

# L'Histoire en Inde aujourd'hui

Entre exigence académique et demande populaire

Anne Viguier, Rennes  
2/3/2023

## Les représentations européennes : l'Inde serait a-historique

« The Hindus have never had any historical writings: all that is known of India is to be gathered from popular poems, or the accounts of foreigners »

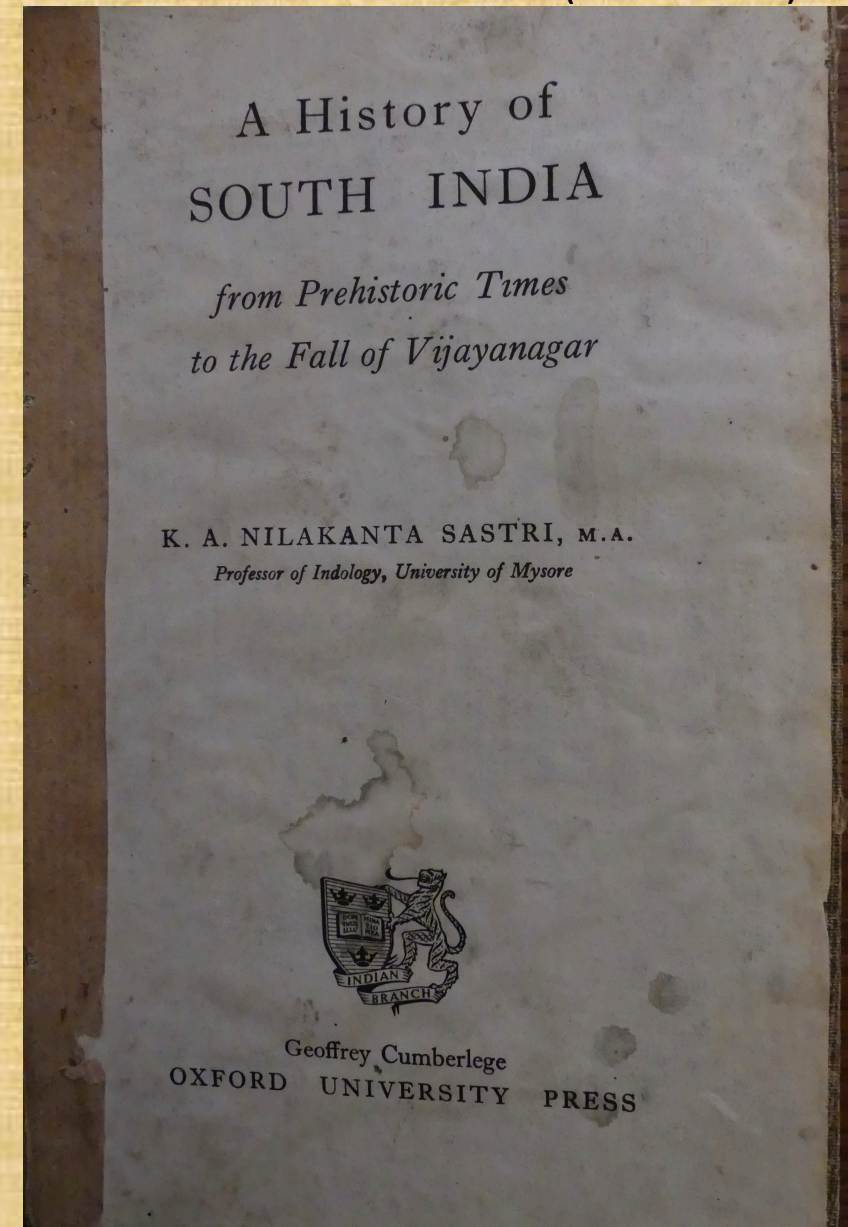
K. H. Wilson, 1854, *An Introduction to Universal History, for the Use of Schools*, 5th ed., Calcutta, Calcutta School Book Society.

James MILL, *The History of British India*, London, Baldwin, Cradock and Joy, 1817.

- L'origine coloniale de la discipline académique et son développement à l'indépendance
- Le rôle de la diaspora et la diffusion d'une histoire « à l'indienne »
- Quelles productions historiographiques et quels débats historiques dans l'Inde d'aujourd'hui ?

Pendant l'époque coloniale, des historiens professionnels indiens exercent dans les Colleges et Université créés par les Britanniques. Ils pratiquent une histoire positiviste et écrivent en anglais.

K. A. Nilakanta Sastri (1892-1975)



1955, 4 rééditions jusqu'en 1975

# Une histoire sociale « populaire » continue de se transmettre

## Collection Mackenzie (La)

Mackenzie Collection (The)

Anne Viguier

p. 333-352

RÉSUMÉ   INDEX   TEXTE   BIBLIOGRAPHIE   NOTES   AUTEUR   ILLUSTRATIONS

### RÉSUMÉ

FRANÇAIS   ENGLISH

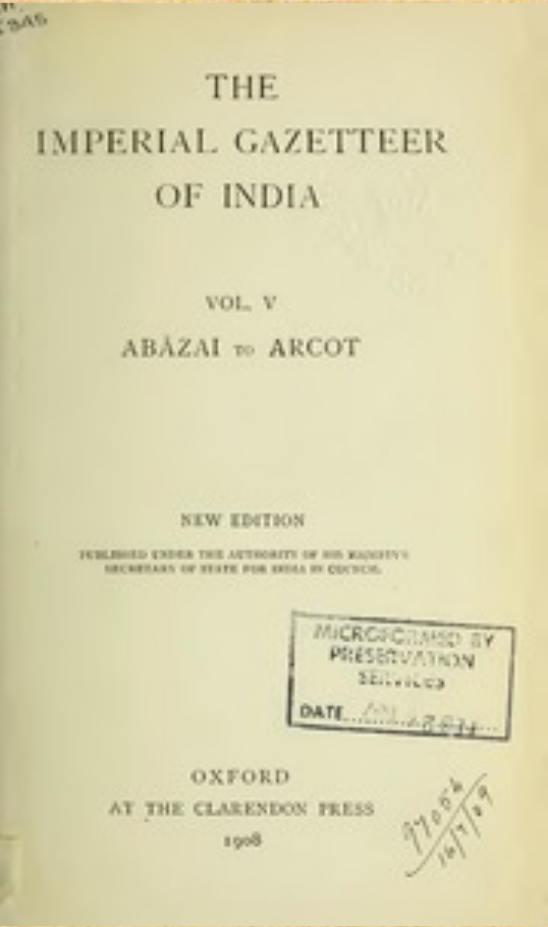
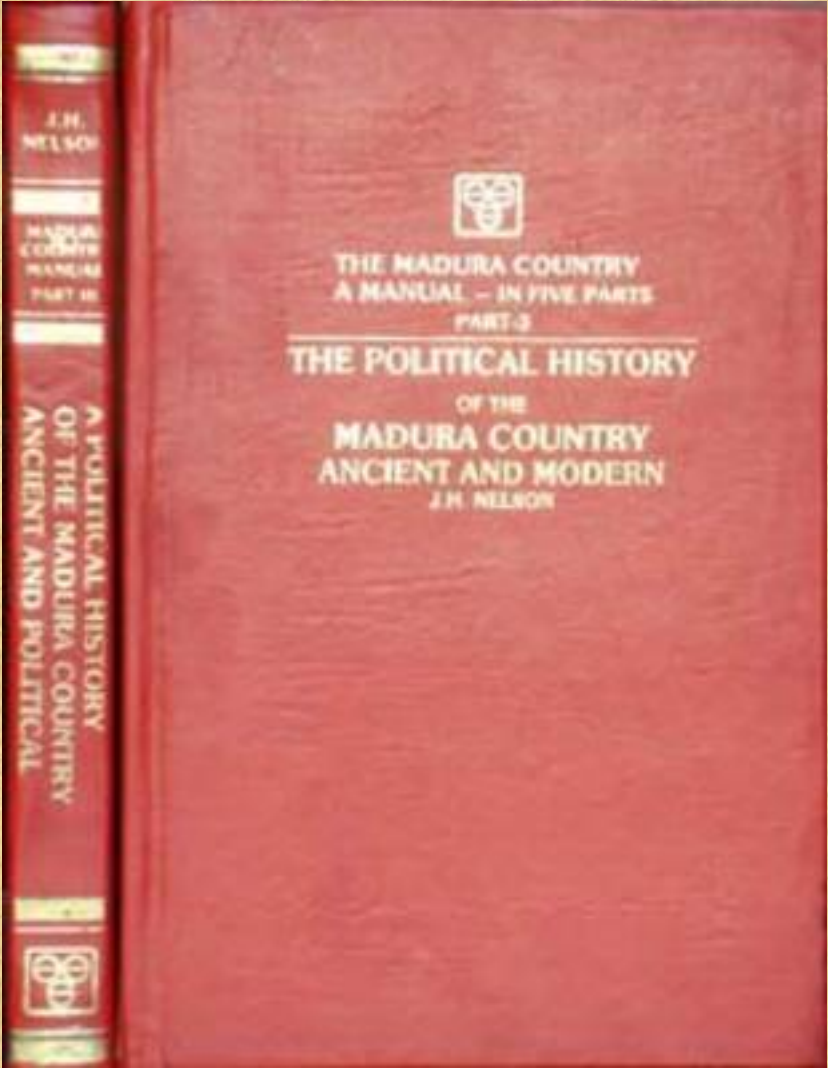
Dans le paysage incomplet ou fragmentaire des sources vernaculaires disponibles pour connaître l'histoire de l'Inde des périodes modernes et contemporaines, la collection Mackenzie apparaît comme une archive unique, tant par son volume que par sa nature. Réunie entre 1783 et 1821 par Colin Mackenzie, un ingénieur de *l'East India Company*, c'est la plus vaste collection de documents d'histoire recueillie par des Européens en Asie. Elle rassemble des sources sur l'Inde, principalement les régions situées au sud de la rivière Kistna (Krishna), mais aussi sur le Sri Lanka et sur Java. Initiée par un Britannique, il ne s'agit pas d'une source coloniale classique, car elle est très largement l'œuvre d'assistants - en particulier les frères Kavali - et d'informateurs indiens dont la contribution est notifiée dans les sources : inscriptions recopiées, dessins et cartes, manuscrits anciens ou transcriptions d'enquêtes orales en langues télougou, tamoul, kannada et marathi, journaux de bord en anglais des assistants qui relatent leurs voyages et leurs méthodes d'investigation.

