxism and History examines Marxism's enormous impact on the way historians approach their subject. Tackling current historiographical questions in a lively,

jargon-free way, Matt Perry offers a concise introduction to: Marxist views of history; key Marxist historians and thinkers; and the relevance of Marxist theory and history to students' own work.

The Noncooperation Movement of 1920-22, led by Mahatma Gandhi, challenged every aspect of British rule in India. It was supported by people from all levels of the social hierarchy and united Hindus and Muslims in a way never again achieved by Indian nationalists. It was remarkably nonviolent. In all, it was one of the major mass protests of modern times. Yet there are almost no accounts of the entire movement, although many aspects of it have been covered by local-level studies. This volume both brings together and builds on these studies, looking at fractious all-India debates over strategy; the major grievances that drove local-level campaigns; the ways leaders braided together these streams of protest within a nationalist agenda; and the distinctive features of popular nonviolence for a righteous cause. David Hardiman's previous volume, *The Nonviolent Struggle for Indian Freedom*, examined the history of nonviolent resistance in the Indian nationalist movement. The present volume takes his study forward to examine the culmination of this first surge of struggle. While the campaign of 1920-22 did not achieve its desired objective of immediate self-rule, it did succeed in shaking to the core the authority of the British in India.

This book is a thematic history of the communist movement in Kerala, the first major region (in terms of population) in the world to democratically elect a communist government. It analyzes the nature of the transformation brought about by the communist movement in Kerala, and what its implications could be for other postcolonial societies. The volume engages with the key theoretical concepts in postcolonial theory and Subaltern Studies, and contributes to the debate between Marxism and postcolonial theory, especially its recent articulations. The volume presents a fresh empirical engagement with theoretical critiques of Subaltern Studies and postcolonial theory, in the context of their decades-long scholarship in India. It discusses important thematic moments in Kerala's communist history which include — the processes by which it established its hegemony, its cultural interventions, the institution of land reforms and workers' rights, and the democratic decentralization project, and, ultimately, communism's incomplete national-popular and its massive failures with regard to the caste question. A significant contribution to scholarship on democracy and modernity in the Global South, this volume will be of great interest to scholars and researchers of politics, specifically political theory, democracy and political participation, political sociology, development studies, postcolonial theory, Subaltern Studies, Global South Studies, and South Asia Studies.

Part of Verso's classic Mapping series that collects the most important writings on key topics in a changing world. Inspired by Antonio Gramsci's writings on the history of subaltern classes, the authors in *Mapping Subaltern Studies and the Postcolonial* sought to contest the elite histories of Indian nationalists by adopting the paradigm of 'history from below'. Later on, the project shifted from its social

history origins by drawing upon an eclectic group of thinkers that included Edward Said, Roland Barthes, Michel Foucault, and Jacques Derrida. This book provides a comprehensive balance sheet of the project and its developments, including Ranajit Guha's original subaltern studies manifesto, Partha Chatterjee, Dipesh Chakrabarty and Gayatri Spivak. With contributions by David Arnold, C.A. Bayly, Tom Brass, Dipesh Chakrabarty, Rajnarayan Chandavarkar, Partha Chatterjee, Ranajit Guha, Rosalind O'Hanlon, Gyanendra Pandey, Gyan Prakash, Sumit Sarkar, Gayatri Chakravorty Spivak, and David Washbrook. Study of the textile workers of Ahmadabad, India.

This Volume Is A Comprehensive And Incisive Look At The History Of Bengal Since The Time Of The British. There Are Essays On Peasant And Tribal Movements, The Bengal Renaissance, Muslim Identity, History Of Caste, Labour, The National Movement Among Other Topics.

