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Urbanisation in India

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By: Kshyama Sagar Mehra



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QUESTION PAPER

June – 2023

(Solved)

URBANISATION IN INDIA

M.H.I.-10

Time: 3 Hours]

[Maximum Marks: 100

Note: Answer any five questions. Attempt at least two questions from each section. All questions carry equal marks.

SECTION-I

Q. 1. What do you understand by the term 'urban history'? Why do we need to study urban history through the lenses of many disciplines?

Ans. Ref.: See Chapter-1, Page No. 3, Q. No. 3, Page No. 2, 'Urbanism as an Interdisciplinary Project', 'Urbanism and Comparative Method' and 'Historiography of Urbanism'.

Q. 2. Discuss the notions of cities in ancient Indian texts.

Ans. Ref.: See Chapter-13, Page No. 65, 'Representation of Cities in the Arthashastra' and Page No. 67, 'City in Tripitaka and Dharmasutras'.

Q. 3. Discuss the process of urbanisation under the Delhi Sultans.

Ans. Ref.: See Chapter-17, Page No. 87, 'Process of Urbanisation'.

Q. 4. To what extent does the spatial layout of the city of Vijayanagara reflect the high level of urbanisation.

Ans. Ref.: See Chapter-20, Page No. 112, Q. No. 3, Page No. 109, 'The City: Layout, Buildings and Architecture'.

Q. 5. Write short notes on the following:

(a) Harappa cities as viewed and studied by Archaeologists.

Ans. Ref.: See Chapter-2, Page No. 7, Q. No. 3.

(b) Spaces around the cities

Ans. Ref.: See Chapter-12, Page No. 61, 'Spaces Around the City'.

(c) Bhir mound

Ans. Ref.: See Chapter-14, Page No. 71, 'Bhir Mound'.

(d) De-urbanisation in the post-Gupta period

Ans. Ref.: See Chapter-15, Page No. 81, Q. No. 2 and Q. No. 3.

SECTION-II

Q. 6. Critically examine the spatial characteristics of Mughal cities.

Ans. Ref.: See Chapter-22, Page No. 124, Q. No. 1 and Page No. 122, 'Landscape'.

Q. 7. Discuss the growth of Dacca in the 18th century.

Ans. Ref.: See Chapter-30, Page No. 158, 'Dacca'.

Q. 8. Discuss the reconfiguration of urban administration in Lahore between the seventeenth and nineteenth centuries.

Ans. Ref.: See Chapter-31, Page No. 167, Q. No. 5 and Page No. 165, 'Lahore'.

Q. 9. "Can colonial cities rightly be understood as divided cities?" Comment.

Ans. Ref.: See Chapter-34, Page No. 178, Q. No. 3 and Page No. 179, Q. No. 4.

Q. 10. Write short notes on the following:

(a) Bidar

Ans. Ref.: See Chapter-18, Page No. 100, 'Bidar'.

Also Add: The architecture at Bidar extensively used both the local basalt and laterite stones, conscientiously chosen for different functions and effects. Lime mortars and plasters, along with rubble masonry are extensively used where dressed stone is not required. Bidar is one of the few locations in the Deccan, where the use of polychromatic glazed tiles for decoration on the exteriors of buildings can be seen. The architecture is dominated by Persian art forms.

(b) Colonial built heritage of Lucknow

Ans. Ref.: See Chapter-32, Page No. 170, 'The Colonial Built Heritage'.

(c) Railway towns

Ans. Ref.: See Chapter-33, Page No. 174, 'Railways and Railway Towns'.

(d) Improvement trusts

Ans. Ref.: See Chapter-38, Page No. 192, 'The Mixed Results of Improvement Trusts'.



QUESTION PAPER

December – 2022

(Solved)

URBANISATION IN INDIA

M.H.I.-10

Time: 3 Hours]

[Maximum Marks: 100

Note: Answer any five questions. Attempt at least two questions from each section. All questions carry equal marks.

SECTION-I

Q. 1. What are the approaches to the study of medieval towns?

Ans. Ref.: See Chapter-3, Page No. 13, Q. No. 1, Q. No. 2, Q. No. 3 and Q. No. 5.

Q. 2. Discuss the layout of the city of Mohenjodaro. Do you agree that Mohenjodaro represents a typical Harappan city in terms of layout?

Ans. Ref.: See Chapter-9, Page No. 38, 'Layout' and Page No. 40, Q. No. 1 and Q. No. 2.