Trop indienne pour les historiens positivistes coloniaux qui l'ont accusée de manquer de « véracité » et ont échoué à en construire une classification, mise en doute par les chercheurs postcoloniaux parce que trop biaisée par une intention coloniale, cette archive conservée à Londres et à Chennai constitue en réalité en grande partie un matériau vernaculaire laissé à l'état brut d'une extraordinaire richesse.

### ENTRÉES D'INDEX

**Mots clés :** Asie du Sud, Inde du Sud, XVIIIe-XIXe siècles, période précoloniale et coloniale, postcolonial, archive, Colin Mackenzie, frères Kavali, Compagnie anglaise des Indes orientales, enquêtes statistiques, inscriptions, manuscrits, ôle, tamoul, télougou

**Keywords :** South Asia, South India, 18th-19th centuries, precolonial and colonial period, postcolonial, archive, Colin Mackenzie, Kavali brothers, East India Company, Indian Survey, inscriptions, manuscripts, ôle, Tamil, Telugu



Après l'Indépendance (1947), les établissements d'éducation se multiplient. Les historiens indiens privilégient l'histoire économique et l'histoire des institutions, moins idéologique.

Satyendra Nath Sen

- *An Introduction to Economic Theory*.  
8 editions published between 1942 and 1965
- *Industrial Relations in the Jute Industry in West Bengal, a Case Study*, 1968, 4 editions published.

Harasankar Bhattacharya, *Aspects of Indian Economic History, 1750-1950*, Volume 1, 1966.  
*Head of the Department of Economics, Burdwan Raj College, Burdwan, West Bengal.*

# A TEXTBOOK OF INDIAN ECONOMIC HISTORY

By

M. AROKIASAMY, M. A.,  
Asst. Professor of Economics, St. Joseph's College,  
Tiruchirapalli.



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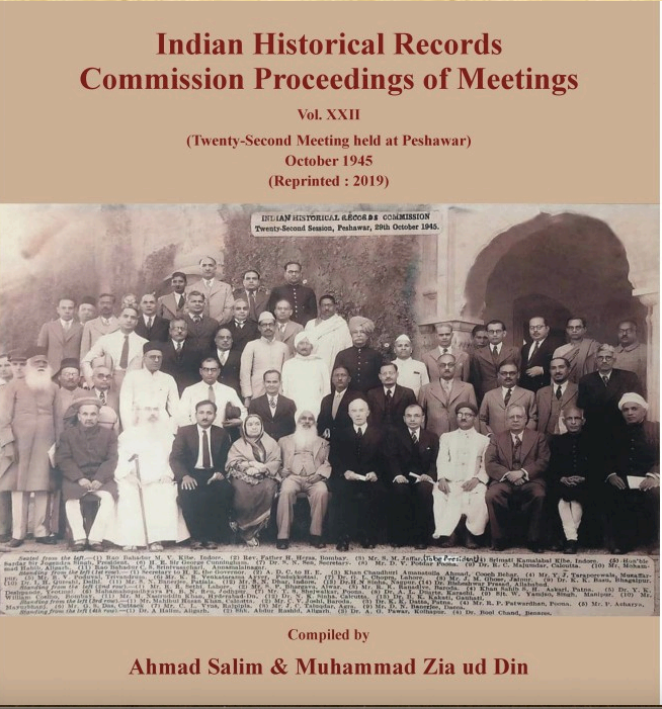
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[Rs. 4—12—0

Des organismes pan-indiens  
promeuvent la recherche  
historique



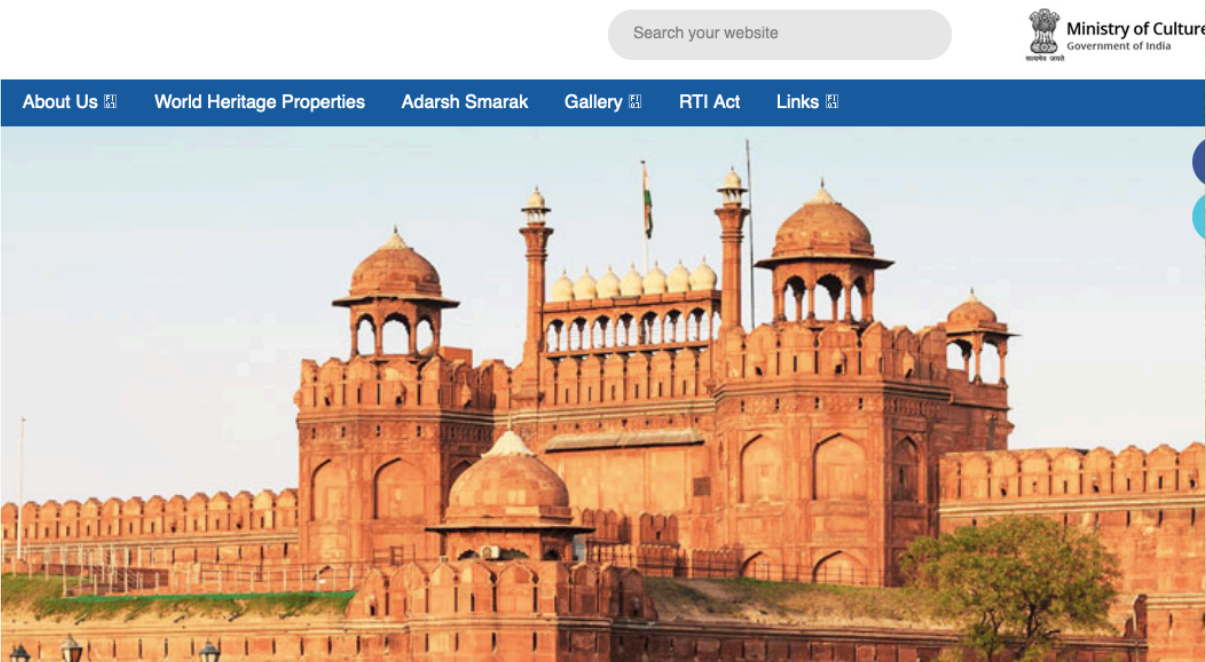
Fondé en 1935 par les Indiens



Shri G.Kishan Reddy  
Minister of Culture



Shri Arjun Ram Meghwal  
Minister of State for Culture



CVK-H05867-S-KP1817  
Killing

# The Indian Economic and Social History Review

⑤

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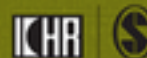


## INDIAN HISTORICAL REVIEW

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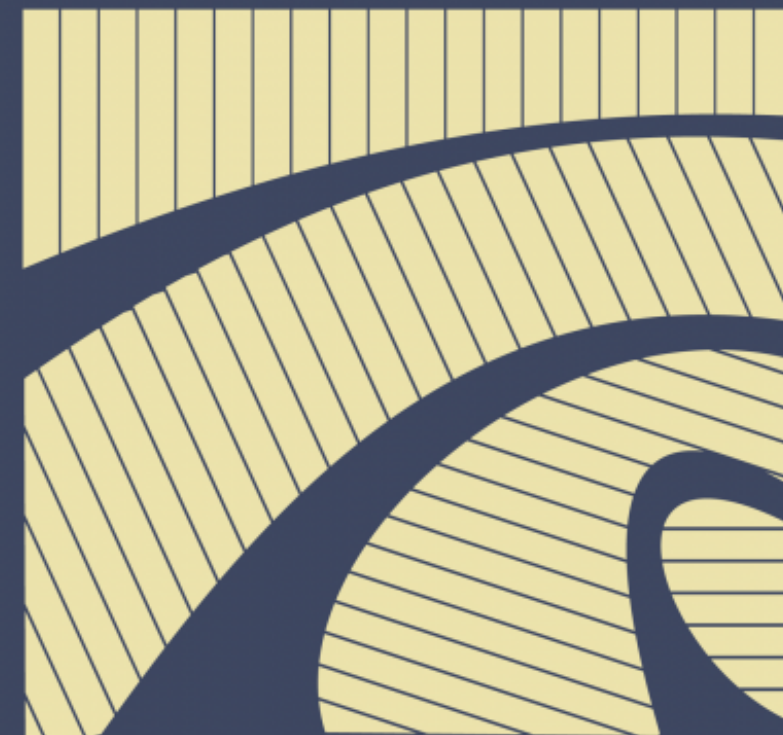
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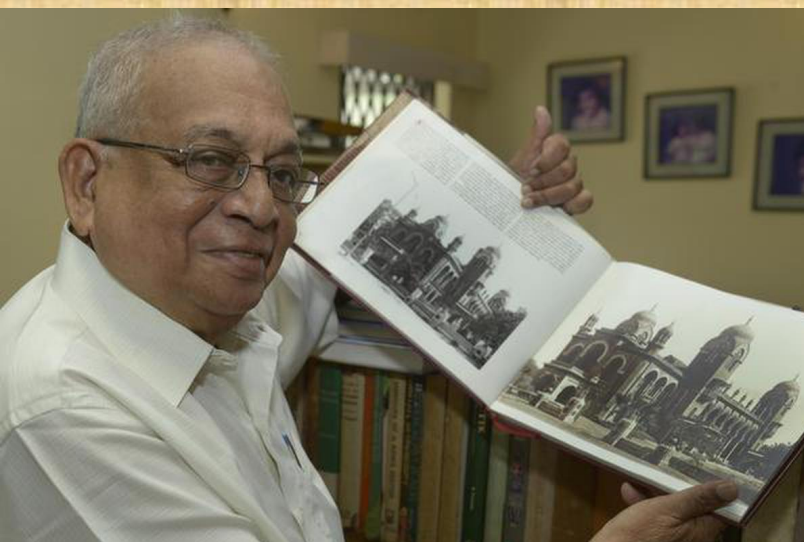
August 2019