"Challenges and revises our understanding of the historical and contemporary role of Dalits in Indian society. A pathbreaking book that rightfully restores the historical agency of and gives voice to Dalits in North India." --Anand A. Yang, University of Washington --

First published in 2000, Dipesh Chakrabarty's influential *Provincializing Europe* addresses the mythical figure of Europe that is often taken to be the original site of modernity in many histories of capitalist transition in non-Western countries. This imaginary Europe, Dipesh Chakrabarty argues, is built into the social sciences. The very idea of historicizing carries with it some peculiarly European assumptions about disenchanted space, secular time, and sovereignty.

Measured against such mythical standards, capitalist transition in the third world has often seemed either incomplete or lacking. *Provincializing Europe* proposes that every case of transition to capitalism is a case of translation as well--a translation of existing worlds and their thought-categories into the categories and self-understandings of capitalist modernity. Now featuring a new preface in which Chakrabarty responds to his critics, this book globalizes European thought by exploring how it may be renewed both for and from the margins.

The essays in this 1994 book aim to integrate labour history within the broader discipline of social history and to demonstrate the continuing vitality and validity of the sub-discipline. Each essay is in itself a response to criticisms of the ways in which labour historians have approached their subjects.

It is widely believed that, because of its exceptional social development, the caste system in colonial Bengal differed considerably from the rest of India. Through a study of the complex interplay between caste, culture and power, this book convincingly demonstrates that Bengali Hindu society preserved the essentials of caste discrimination in colonial times, even while giving the outward appearance of having changed. Using empirical data combined with an impressive array of secondary sources, Dr Bandyopadhyay delineates the manner in which Hindu caste society maintained its cultural hegemony and structural cohesion. This was primarily achieved by frustrating reformist

endeavours, by co-opting the challenges of the dalit, and by marginalising dissidence. It was through such a process of constant negotiation in the realm of popular culture, argues the author, that this oppressive social structure and its hierarchical ideology and values have survived. Starting with an examination of the relationship between caste and power, the book examines early cultural encounters between 'high' Brahmanical tradition and the more egalitarian 'popular' religious cults of the lower castes. It moves on to take a close look at the relationship between caste and gender showing the reasons why the reform movement for widow remarriage failed. It ends with an examination of the Hindu 'partition' campaign, which appropriated dalit autonomous politics and made Hinduism the foundation of an emergent Indian national identity. Sekhar Bandyopadhyay breaks with many of the assumptions of two important schools of thought - the Dumontian and the subaltern - and takes instead a more nuanced approach to show how high caste hegemony has been able to perpetuate itself. He thus takes up issues which go to the heart of contemporary problems in India's social and political fabric. This important and original contribution will be widely welcomed by historians, sociologists and political scientists.

This collection explores how South Asian migrations in modern history have shaped key aspects of globalization since the 1830s. Including original research from colonial India, Fiji, Mexico, South Africa, North America and the Middle East, the essays explore indentured labour and its legacies, law as a site of regulation and historical biography. Including recent scholarship on the legacy of issues such as consent, sovereignty and skilled/unskilled labour distinctions from the history of indentured labour migrations, this volume brings together a range of historical changes that can only be understood by studying South Asian migrants within a globalized world system. Centering south Asian migrations as a site of analysis in global history, the contributors offer a lens into the ongoing regulation of labourers after the abolition of slavery that intersect with histories in the Global North and Global South. The use of historical biography showcases experiences from below, and showcases a world history outside empire and nation.

History as a social science is arguably more self-reflective than associated disciplines in that family. Other social scientists seem to see little reason to look beyond the paradigm they are developing in the present times. Historians on the other hand, tend to depend on the cumulative process of the development of their craft and the fund of accumulated knowledge. Yet, while this is acknowledged in the practice of research, Historiography in itself as a subject of study has rarely found its place in the syllabi of Indian universities. Knowledge of Historiography is taken for granted when a scholar plunges into research. In an attempt to address this lacuna, the Indian Council of Historical Research (ICHR) has planned a series of volumes on Historiography comprising articles by subject specialists commissioned by the ICHR. The first volume in the series, *Approaches to History: Essays in Indian Historiography* brings to the readers the first fruits of

that endeavour. While the essays encompass areas of research presently at the frontiers of new research, scholars will also find the bibliographies accompanying the essays of significant appeal.

