



Cultural History of India


Glimpses from the past

Part I

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Structure of the Talk

- 
- Understanding of Culture- Civilization
 - Distinct features of Indian Culture
 - Religion
 - Architecture
 - Sculpture
 - Paintings

Emerging India :Why is India Significant?

- Second largest populous country
- Largest functional Democracy in the World
- A de facto Nuclear Weapon State
- One of the fastest Growing Economies in the World, with very positive macro level indicators
- The third largest Army
- World's largest pool of Scientists and Engineers after US
- Seventh largest industrial economy in the world (Third largest economy in terms of purchasing power parity).
- Tradition and Modernity exist side by side.

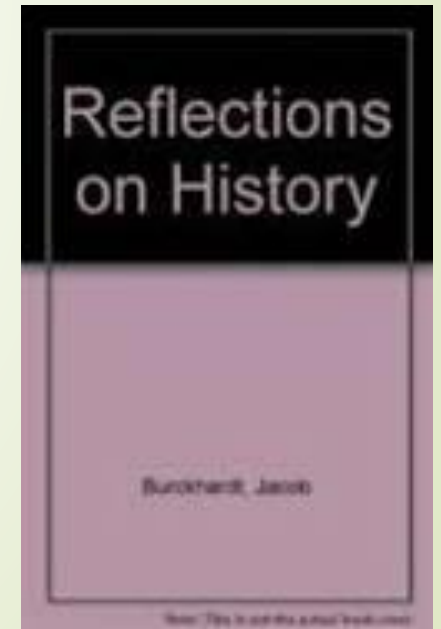
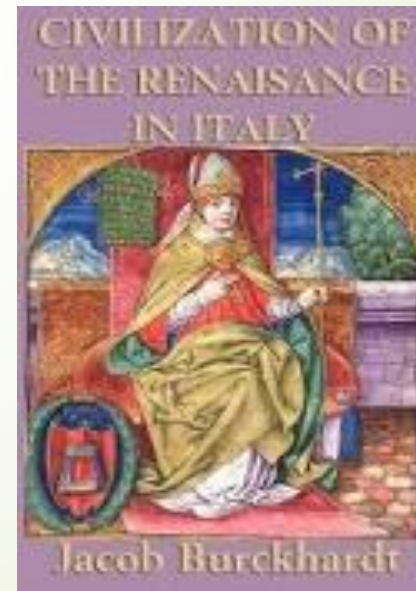
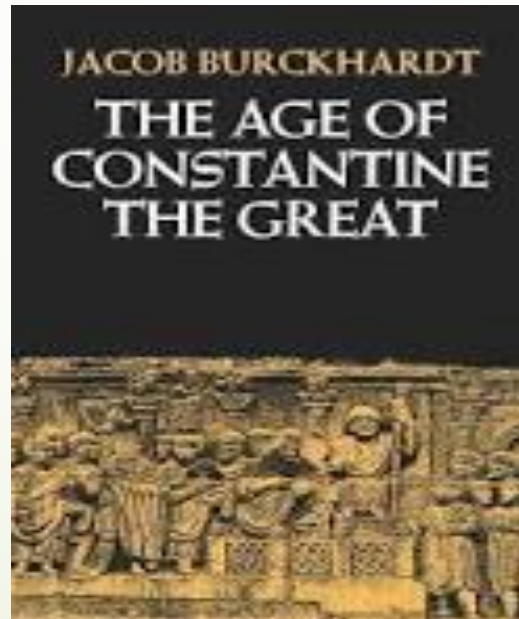
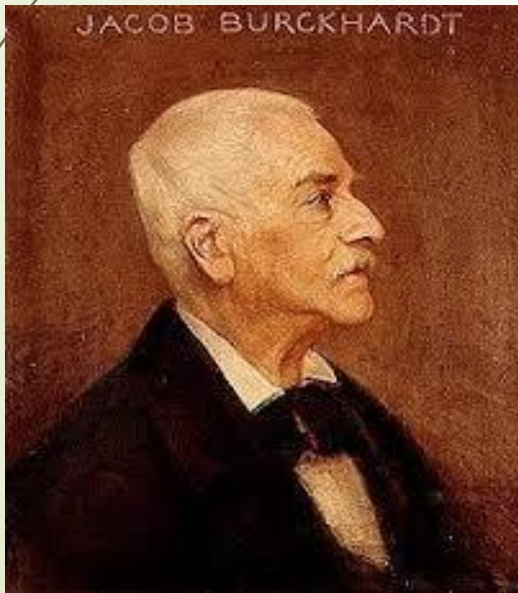


What is culture?