Q. 3. Mention the chief characteristics of early historic urban centres in the Ganga Valley during 500 BCE to 500 CE.

Ans. Ref.: See Chapter-10, Page No. 48, Q. No. 6.

Q. 4. Describe the process of urbanisation under the Delhi Sultans.

Ans. Ref.: See Chapter-17, Page No. 87, 'Process of Urbanisation'.

Q. 5. Write short notes on the following:

(a) The Janapadas

Ans. The word *janapada* literally means the land where the jana set its foot and settled down. Archaeologists have excavated a number of settlements in these *janapadas*, such as Purana Qila in Delhi, Hastinapura near Meerut and Atranjikhhera, near Etah (the last two are in Uttar Pradesh). They found that people lived in huts, and kept cattle as well as other animals.

The *janas* were originally semi-nomadic pastoral communities, but gradually came to be associated with specific territories as they became less mobile. Various *kulas* (clans) developed within the *jana*, each with its own chief. Gradually, the necessities of defence and warfare prompted the *janas* to form military groupings

headed by *janapadins* (Kshatriya warriors). This model ultimately evolved into the establishment of political units known as the *janapadas*.

While some of the *janas* evolved into their own *janapadas*, others appear to have mixed together to form a common *Janapada*. According to the political scientist Sudama Misra, the name of the *Panchala janapada* suggests that it was a fusion of five (*pancha*) *janas*. Some *janas* (such as *Aja* and *Mutiba*) mentioned in the earliest texts do not find a mention in the later texts. Misra theorizes that these smaller *janas* were conquered by and assimilated into the larger *janas*. *Janapadas* were gradually dissolved around 500 BCE. Their disestablishment can be attributed to the rise of imperial powers (such as Magadha) within India, as well as foreign invasions (such as those by the Persians and the Greeks) in the north-western South Asia.

(b) The Kushana city at Sirsukh

Ans. Ref.: See Chapter-14, Page No. 73, 'The Kushan City at Sirsukh'.

(c) The medieval city of Jaunpur

Ans. Ref.: See Chapter-8, Page No. 93, 'Jaunpur'.

(d) The temple town of Kanchipuram

Ans. Ref.: See Chapter-19, Page No. 140, 'Case Study: Kanchipuram'.

SECTION-II

Q. 6. Compare Agra, Fatehpur Sikri and Shahjahanabad as Mughal capital cities.

Ans. Ref.: See Chapter-25, Page No. 138, Q. No. 3.

Q. 7. Trace the emergence and development of Cochin as a part city and a political capital.

Ans. Ref.: See Chapter-29, Page No. 192, 'Cochin'.

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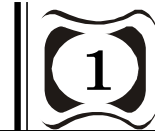
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URBANISATION IN INDIA

Block-I : Introduction to Urban History

What is Urban History?



INTRODUCTION

Cities emerged in Iraq, Egypt and the Indus Valley about five thousand years ago. Earlier very less number of people were staying in cities. Now people in cities out number those in villages.

Cities have become the greatest points of concentration of humans and their social relationships. Cities see public spectacles, religious and military processions and philosophical disputations. Cities have also been the scenes of violence, crime and the exploitation of urban masses.

CHAPTER AT A GLANCE

WHAT IS AN URBAN CENTRE?

Urban centres as compared to rural areas have a larger population, higher population density and greater social heterogeneity. Urban community engage in activities consisting of social, cultural, industrial, commercial, religious, artistic, educational, military, political or administrative functions. These activities require people having different kinds of skills and increasing degrees of specialisation. Every urban centre has the powerful rich living in the lap of luxury and poor outcastes performing unpleasant but necessary tasks. An urban centre performs activities like administration, ritual service and trade. Urban centres are home to rich and poor, rulers and the ruled, buyers and sellers, craftsmen and traders. Urban centres emerged when rulers, craft specialists, merchants and the rich people in such societies converged in a small geographical area. The functions of these groups determined the nature of the settlement.

WHAT IS SURPLUS?

Surplus is the produce brought to the city from the village. Urban centres develop various institutional mechanisms to extract food from villages. The mobilisation of surplus might happen in the form of tribute to an urban deity who might be believed to own the land. It might take the form of taxes imposed by the ruler or it might take the form of exchange in return for goods supplied by craftsmen and merchants from the

city. Thus, laws, traditions and belief systems backed by military force are used to transfer agricultural produce to cities.