Volume 35 Number 2

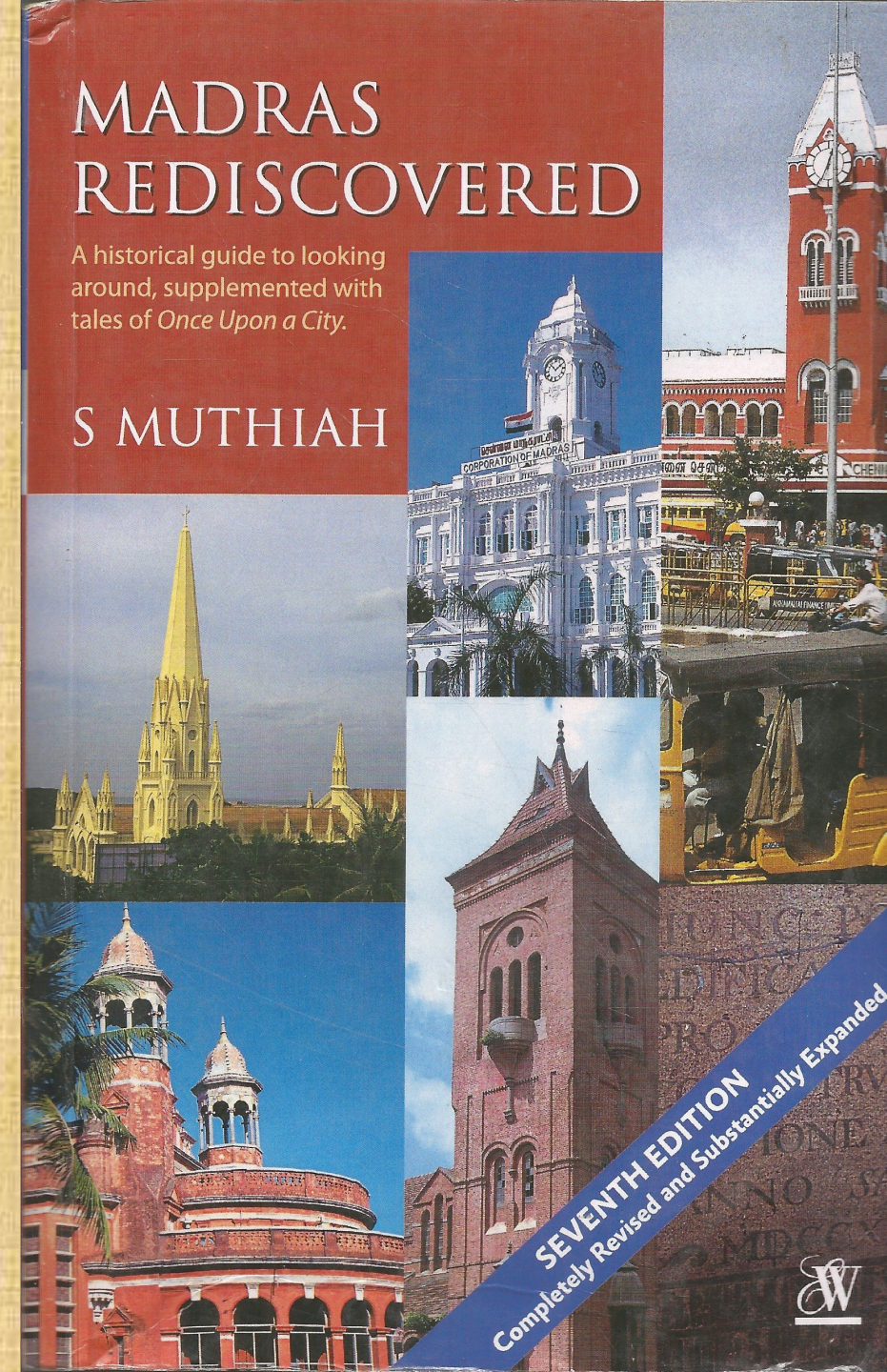


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ISSN 0257-6430





Des historiens  
« amateurs »  
populaires



Ecrire en anglais ou dans les langues vernaculaires ?

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- **Books in English**

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- (ed.) [A. K. Chettiar](#), In the Tracks of the Mahatma: The Making of a Documentary, Hyderabad: [Orient Longman](#) (2006)<sup>[19]</sup>
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- *Kalaikkalanjiyam*: the making of the Tamil encyclopaedia, 1947–1968, Centre of South Asian Studies, [University of Cambridge](#) (2007)
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- **Books in Tamil**

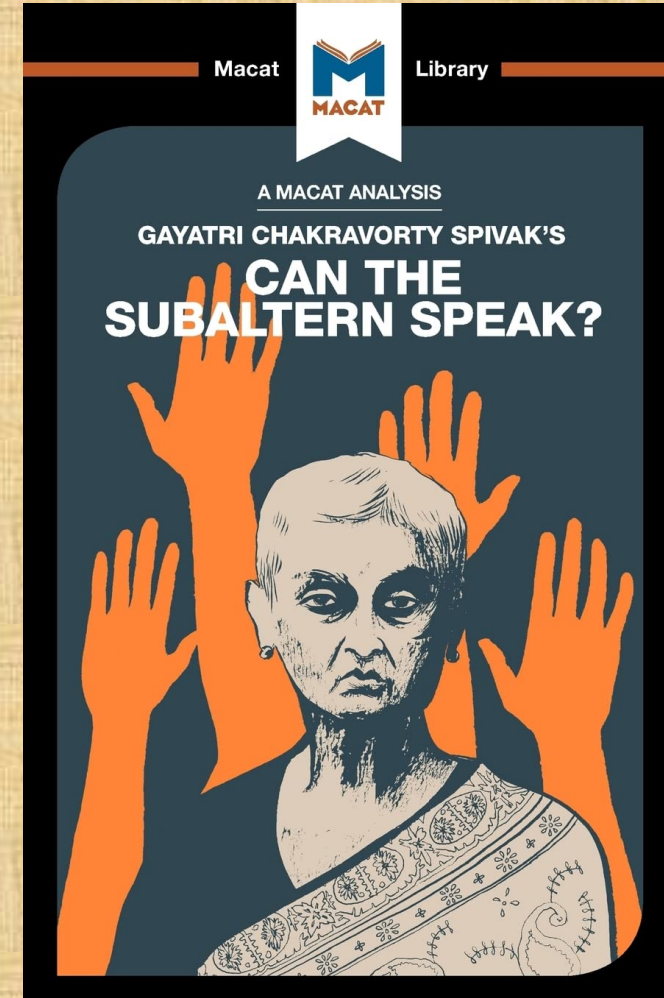
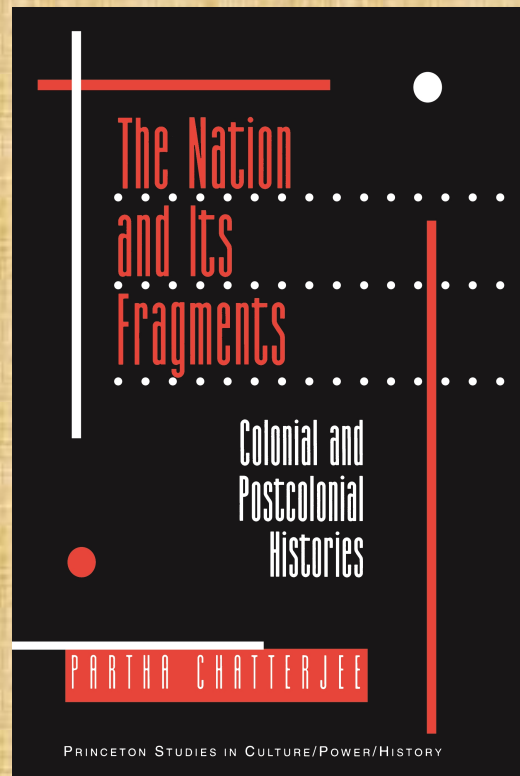
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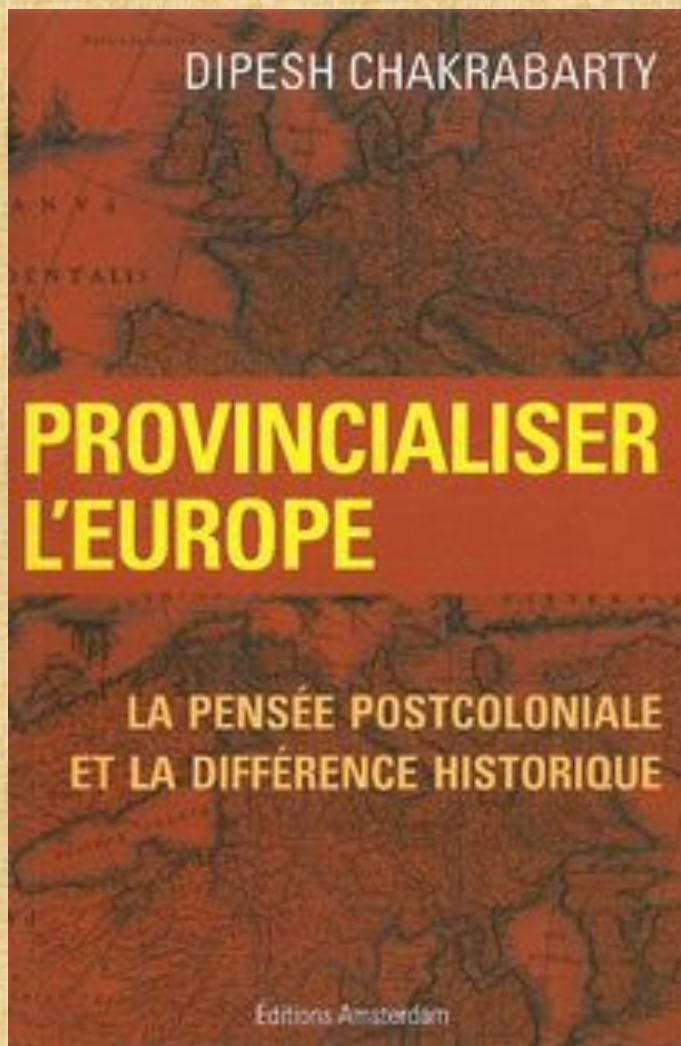