Class explains much in the differentiation of life chances and political dynamics in South Asia; scholarship from the region contributed much to class analysis. Yet class has lost its previous centrality as a way of understanding the world and how it changes. This outcome is puzzling; new configurations of global economic forces and policy have widened gaps between classes and across sectors and regions, altered people's relations to production, and produced new state-citizen relations. Does market triumphalism or increased salience of identity politics render class irrelevant? Has rapid growth in aggregate wealth obviated long-standing questions of inequality and poverty? Explanations for what happened to class vary, from intellectual fads to global transformations of interests. The authors ask what is lost in the move away from class, and what South Asian experiences tell us about the limits of class analysis. Empirical chapters examine formal and informal-sector labor, social movements against genetic engineering, and politics of the "new middle class." A unifying analytical concern is specifying conditions under which interests of those disadvantaged by class systems are immobilized, diffused, coopted -- or autonomously recognized and acted upon politically: the problematic transition of classes in themselves to classes for themselves.

With this pioneering project, Margrit Pernau brings the 'history of emotions' approach to South Asian studies. A theoretically sophisticated and erudite investigation, *Emotions and Modernity in Colonial India* maps the history of emotions in India between the uprising of 1857 and World War I. Situating the prevalent experiences, interpretations, and practices of emotions of the time within the context of the major political events of colonial India, Pernau goes beyond the dominant narrative of colonial modernity and its fixation with discipline and restraint, and traces the contemporary transformation from a balance in emotions to the resurgence of fervor. The current volume is based on a large archive of sources in Urdu, many being explored for the first time. Pernau grounds her work on such diverse sources as philosophical and theological treatises on questions of morality, advice literature, journals and newspapers, nostalgic descriptions of courtly culture, and even children's literature. This close look into individual experiences, practices, and interpretations reveals the myriad emotions of the day, and the importance of these micro-histories in presenting an alternative account of colonial India.

Coffee from East Africa, wine from California, chocolate from the Ivory Coast - all those every day products are based on labour, often produced under appalling conditions, but always involving the combination of various work processes we are often not aware of. What is the day-to-day reality for workers in various parts of the world, and how was it in the past? How do they work today, and how did they work in the past? These and many other questions comprise the field of the global history of work – a young

discipline that is introduced with this handbook. In 8 thematic chapters, this book discusses these aspects of work in a global and long term perspective, paying attention to several kinds of work. Convict labour, slave and wage labour, labour migration, and workers of the textile industry, but also workers' organisation, strikes, and motivations for work are part of this first handbook of global labour history, written by the most renowned scholars of the profession.

This book brings together for the first time the work of many of the leading scholars in the field of Middle East working-class history. Using historical material from nineteenth-century Syria, late Ottoman Anatolia, republican Turkey, Egypt from the late nineteenth century through the Sadat period, Iran before and after the overthrow of the Shah, and Ba`thist Iraq, the authors explore different forms and interpretations of working-class identity, action, and organization as expressed in language, culture, and behavior. In addition, they examine different narratives of labor history and the place of workers in their respective national histories. Included are articles by Feroz Ahmad, Assef Bayat, Joel Beinin, Edmund Burke III, Dipesh Chakrabarty, Eric Davis, Ellis Goldberg, Kristin Koptiuch, Zachary Lockman, Marsha Pripstein Posusney, Donald Quataert, and Sherry Vatter. The book provides not only an introduction to the "state of the field" in Middle East working-class history but also demonstrates how that field is being influenced by the new paradigms which are transforming labor history and social history more broadly worldwide. It also opens the way for fruitful comparisons among Middle Eastern countries and between the Middle East and other parts of the world.