Since a large number of people with diverse professions live in the city, the relationships among them are impersonal. Also, the inhabitants satisfy an economically substantial part of their daily needs in the local market. Social scientists consider urbanism as a dependent variable. They say urban centres reflect the economic aspect of a broad range of changes happening in a given society. Some scholars feel that the city acts as a container which means that the concentration of rulers and ruled, merchants and buyers, priests and devotees in a small geographical area brings in a qualitative change in the urban areas. This leads to the creation of a new landscape.

The city shows a transformation in the relationship among humans rather than between humans and nature. This transformation in the relationship among humans is called emergence of the state. The human groups that existed earlier were called kinship-based societies. Kinship-based society is usually called 'tribal society'. In tribal societies, the community members are related to each other. The natural resources available in the area are collectively owned. Tribal society does not create structures where wealth or resources are concentrated in a few families. In state societies, the web of kinship systems is modified to give opportunities to a few families to hoard wealth and enforce special control over human and natural resources.

Unlike tribes, states are based on the concentration of power and wealth in the hands of kings, priests and traders. The origin of cities is linked with a form of organisation that is characterised by impersonal contacts which are difficult to sustain through individual memory. The language of a king's command or a merchant's exchange needs to be precise. Even minor errors of verbal command can turn it into Chinese whispers. Thus, written records came to play an important role and the invention of writing happened.

2 / NEERAJ : URBANISATION IN INDIA

WHAT IS URBAN HISTORY?

Urbanisation is the process by which the rural world spawned a new kind of settlement called the city. The urban history studies both the processes. The study of urban history is the study of change in legal-institutional, demographic and cultural processes. Urban history studies the economic, political, social and spatial systems that created this form of settlement.

URBANISM AS AN INTERDISCIPLINARY PROJECT

The study urban history has evolved in the last hundred years by learning from various disciplines. The study of urbanism requires a comparative and interdisciplinary method of study.

For example, an issue like water supply to Delhi needs an understanding of power structures, engineering practices and ecology of the region. Social science disciplines like sociology, economics and political science could deepen our understanding of Delhi.

URBANISM AND COMPARATIVE METHOD

Comparative research method identifies, analyses and explains similarities and differences across societies, nations and continents. It helps in understanding what is common to all cities and what sets them apart. It helps us observe continuities and change in urban processes. Comparisons help us understand long-term patterns and changes in food habits, routines of waking, work and sleep, shapes of houses and modes of dress. It also gives us insights into the interaction between large global processes and local processes.

HISTORIOGRAPHY OF URBANISM

Urban history is different from social or economic history since it approaches the city in its totality, the way a city is planned, designed, built, inhabited, appropriated, celebrated, despoiled and discarded. A city comprises all these variables in a given historical situation. Its landscape, imaginary and real, is the creation of its inhabitants. The denizens of the city are thus accorded an agency of their own. The study of urbanism not only includes kings and conquerors but also includes common people.

Modern Studies of Urbanism: Henri Pirenne and Max Weber

Since the start of the 20th century, historians like Henri Pirenne traced long-term patterns of change as part of the urban revolution in Europe. Pirenne studied the institutional processes that linked Europe and Asia. He stated that the European cities that emerged after the tenth century were the result of opening of trade routes with Asia. He interpreted the crusades as a covert war for opening trade routes. He saw the decline of feudalism in Europe was directly related to the new forms of organisation that emerged in medieval cities. Pirenne defined the European city as part of the big picture that redefined the histories of religion and feudalism.

Max Weber explored a deeper history of urbanism by pointing out that the European city of the Renaissance were a unique form of organisation that had no precedent in history and no parallels in China, India or the Arab world. He pointed out that in the pre-modern world cities represented a system of institutions dominated by

political power. Besides an urban community, cities included fortifications, a market, a court and powerful professional groups that enjoyed a certain amount of autonomy.

Scholars consider pre-modern cities as 'parasitic' and modern cities as drivers of growth. The value system of pre-modern cities was governed by kingship, kinship, family and religion. In modern cities, rational and instrumental values are more important and alignments and conflicts along class lines are more pronounced.

Study of Urbanism in the USA

The Chicago School made the city of Chicago their field of observation and used scientific measurement, quantification and comparison for the study. Scholars like Louis Wirth studied urbanism in socio-psychological and historical-structural terms. They studied how land use had changed with different patterns of industrialism and changes in the social structure.