- When we talk of culture, we refer to the knowledge of a particular group of people, encompassing language, cuisine, social habits, music, art, architecture, philosophy and religion.
- Culture is the cumulative deposit of knowledge, experience, beliefs, values, attitudes, meanings, hierarchies, material objects and possessions acquired by a group of people in the course of time.
- Culture is never fixed. It is essentially fluid and constantly in motion.
- How do we sum up the culture of India through the five thousand years in a matter of an hour ?

Cultural History

- Cultural history records and interprets past events involving human beings through the social, cultural, and political milieu of or relating to the arts and manners that a group favors.
- **Carl Jacob Christoph Burckhardt** (1818–1897) a Swiss historian of art and culture helped found cultural history as a discipline





Civilization

- Civilization is sometimes used as just another word for culture.
- Culture is the sum total of ways of living built up by group of human beings which is transmitted from one generation to another. Culture is a part of a civilization. Civilization is a complex entity made of different elements.
- As a matter of fact, civilization is that stage in the cultural development of a people when they begin to live in large habitations, which represent a higher level of material life or a higher standard of living.
- Civilization concentrates power, extending human control over the rest of nature, including over other human beings.



Indian Culture

- Indian culture is made up of two different aspects, the individual mind and the social mind.
- The Indian mind, comprises of the common outlook, the common temperament.
- The social mind, which is the intellectual influences of various movements and cultures which have been incorporated over a period of time.
- It is that cultural community which makes the Indians, despite regional limitations and variety of faiths and languages, regard themselves as a single integrated whole.
- It is this concept of a single national entity that forms the ingredients of national integration, which is nothing but the spirit of cohesive co-existence between diverse cultural and linguistic communities.



Diversity of India

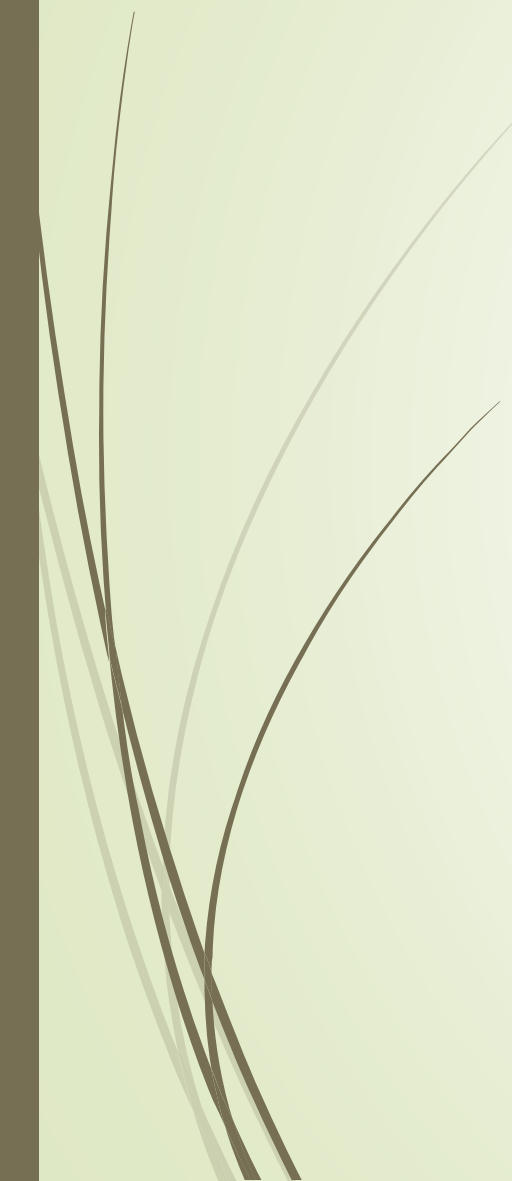
- India, a vast country with a lot of diversity in her physical and social environment.
- People speak different languages, have different religions and practice different rituals.
- Diversities in their food habits and dress patterns, music and dance forms.
- But within all these diversities there is an underlying unity which acts as a cementing force.
- The intermingling of people has been steadily taking place in India over centuries. A number of people of different racial stock, ethnic backgrounds and religious beliefs have settled down here.
- The composite and dynamic character of Indian culture is a result of the rich contributions of all these diverse cultural groups over a long period of time.