Presenting a new approach towards the social history of working classes in the imperial context, this book looks at the formation of working classes in Scotland and Bengal. It analyses the trajectory of labour market formation, labour supervision, cultures of labour and class formation between two regional economies – one in an imperial country and the other in a colonial one. The book examines the everyday lives of the jute workers of the imperial nexus, and the impact of the 'Dundee School' of Scottish mechanics, engineers and managers who ran the Calcutta jute industry. It goes on to challenge existing theories of imperialism, class formation and class struggle – particularly those that underline the exceptional nature of the Indian experience of industrialization - and demonstrates how and why Empire was able to provide an opportunity to test and perfect ways of controlling the lower classes of Dundee. These historical debates have a continued relevance as we observe the impact of globalization and rapid industrialization in the so-called developing world and the accompanying changes in many areas of the developed world marked by de-industrialization. The book is of use to scholars of imperial history, labour history, British history and South Asian history.

Drawing on such diverse sources as propaganda art, the trade union press, workers' memoirs, and materials in recently opened Soviet archives, this is the first book to examine the shifting identity of the "working class" in late tsarist and early Soviet societies. New essays by fifteen leading historians show how Russian workers responded to attempts to make them Soviet. Initial chapters consider power relations and working-class identity in imperial Russia. The effects of the revolutionary upheavals of 1917 to 1921 on labor relations among printers and coal miners are then discussed. Addressing subsequent decades, other essays document the situation of cotton workers and white-collar workers embroiled within the ambiguities of the New Economic

Policy or challenge the appropriateness of "class" analysis for the Stalin era. Additional chapters reconstruct workers' responses to the Great Purges and trace the significance of class in visual and verbal discourse. Making Workers Soviet will be central to the current rethinking of Soviet history and of class formation in noncapitalist settings. The twelve essays in this volume propose new directions in the analysis of class. John R. Hall argues that recent historical and intellectual developments require reworking basic assumptions about classes and their dynamics. The contributors effectively abandon the notion of a transcendent class struggle. They seek instead to understand the historically contingent ways in which economic interests are pursued under institutionally, socially, and culturally structured circumstances. In his introduction, Hall proposes a neo-Weberian venue intended to bring the most promising contemporary approaches to class analysis into productive exchange with one another. Some of the chapters that follow rework how classes are conceptualized. Others offer historical and sociological reflections on questions of class identity. A third cluster focuses on the politics of class mobilizations and social movements in contexts of national and global economic change.

Examines the conflict which developed when the workers at a cotton mill tried to socialize the industry faster than Salvador Allende's government was willing to permit. Inspired by Antonio Gramsci's writings on the history of subaltern classes, the authors in *Mapping Subaltern Studies and the Postcolonial* sought to contest the elite histories of Indian nationalists by adopting the paradigm of 'history from below'. Later on, the project shifted from its social history origins by drawing upon an eclectic group of thinkers that included Edward Said, Roland Barthes, Michel Foucault, and Jacques Derrida. This book provides a comprehensive balance sheet of the project and its developments, including Ranajit Guha's original subaltern studies manifesto, Partha Chatterjee, Dipesh Chakrabarty and Gayatri Spivak.

India's partition in 1947 and the creation of Bangladesh in 1971 saw the displacement and resettling of millions of Muslims and Hindus, resulting in profound transformations across the region. A third of the region's population sought shelter across new borders, almost all of them resettling in the Bengal delta itself. A similar number were internally displaced, while others moved to the Middle East, North America and Europe. Using a creative interdisciplinary approach combining historical, sociological and anthropological approaches to migration and diaspora this book explores the experiences of Bengali Muslim migrants through this period of upheaval and transformation. It draws on over 200 interviews conducted in Britain, India, and Bangladesh, tracing migration and settlement within, and from, the Bengal delta region in the period after 1947. Focussing on migration and diaspora 'from below', it teases out fascinating 'hidden' migrant stories, including those of women, refugees, and displaced people. It reveals surprising similarities, and important differences, in the experience of Muslim migrants in widely different contexts and places, whether in the towns and hamlets of Bengal delta, or in the cities of Britain. Counter-posing accounts of the structures that frame migration with the textures of how migrants shape their own movement, it examines what it means to make new homes in a context of diaspora. The book is also unique in its focus on the experiences of those who stayed behind, and in its analysis of ruptures in the migration process. Importantly, the book seeks to challenge crude attitudes to 'Muslim' migrants, which assume their cultural and