The tradition of 'Cultural Ecology' which emerged in the 1950s tried to understand urbanism as a result of dynamic interaction of humans, environment, technology and social structure. Scholars have tried to understand the process of urbanisation in places like Sumer, Egypt or the Indus Valley. Scholars like Jacobsen and Adams explained the decline of Sumerian cities as a result of excessive use of water from irrigation channels. These irrigation channels turned productive agricultural fields into salt marshes. Scholars argue that the decline of the Harappan civilisation was caused by ecological imbalance.

URBANISM AND MODERNITY

Modernity is the cultural concomitant of industrial capitalism with its notions of individualism and homogenisation of everyday practice. The construction of town halls of monumental scale with impressive clock towers in Europe is understood as the imposition of a new time discipline. The town hall symbolised a shift of power from traditional institutions like the church to a democratically elected town council.

Another group of scholars focussed on the built space of cities. They discussed the disappearance of streets and sidewalks and connected it to the disintegration of the urban community. They studied the larger issues involved in the creation of super blocks and wastelands of deprivation that were neatly divided by freeways and underpasses.

URBAN HISTORIES AND THE 'CULTURAL TURN'

'Cultural Turn' means a shift to studying the experiential aspect of urbanism. Scholars tried to shift from grand theories and explanations to local knowledge and localized explanations of change. These studies tried to study the notions of structural explanations in terms of global categories like economy or politics. A large number of historians focused on micro histories of localities, issues related to gender, sexuality, subjectivity, race and caste. Scholars studied the process of the constitution of identities based on class, race, gender and sexuality.

Since the 1970s, there has been an awareness of the history of masculinity in the construction and management of urban spaces. Scholars have pointed out that ideas about public spaces and domestic space are inflected with male centric ideology. Historians of urbanism have also discussed issues of governmentality which means the creation of an apparatus that disciplines and controls the inhabitants of a city.

UNIT END EXERCISE

Q.1. State the chief markers of an urban centre.

Ans. Urban centres have a larger population, higher population density and greater social heterogeneity. Urban community engage in activities requiring people having different kinds of skills and increasing degrees of specialisation. Every urban centre has the powerful rich living in the lap of luxury and poor outcasts performing unpleasant but necessary tasks. An urban centre performs activities like administration, ritual service and trade. Urban centres are home to rich and poor, rulers and the ruled, buyers and sellers, craftsmen and traders.

Q. 2. What are the processes involved in the creation of surplus? Discuss its role and importance in the emergence and sustenance of a city.

Ans. Surplus means the produce brought to the city from the village. Surplus might happen in the form of tribute to an urban deity who might be believed to own the land. It might take the form of taxes or it might take the form of exchange in return for goods supplied by craftsmen and merchants from the city. Laws, traditions and belief systems backed by military force are used to transfer surplus to cities.

Surplus is essential for the cities since they do not produce food. Urban community engage in activities consisting of social, cultural, industrial, commercial, religious, artistic, educational, military, political or administrative functions. Cities are based on the concentration of power and wealth in the hands of kings, priests and traders. The origin of cities is linked with a form of organisation that is characterised by impersonal contacts which are difficult to sustain through individual memory.

Q. 3. What is urban history? Why do we need to study urban history through the lenses of many disciplines?

Ans. Urban history is the process by which the rural world spawned a new kind of settlement called the city. The study of urban history is the study of change in legal-institutional, demographic and cultural processes. Urban history studies the economic, political, social and spatial systems that created this form of settlement.

We need to study urban history through the lenses of many disciplines because the study of urbanism

requires a comparative and interdisciplinary method of study. For example, an issue like electricity supply to Mumbai needs an understanding of power structures, engineering practices and different localities of the city.

Q. 4. Discuss the importance of comparative method for the study of urbanism?

Ans. Comparative method is important because it helps in understanding what is common to all cities and what sets them apart. It helps us observe continuities and change in urban processes. Comparisons help us understand long-term patterns and changes in food habits, routines of waking, work and sleep, shapes of houses and modes of dress. It also gives us insights into the interaction between large global processes and local processes. All these help in planning and development of cities and the human being in general.