Continuity and Diversity

- An element that stands out as far as our culture is , is continuity and diversity.
- Indian culture has survived the ravages of time, and we have preserved and propagated our cultural heritage in spite of military invasions and political upheavals.
- Indian literature, art and architecture and the rich historical and cultural heritage are a proof of this.
- These were transmitted to posterity through a sound system of education which was an oral tradition to begin with, and was commuted into writing much later and this was responsible for the heritage of India to survive.
- It also transcends the notion *accommodation without assimilation* has been the key feature of Indian civilization. India has accommodated different elements of society without letting them lose their separate identity. We have got enough freedom to practice our own way of life.



A Unity in the diversity

- There is, a diversity in our culture and yet in spite of this diversity, there is an essential unity which can be seen through the ages.
 - Each and every group or society that came to India added to this rich tapestry. The soul of India is, as evidenced through the ages, overcoming and assimilating or adorning and adapting to her peculiar conditions from every foreign influence with which she came in contact or conflict.
 - Despite major changes and upheavals significant threads of continuity can be traced throughout the course of Indian history right up to the present day.
 - It is amazing that even today the pattern of a housing, agriculture, marriage rituals and festivals are a continuation of the earlier period and India has a living culture.
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The Pew Survey on 'Religion in India: Tolerance and Segregation'

The **Pew survey** is based on nearly 30,000 face-to-face interviews of adults conducted in 17 languages between late 2019 and early 2020

Not only do most of the world's Hindus, Jains and Sikhs live in India, but it also is home to one of the world's largest Muslim populations and to millions of Christians and Buddhists.

Indians see religious tolerance as a central part of who they are as a nation. Across the major religious groups, most people say it is very important to respect all religions to be 'truly Indian'. And tolerance is a religious as well as civic value: Indians are united in the view that respecting other religions is a very important part of what it means to be a member of their own religious community."