# Le rôle de la diaspora indienne (la plus importante au monde)

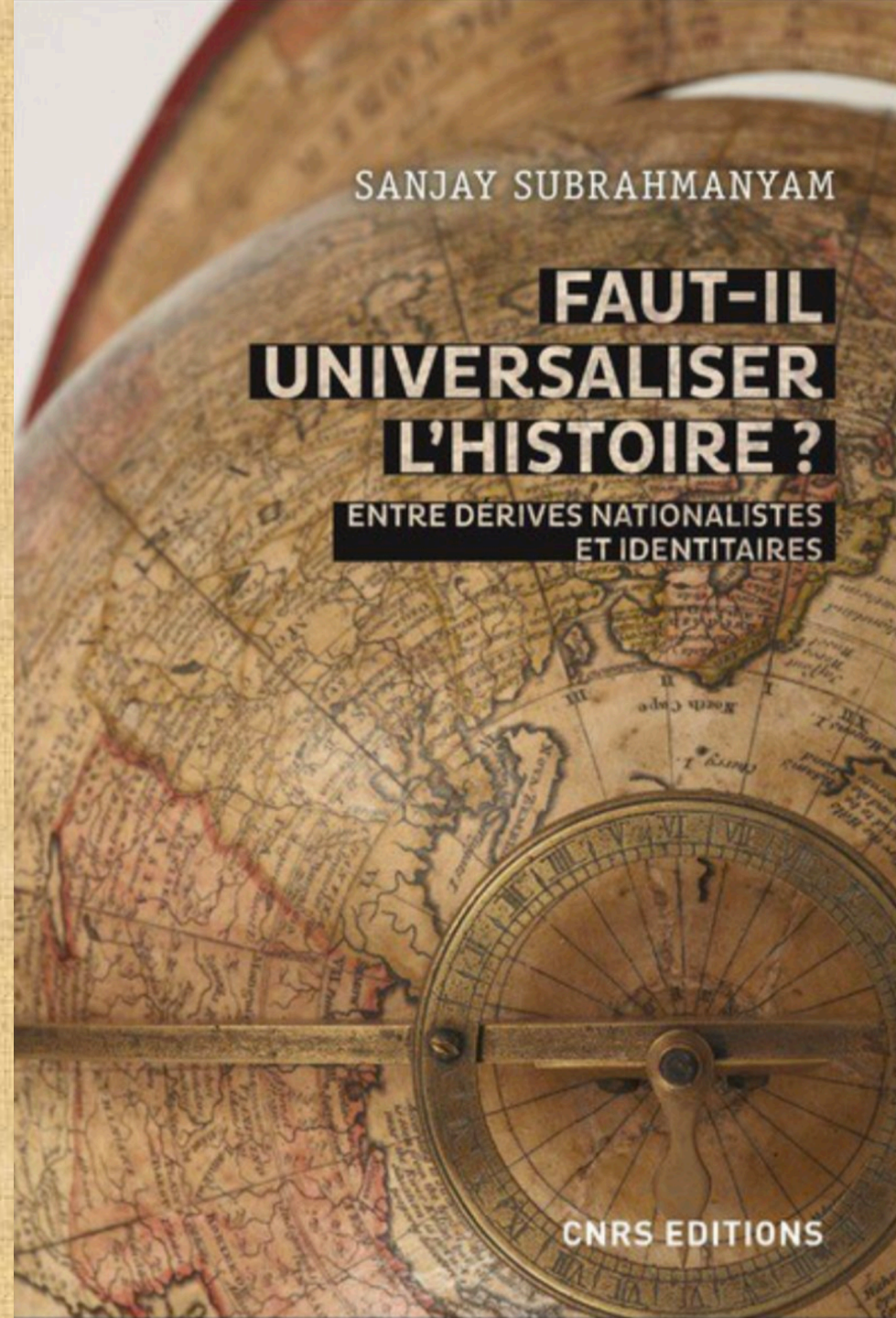
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2009



2020

En Inde aujourd'hui : la réécriture de l'histoire par les nationalistes hindous, selon l'idéologie de l'Hindutva

Opinion

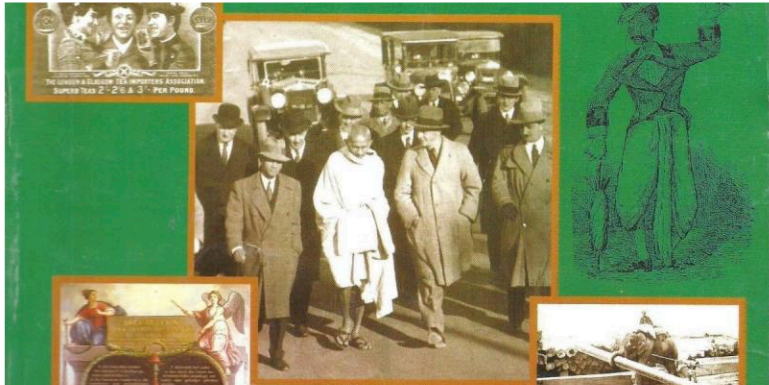
The Wire

## The Risks of Looking at India's History Through the Eyes of Pseudo-Historians

History

While academic historians try to meaningfully understand how the past differs from the present, pseudo-historians want to realise the political ambition of projecting their version of the present onto the past.

Rohan D'Souza  
Oct 20, 2021



Representative photo. India and the Contemporary World – I, History textbook for class IX.

WhatsApp University continues to bluster forward and even flourish. A full curriculum too seems to have taken shape, with majors in 'fake news' and minors in paid-for-journalism. Then there is the rapidly growing field of pseudo-history, which is the exact opposite of academic history.



Dr. Vikram Sampath, FRHistS ✓  
@vikramsampath · Follow



Conscious of the fact that a battalion of "professional" historians & some crazy trolls have begun discrediting me, my work & whatever I said at @IndiaToday conclave with Dr @ShashiTharoor & @sardesaijdeep . Selective screenshots of NCERT books (usual ploy!) to prove falsehood+

3:48 AM · Oct 13, 2021 from Bengaluru South, India



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Une version de l’histoire qui s’impose par la construction de gigantesques statues de héros du passé

# Imaginative pasts, the uncertain futures of historians

THE PREMIUM

The professional historian today hesitates to cross the dangerous minefield that the past has become

November 28, 2022 12:16 am | Updated 01:57 am IST

The Hindu



JANAKI NAIR

COMMENTS SHARE

READ LATER



Statue de Kempegowda I, chef du XVIe siècle, crédité de la fondation de Bengaluru en 1537, immortalisé par une "statue de la prospérité" en bronze de 108 pieds.

## Statue de Patel

Statue of Unity  
182m

Spring Temple  
Buddha, China  
153m

Statue of Liberty  
93m

The Motherland  
Call, Russia  
85m

Christ the  
Redeemer, Brazil  
40m

IRON MAN

LIKE THE WORLD HAS NEVER SEEN BEFORE

The Statue of Unity, built as a tribute to the Iron Man of India Sardar Vallabhbhai Patel, will be unveiled by Prime Minister Narendra Modi on Wednesday in Gujarat's Narmada district. At 182 metres, it is the tallest statue in the world, giving the Modi government bragging rights as it heads into an election year. The statue is also a feat of engineering. Here is a closer look

The statue is located on Sadhu Bet, 3.5km downstream from Sardar Sarovar Dam on the bed of the Narmada

A bridge connects the island to the mainland

The statue rises out of a star-shaped geometric base that covers the entire Sadhu Hill

The structure has two vertical cores each housing a high-speed passenger elevator

WHAT IT TOOK TO BUILD WORLD'S TALLEST STATUE

212,000 m³ CONCRETE POURED INTO THE STATUE

18,000 tonnes REINFORCED STEEL

3,550 tonnes BRONZE including cladding for 6,665 panels

6,000 tonnes STRUCTURED STEEL The Eiffel Tower used 7,300 tonnes of iron

250 ENGINEERS, 3,400 LABOURERS

3 yrs 9 months CONSTRUCTION TIME

₹2,979cr COST OF THE STATUE

The bill is being footed by the Gujarat government with the Centre, too, pitching in

So how tall is 182 metres? To put it in perspective, the statue is about 100 times the height of a person who is 6 feet tall

ZONE 5

Comprises the head and shoulders of the statue. Not accessible to visitors

ZONE 4

Maintenance area

ZONE 3

Goes up to the viewing gallery, which can hold 200 visitors at once, and offers a sweeping view of Sardar Sarovar dam and its surroundings