Q. 5. Discuss the process of the emergence of urban history as a field of study by describing its historiography.

Ans. Urban history approaches the city in its totality, the way a city is planned, designed, built, inhabited, appropriated, celebrated, despoiled and discarded. It includes all the variables in a given historical situation. Its landscape, imaginary and real, is the creation of its inhabitants. The study of urbanism not only includes kings and conquerors but also includes common people and the marginalised like prostitutes and transgenders.

Q. 6. What are the ideas of Henri Pirenne and Max Weber on Urbanism?

Ans. Henri Pirenne traced long-term patterns of change as part of the urban revolution in Europe. Pirenne studied the institutional processes that linked Europe and Asia. He said that the European cities that emerged after the tenth century were the result of opening of trade routes with Asia. He saw the decline of feudalism in Europe was directly related to the new forms of organisation that emerged in medieval cities.

Max Weber explored a deeper history of urbanism by pointing out that the European city of the Renaissance were a unique form of organisation that had no precedent in history and no parallels in China, India or the Arab world. He stated that in the pre-modern world cities represented a system of institutions dominated by political power.

Q. 7. What were the innovations introduced by the Chicago School in the study of urbanism?

Ans. The Chicago School made the city of Chicago their field of observation and used scientific measurement, quantification and comparison for the study. Scholars like Louis Wirth studied urbanism in socio-psychological and historical-structural terms. They studied how land use had changed with different patterns of industrialism and changes in the social structure.



Approaches to the Study of Ancient Cities



INTRODUCTION

Around 2600 BCE, the earliest cities that came up in the northwestern part of the Indian sub-continent and lasted for about 700 years during the Harappan or the Indus period. The next stage of urban centres started around 500 BCE and continued for nearly 1000 years. New urban centres emerged in the Early Medieval-Medieval and in the later phases. In this chapter, we will study about the early cities.

CHAPTER AT A GLANCE

THE HARAPPAN CITIES

Many studies have been published on the Harappan period. They can be divided into two sections, one on early work, and the second on later studies that specialised on particular aspects.

Early Archaeology of Harappan Cities

Some artefacts have been recognised as distinctive and characteristic of that found from Harappa and Mohenjodaro. They included the steatite seal, red slipped pottery of distinctive shapes with paintings in black and strikingly similar long stone blades of a cream coloured chart. These were found largely in the valley of the Indus river.

Other explorations by L.P. Tessitori (1918-19) in Rajasthan, in the uplands of Sindh by N.G. Majumdar (1934) in the early 1930s, or of Aurel Stein in the Cholistan in the early 1940s (Stein, 1942; Gupta, 1989), revealed several sites. Some of which had similar archaeological materials, and some had ceramics of different types. Mohenjodaro and Harappa were the Bronze Age urban centres. These two cities of roughly commensurate size had a strikingly similar material culture. Piggott considered the two cities as twin capitals of a state. The cities were also framed in terms of what was already known about cities in Mesopotamia.

Recent Data and New Interpretations

Questions were raised over early impressionistic assumptions. The idea of Mohenjodaro and Harappa being exactly similar and revealing a monotonous material culture is not considered the case. The positive identification of material or structures with religion remains tentative at best for the Bronze Age in South Asia. Large parts of Gujarat, Rajasthan, Maharashtra, Punjab, Haryana, and western Uttar Pradesh were combed. New Harappan sites and other archaeological cultures and materials, which were not known so far have been discovered. Many of the non-Harappan sites, which were chronologically earlier, concurrent or later than the Harappan cities, were identified as either chalcolithic or Early Iron Age settlements.

Excavations and explorations of Harappan sites have added to the range of information already known. Many sites were excavated in the 1950s and 1960s and in the 1990s by the Archaeological Survey of India.

Fresh questions and new technologies have been used in explorations and excavations at sites like Mohenjodaro and Harappa. At Mohenjodaro, for example, the moratorium on further excavations pushed scholars to work on the site without physically interfering with the site in any way. An important surface survey of Mohenjodaro enabled scholars to recover micro-evidence of craft activities, and helped to show where particular processes of crafts were possibly practiced. A sustained period of studying the old field records, and incorporating the data on artefacts, not previously mentioned in the Mohenjodaro excavation report, enabled a re-analysis of different excavated sectors of the city. Thus, a re-analysis of artefacts within the HR Area has been published, providing a better understanding of the contexts from where artefacts were recovered. New insights have also come about through the employment of methodologies like Geographical Information Systems (GIS) by a Japanese team to study spatial landscapes over several levels from the micro to the macro.