religious homogeneity, and to humanize contemporary discourses around global migration. This ground-breaking new research offers an essential contribution to the field of South Asian Studies, Diaspora Studies, and Society and Culture Studies. The Historical Dictionary of the Bengalis provides an overview of the Bengalis across the world from the earliest Chalcolithic cultures to the present. This is done through a chronology, an introductory essay, and an extensive bibliography. The dictionary section has over 750 cross-referenced dictionary entries on politicians, educators and entrepreneurs, leaders of religious and secular institutions, writers, painters, actors and other cultural figures, and more generally, on the economy, education, political parties, religions, women and minorities, literature, art and architecture, music, cinema and other major sectors. This book is an excellent access point for students, researchers, and anyone wanting to know more about the Bengalis.

This collection brings together, for the first time, several seminal essays by Professor Irfan Habib interpreting the main currents in Indian history from a Marxist perspective. They cover a wide range of issues: the nature of evolution of caste through the centuries, the role played by the peasantry in Indian history, the forms of class struggle and the stage of development of the economy in Mughal India, the impact of colonialism on the Indian economy, the changes in Marx's perceptions of India, the problems of Marxist historiography. Representing three decades of scholarship, each essay in this collection is painstakingly researched and unfailingly stimulating. Irfan Habib, formerly Professor of History, Aligarh Muslim University, is author of *The Agrarian System of Mughal India, 1556-1707* (1963; 2nd rev. edn, 1999), and *An Atlas of the Mughal Empire* (1982). He has also authored *Prehistory* (2001), *The Indus Civilization* (2002) and *Indian Economy, 1858-1914* (2006), and co-authored *The Vedic Age* (2003) and *Mauryan India* (2004), in the series of monographs on a People's History of India. Irfan Habib's stature as one of the greatest, if not the greatest, of modern Indian historians, stands secure. The essays gathered together in this volume show why this judgement is correct.

Indian Review of Books
Raj Chandavarkar was one of the finest Indian historians of the twentieth century. He died sadly young in 2006, leaving behind a very substantial collection of unpublished lectures, papers and articles. These have now been assembled and edited by Jennifer Davis, Gordon Johnson and David Washbrook, and their appearance will be widely welcomed by large numbers of scholars of Indian history, politics and society. The essays centre around three major themes: the city of Bombay, Indian politics and society, and Indian historiography. Each manifests Dr Chandavarkar's hallmark historical powers of imaginative empirical richness, analytic acuity and expository elegance, and the collection as a whole will make both a major contribution to the historiography of modern India, and a worthy memorial to a major scholar.

Contributed articles presented in a conference organized at the University of Chicago in April 2005.

From the end of the eighteenth century, two distinct global processes began to transform livelihoods and living conditions in the South Asia region. These were the rise of British colonial rule and globalization, that is, the integration of the region in the emerging world markets for goods, capital, and labour services. Two hundred years later, India was the home to many of the world's poorest people as well as one of the fastest growing market economies in the world. Does a study of the past help to explain the paradox of growth amidst poverty? The *Economic History of India: 1857–2010* claims that the roots of this paradox go back to India's colonial past, when internal factors like geography and external forces like globalization and imperial rule created prosperity in some areas and poverty in others. Looking at the recent scholarship in this area, this revised edition covers new subjects like environment and princely states. The author sets out the key questions that a study of long-run economic change in India should begin with and shows how historians have answered these questions and where the gaps remain.

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