ZONE 2

Extends up to the statue's thighs

ZONE 1

Consists of three levels, including an exhibit floor, mezzanine floor and roof. It will contain a memorial garden and a large museum

This photo was taken when finishing touches to the statue were still being given

Graphic: Saptarshi Kumarapuram

'FEET' OF ENGINEERING

The walking pose and the chappal-clad feet make the statue the most slender at the base, which goes against the norm that other tall statues have followed. There's also a gap of 6.4m between the two feet because of the pose, which was designed to withstand strong winds

To arrest any swaying of the statue, two tuned mass dampers of 260 tonnes each were used for stability. In any given situation, all the four corners of the base raft remain rooted to the ground

THE SCULPTOR

The statue has been designed by veteran sculptor Ram Sutar, who has his workshop in Nadda. Sutar and his son made three miniature clay models of Sardar Patel — 28, 128 and 207 — at the workshop. The tallest of the three models was chosen, enlarged with 3D imaging and then cast in bronze. Sutar (83) is known for his statues of Mahatma Gandhi — apart from India, these statues have been installed in Russia, England, France and Italy

180kmph wind speed

The statue is built to withstand strong winds, given that it is located in the middle of the Narmada bed

6.5 on Richter scale

The statue can withstand earthquakes of this intensity at a depth of 10km, and within a radius of 12km

Flood protection

The statue base stands above the highest flood level recorded over a 100-year period in the area surrounding the dam

Statue de Shivaji (projet)

## THE HINDU

NATIONAL • TELANGANA

Published: August 14, 2015 00:53 IST | Updated: August 14, 2015 00:53 IST HYDERBAD, August 14, 2015

### Telangana rewriting textbooks

- Yunus Y. Lasmia

The Hindu  
A memorial erected in Hyderabad to honour freedom fighter Turrebaz Khan and others who attacked the Residency on July 17, 1857 during the first war of Independence. Photo: Mohammed Yousuf

According to the official, Potti Sreeramulu, known as the "Father" of the erstwhile State of Andhra Pradesh, had nothing to do with Telangana.

History and Telugu textbooks will see most changes with inclusion of Telangana culture and history in the syllabi from the current academic year as per the revision ordered by the Telangana State Council for Higher Education (TSCHE).

These two are among the four subjects where the lessons have been revised with the other two being Public administration and Political Science. Sociology, Anthropology and Physics have also been 'updated', an official from the TSCHE said.

The revisions were done by different committees comprising senior faculty members from different universities appointed by the TSCHE to revise the common course syllabus for undergraduate students studying in TS universities and affiliated colleges.

The new syllabus in History will now include a separate chapter on Telangana's formation and culture. It will also teach students about Hyderabad's past, right from the Qutb Shahi era to the time of the Nizams.



La réaction des historiens professionnels  
Exemple d'une initiative d'étudiants de l'Université de Delhi  
<https://www.karwaanheritage.in/>

# MAKING THE PAST COME ALIVE

Was history way too boring? These digital platforms will change your mind

ANJANI CHADHA

**H**ISTORY has been considered among the most dreaded subjects by students for long—one might recall skipping lectures in school or even struggling to memorise events and dates before exams. However, the subject is so much more than just names and timelines. Given how it impacts our present, it can open up possibilities for individuals to engage with various themes and issues. A number of digital platforms have taken up the challenge to uncover the interesting side of this seemingly mundane subject and present it to people in an engaging manner.

## Creating fresh narratives

"When we are taught history, it is seen as a subject with limited prospects. Having context and understanding of history plays an important role in everything—be it personal choices or our political alignment. The subject is about the choices people have made in the past, and the consequences of those choices that have shaped our present. I think that is why it is interesting to look at the pat-

terns in history," says Medhavi Gandhi from Chandigarh, founder of The Heritage Lab, a digital media platform that connects citizens to cultural heritage.

Started in 2015 out of the love for museums, The Heritage Lab has extended an innovative approach for people to "experiment with cultural heritage". Their website features a number of games, meme makers, stickers, among other resources that can help people create their own content. The underlying idea is to enable more people to indulge in heritage. The team has recently launched an open access initiative to help the audience create and engage with history and heritage in a parallel manner.

## Experimenting with format

A similar platform that is trying to bridge the gulf between history and potential enthusiasts is Ithasology. Founded by Gurugram-based Eric Chopra, a student of Stephen's College, the platform seeks to deliver historical content in 350 words or less. The team aims to talk about history in a way that goes beyond just names, places, and dates. "There is a rigid notion associated with how you are

supposed to study the past. People abandon history as a subject because they are conditioned to believe that the subject is going to stay that way. So, to find a way to make it more fun, accessible, and engaging, and compress academic information for a lay audience was our primary goal when we started," shares Chopra.

Along with posting regular content on social media, Ithasology's team also runs a podcast, a video series, and an academic journal that helps open other avenues for their audience to engage with history. The interesting presentation of content disseminated using images, illustrations, and videos has played an important role in attracting people towards information that once seemed boring.

## Dwelling on facts

The use of social media in creating an alternative space for discourses around history is important because such platforms are also where fake news and twisted narratives usually originate. "As history students who study this discipline academically, we were always anxious about social media because that is a platform where

all narratives go wrong. So, for us, it was kind of a necessary evil. To fight such narratives, we had to create a platform that could provide research-based facts," says Eshan Sharma (21) a Delhi University graduate from Kanpur, founder of Karwaan Heritage, a collective by students that seeks to promote academic history. Sharma created Karwaan Heritage in 2019 as a response to what was being taught in the classroom. "Traditionally, history teaching has always been limited to the classrooms. I believe, to learn history you have to go out." With this idea, they organised their first heritage walk with historian Sohail Hashmi, but soon moved it online because of the pandemic. Embracing the virtual platform, they have been organising various Facebook and YouTube Live sessions on various topics and posting regular content related to history to make it accessible and understandable.

Backed by the support of academicians and historians, these platforms have made it a point to disseminate factually correct pieces of history in a fun and engaging manner while carving a space for alternative interpretations and nuances.

ALI FRAZ REZVI  
@patriot\_deli

AS A movement to unshackle history from its inaccessibility, Karwaan: The Heritage Exploration Initiative, began its journey from a college at Delhi University and reached the horizons of the world. With volunteers, speakers and audience members from all over the world, Karwaan, in a very short span of time, has achieved most of its aims.

Speaking about its journey, Eshan Sharma, Karwaan's founder and editor, told *Patriot* that it all happened as if it was destined to be. "There were hurdles, ups and downs, smooth moments and difficult hours, but the Karwaan continued", he stated.

Karwaan works to document multiple histories from multiple aspects: the histories of food, languages, cultures, dialects, songs and musical instruments—everything that remains out of the public eye.

"We have completed the first three years of our journey, and many more are yet to come, but we have accomplished a lot more than what we would have thought. With Srishti, Chandni, Najia, Tanvi and Anurodh as our core team members and several volunteers across the political borders, Karwaan has staged more than 300 historians, academics, writers and authors", he says with an air of accomplishment.

## REBEL WITH A CAUSE

Remembering the initial days, Sharma recalls with a spark in his eyes that Karwaan was born out of dissatisfaction with the syllabus, and frustration with "the educational structure and the classroom system where



RESOLUTE INITIATOR: Eshan Sharma, Founder of Karwaan, thinks that the initiative's journey was destined to be.

History as a subject continued to be locked between four walls. The idea was to bring History and heritage closer to people, to eradicate the idea of History being specifically for a particular group of people. It was to make the subject accessible to all", he adds.

"At the end of my first year at Dayal Singh College in the department of History, I became frustrated with the systematic teaching techniques, as if it was a formula-based subject", he states.

"For me, History was never a subject to mug up, which is the larger perspective. While the students of history are always seen as nerds, the term 'ratna moorni' (no mugup) is attributed to it. I just wanted to change this common idea of History among the people", he continues.

The Karwaan team believes that both history and heritage need to be explored. "At a time when two histories exist, one with facts and reality while the

patriot  
**culture**

NEW DELHI | FRIDAY | 09 - 15 SEPTEMBER 2022 | 09

# Karwaan: Where the past takes students into the future

WITH MORE THAN 300 HISTORIANS ON BOARD, KARWAAN – A STUDENT-LED INITIATIVE NOW ENTERING ITS FOURTH YEAR OF EXISTENCE – BRIDGES THE GAP BETWEEN HISTORY AND THE MASSES



TEAM SPIRIT: Karwaan's team working hard to make history more inclusive, engaging, and accessible for everyone



ERUDITE GUIDANCE: Members of Karwaan with Prof. Purushottam Agrawal, an author and former member of the UPSC board

and destruction. Karwaan, in those days, served as an escape from painful realities.

"At a time when people were locked up in their houses with no one to talk to or share their thoughts, Karwaan came up with talks and discussions, and created a feeling of belongingness", says Sharma.

"We even worked as a Covid help desk, communicated the issues, arranged beds and provided oxygen. We did whatever we were capable of. That is what I learnt from History: to be there, to see and to be a part of", Sharma says as he stares at the leaves falling off a tree.

"Those were the days when I lost my father, a constant support. Time has passed and we miss the people we lost. This is where Karwaan arrives, to document the fading memories", he said.

Karwaan's initial days in Dayal Singh College at Delhi University's south campus were full of struggles, but a passion kept him going. "Initially, it was just me, then I discussed it with my friends and they joined in", states.

## APT NOMENCLATURE

"You know, the term Karwaan, as in: 'Main akela hi chala tha jaanib e nanzil magar'.

Log saath aate gaye aur karwaan banja gaye".

"Our story is quite similar to that. People come and go but the Karwaan keeps moving. As we say, everyone is a part of History, everyone has their own contributions to History – no matter big or small, but contributions are contributions."

There were contributions from well-placed people, but it continues to be a student-led initiative. "Karwaan faced a lot of hurdles, from the issues of outreach to the problem of approaching people. But I must stand for this cause", Sharma explains.

As a concluding note, a member of Karwaan tells *Patriot* that once you reach a point when a person tells you that if Karwaan would have been there during their school days, they would have opted for History instead. "You know that you have achieved something, at least", he remarks.

Some of the students remained with the initiative until their graduation, while a few continue to continue to carry on the good work after graduation to keep Karwaan's promise of making history more inclusive, engaging and accessible for everyone.

Send comments to feedback@thepatriot.in

Ils organisent un prix du livre d'histoire avec un jury prestigieux présidé par Romila Thapar (spécialiste de l'histoire ancienne de l'Inde et engagée contre la réécriture de l'histoire des nationalistes hindous)

*Scroll.in*

BOOK EXCERPT

## Romila Thapar: 'Who were the Aryans?' is a less important question than what it meant to be 'Aryan'

The book 'Which Of Us Are Aryans?' approaches the question through various disciplines such as genetics, linguistics, and archaeology, besides historiography.

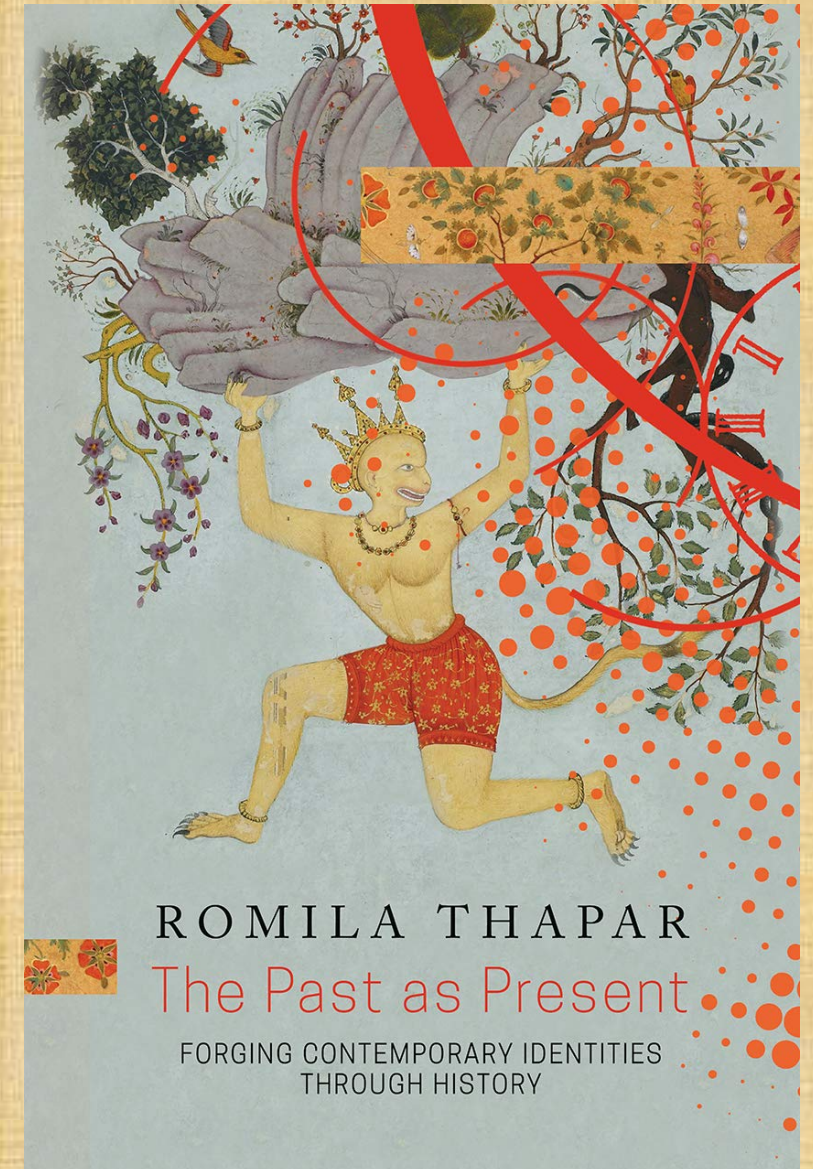
*Romila Thapar*

Feb 14, 2019 · 05:30 pm



PTI File Photo

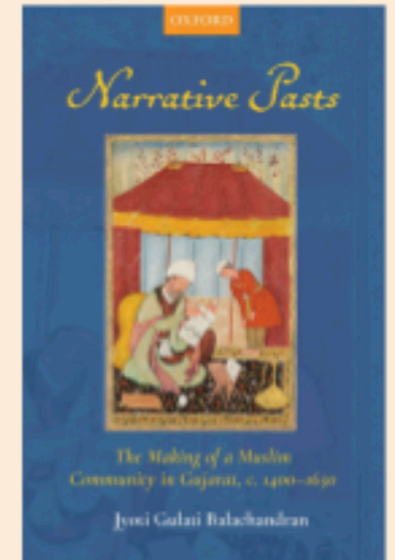
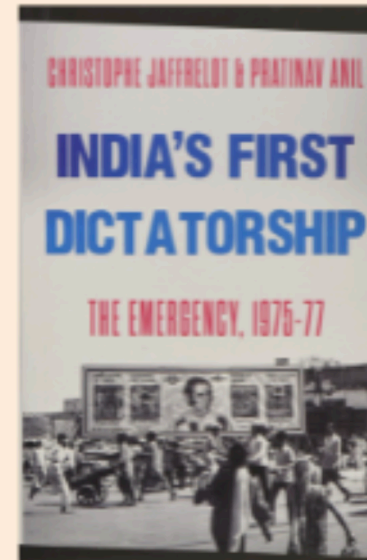
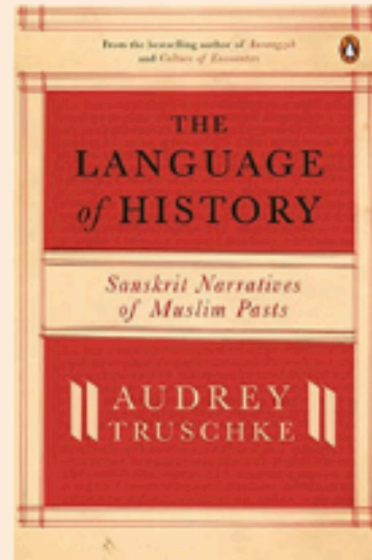
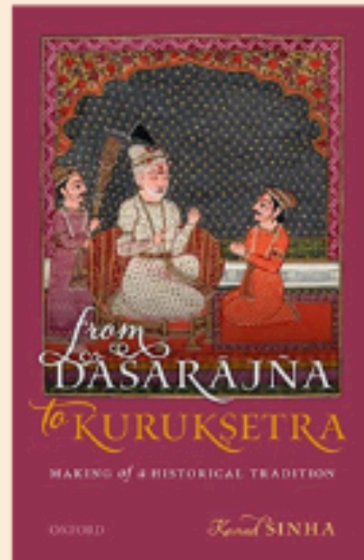
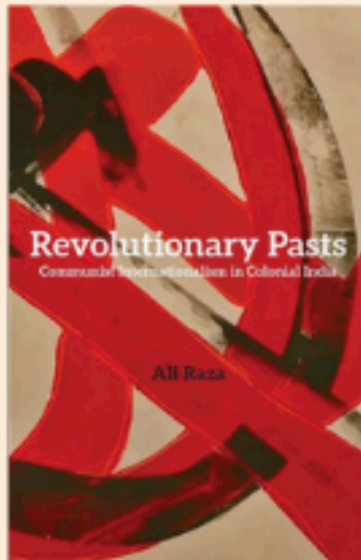
When it comes to the geographical areas occupied by those who spoke Aryan languages, we have to erase modern boundaries and think more in terms of geomorphology. The initial geographical frame goes from north-eastern Iran, eastern Afghanistan, the borderlands to Punjab and the Doab. The spread from here is towards the Ganga plain, eventually continuing southwards as well, as far as the Vindhyas and later into the peninsula.



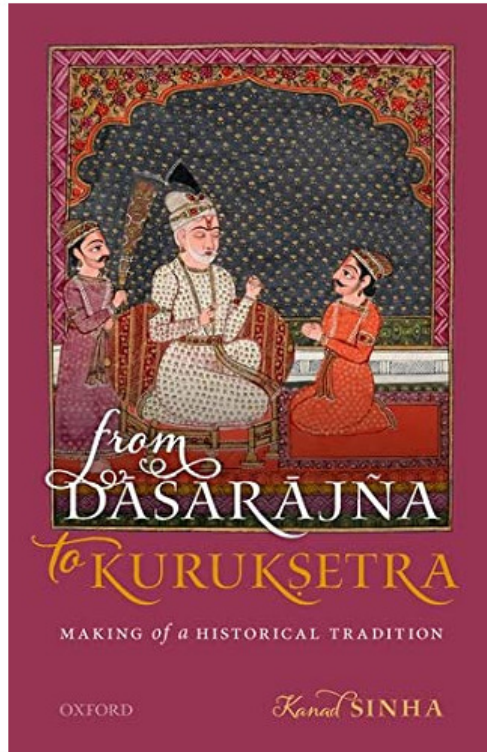
# Prix du livre d'histoire (Karwaan)

-2022-

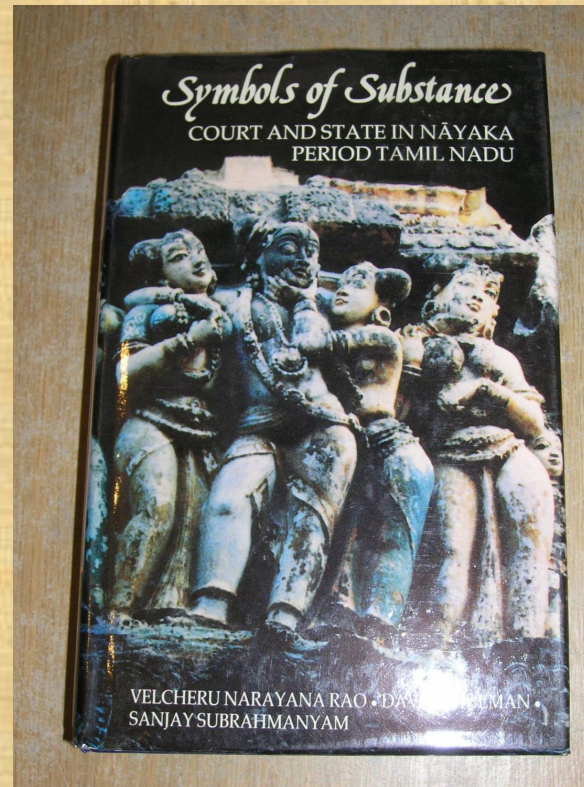
## THE SHORTLIST



## Les manières pré-modernes d'écrire l'histoire en Inde



Kanad Sinha, *From Dasarajña to Kuruksetra. Making of a Historical Tradition*, Oxford University Press, 2022

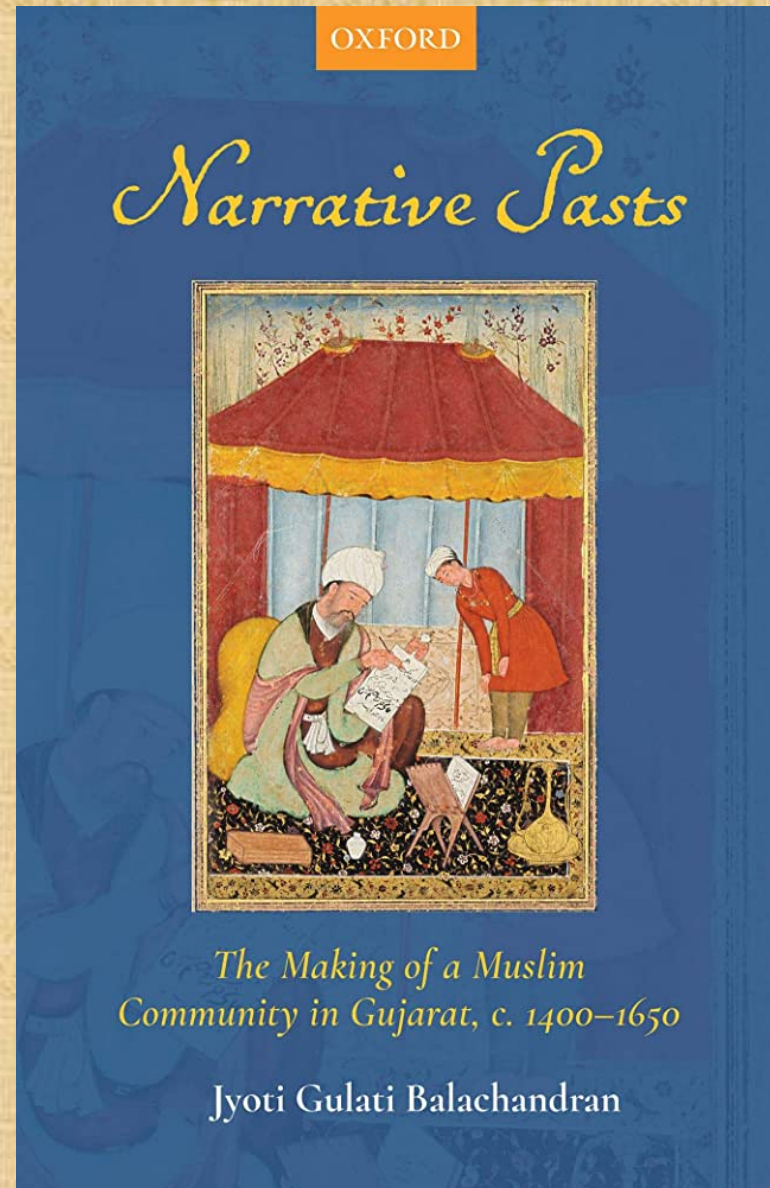


1992

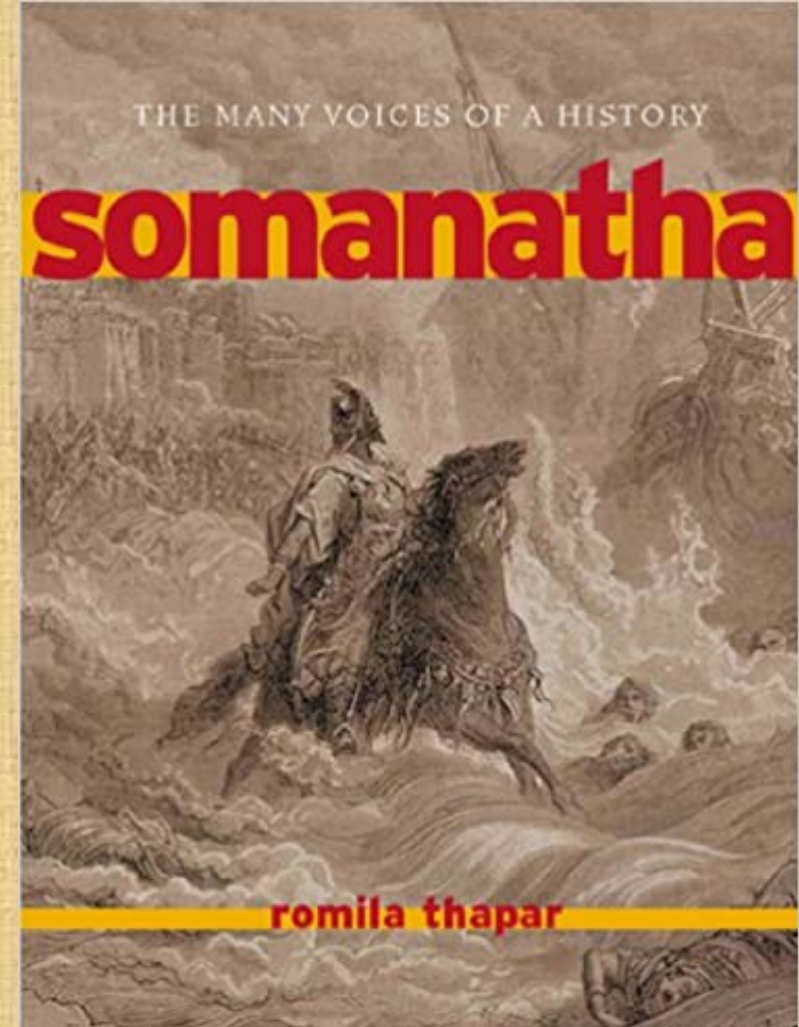
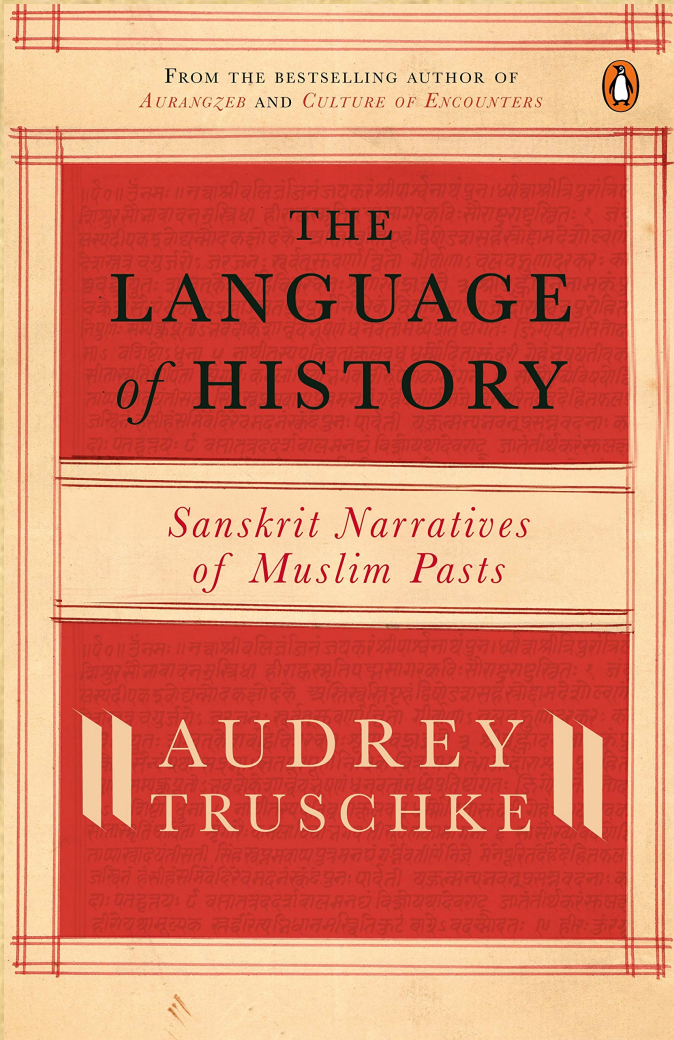


RAO Velcheru Narayana, SHULMAN David, SUBRAHMANYAM Sanjay, *Texture du temps. Écrire l'histoire en Inde*, Le Seuil (traduit de l'anglais), 2004

# Documenter les dynamismes régionaux



# Renouveler les sources pour étudier la période « musulmane » (XIe-XVIIIe)



*The Language of History: Sanskrit Narratives of Muslim Pasts*,  
Audrey Truschke, Columbia University Press, 2021.

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# Révisiter la période coloniale au plus près des acteurs

## Revolutionary Pasts

Communist Internationalism  
in Colonial India

Ali Raza



UK, Cambridge University Press, 2020

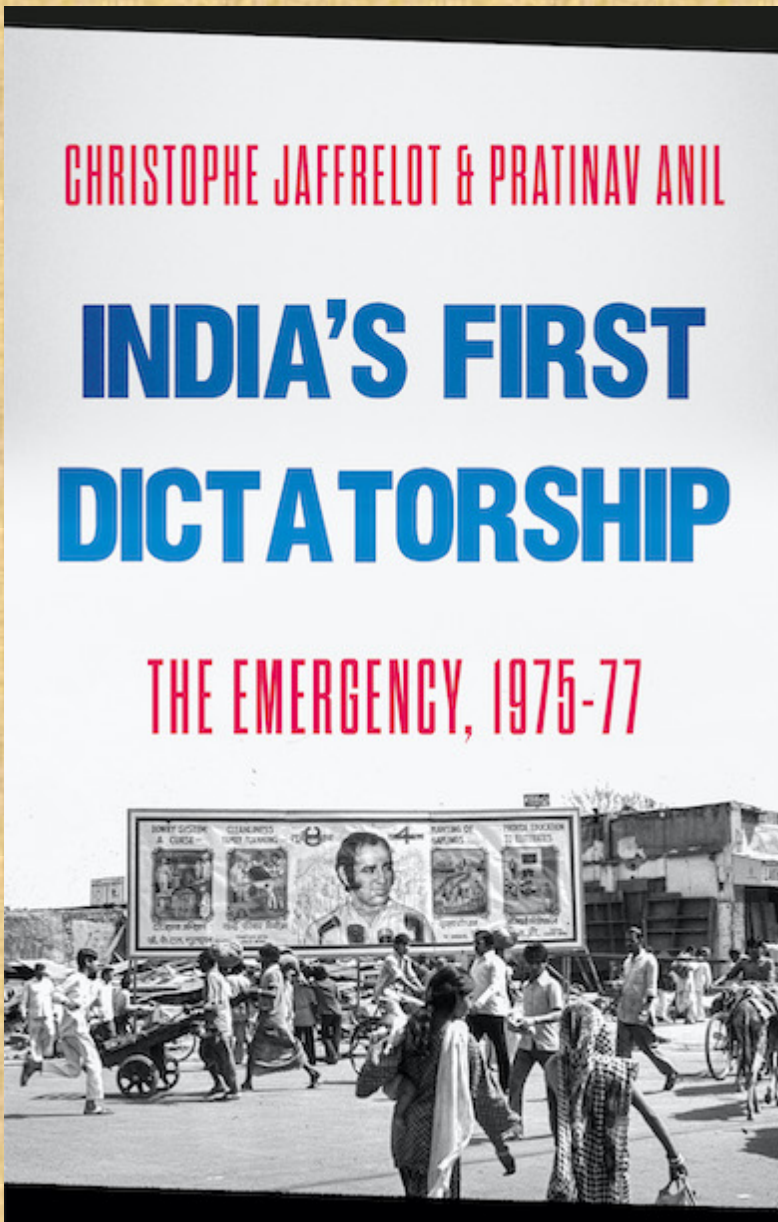
## Elementary Aspects of Peasant Insurgency in Colonial India

RANAJIT GUHA

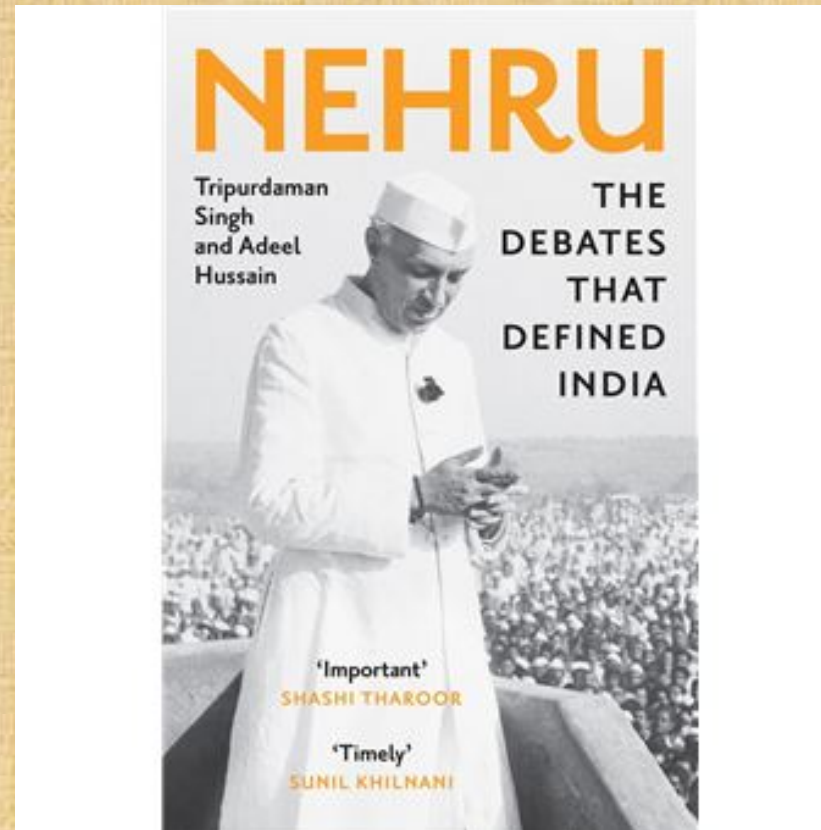


Delhi, Oxford University Press, 1983

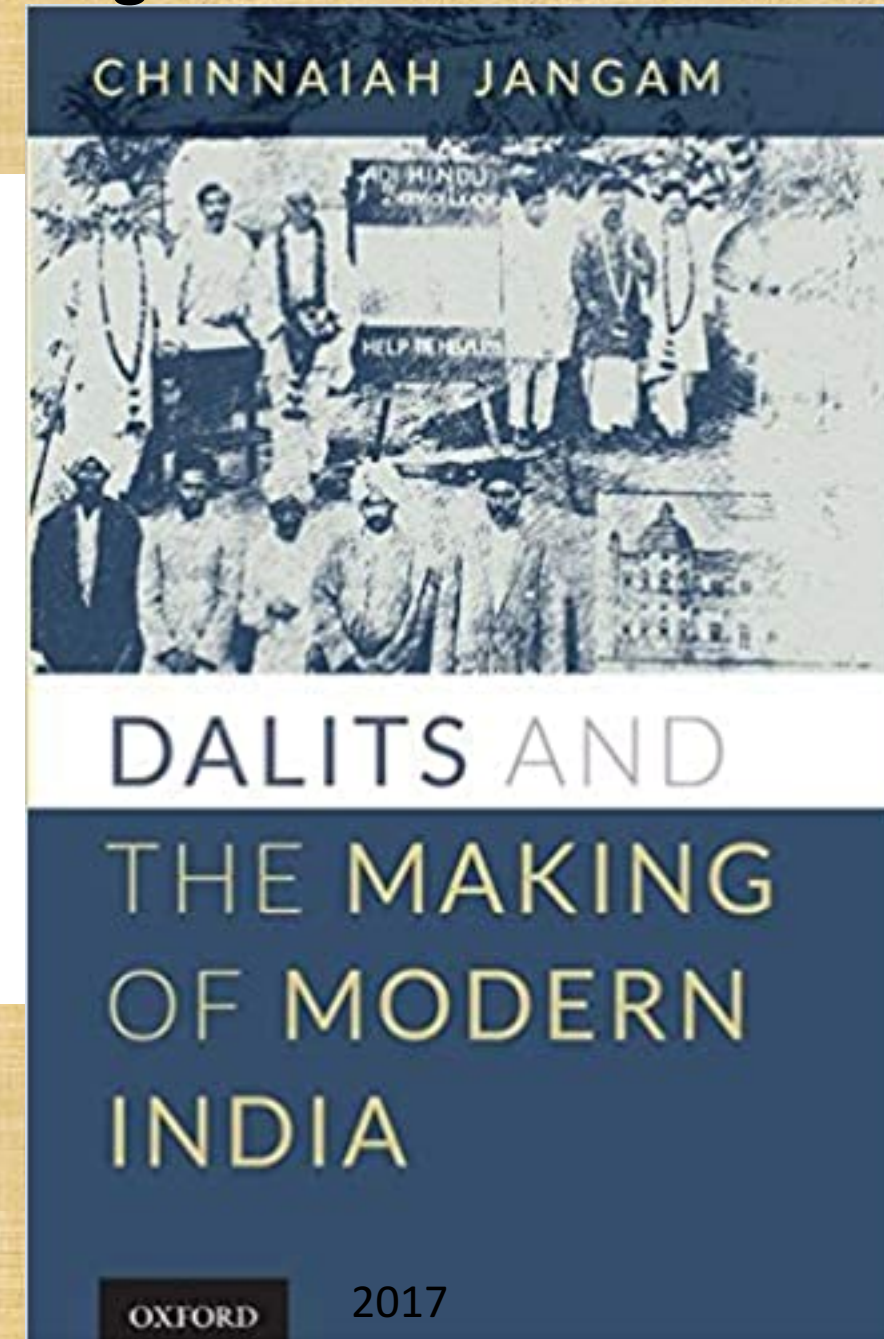
# Questionner la démocratie indienne depuis ses origines



2020



2020



2017