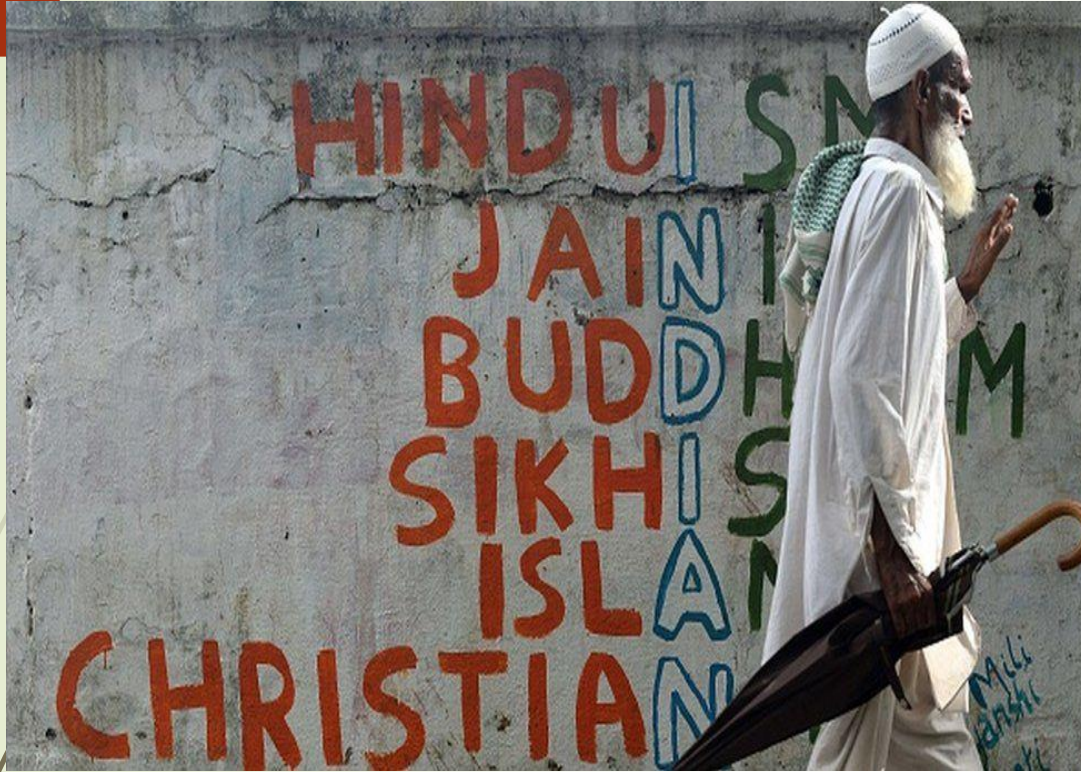
Many may have got converted down the ages, but Hinduness has not entirely left them. Exactly the same percentage of Hindus and Muslims (77 percent) believe in karma. There is more surprise. "A third of Christians (32 percent) – together with 81 percent of Hindus – say they believe in the purifying power of the Ganges River, a central belief in Hinduism."

- Overall, 56 percent Muslims, and 61 percent women in particular, disapprove of triple talaq.
- Indian Muslims have more in common with Indian Hindus than with Pakistani or Bangladeshi on some matters.

Proud to be Indians

- India's Muslims almost unanimously say they are very proud to be Indian (95 percent), and they express great enthusiasm for Indian culture: 85 percent agree with the statement that 'Indian people are not perfect, but Indian culture is superior to others,' the study says.
- A near-universal share of Sikhs say they are very proud to be Indian (95 percent), and the vast majority (70 percent) say a person who disrespects India cannot be a Sikh," the study says.
- the Pew survey shows it is not just Hindus who oppose inter-religious marriages, especially with a Muslim man or woman. The feeling is not just mutual, Muslims seem to hate the idea even more widely.
- Indians' concept of religious tolerance does not necessarily involve the mixing of religious communities.
- While people in some countries may aspire to create a 'melting pot' of different religious identities, many Indians seem to prefer a country more like a patchwork fabric, with clear lines between groups,

Pew survey



- India is neither a melting pot nor a salad bowl.
- The first encourage immigrants to fuse into a dominant culture; in the second, immigrants retain their own characteristics while integrating into a new society.
- This points to a unique understanding of plurality of Indian society, **it is more like a thali-** (an Indian meal comprising a selection of separate dishes served on a platter).




Intermingling of people

- The reason for the variety in our culture is the intermingling among various ethnic groups.
 - Since time immemorial, people from far and near have been coming and settling here.
 - We find people belonging to different racial stocks like the Proto-Australoids, the Negroids and the Mongoloids living in India.
 - Various ethnic groups like Iranians, Greeks, Kushans, Shakas, Huns, Arabs, Turks, Mughals and Europeans also came to India, settled here and intermixed with the local population.
 - The people belonging to other cultures brought their cultural habits, thoughts and ideas, which got amalgamated into the existing culture.
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Travel among Indians

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- In spite of physical barriers, Indians used to travel from one part of the country to another for trade or pilgrimage.
 - Some regions were joined together through conquests or by alliance.
 - As a result, people transmitted cultural habits and thoughts from one part of the country to the other.
 - Military campaigns too took people from one place to another. This helped in exchanging ideas.
 - Despite geographical diversity and climatic variations, where we have high mountains, low lands, forests, deltas, deserts, semi arid tropics, Climate and the landscape has also been a unifying factor.

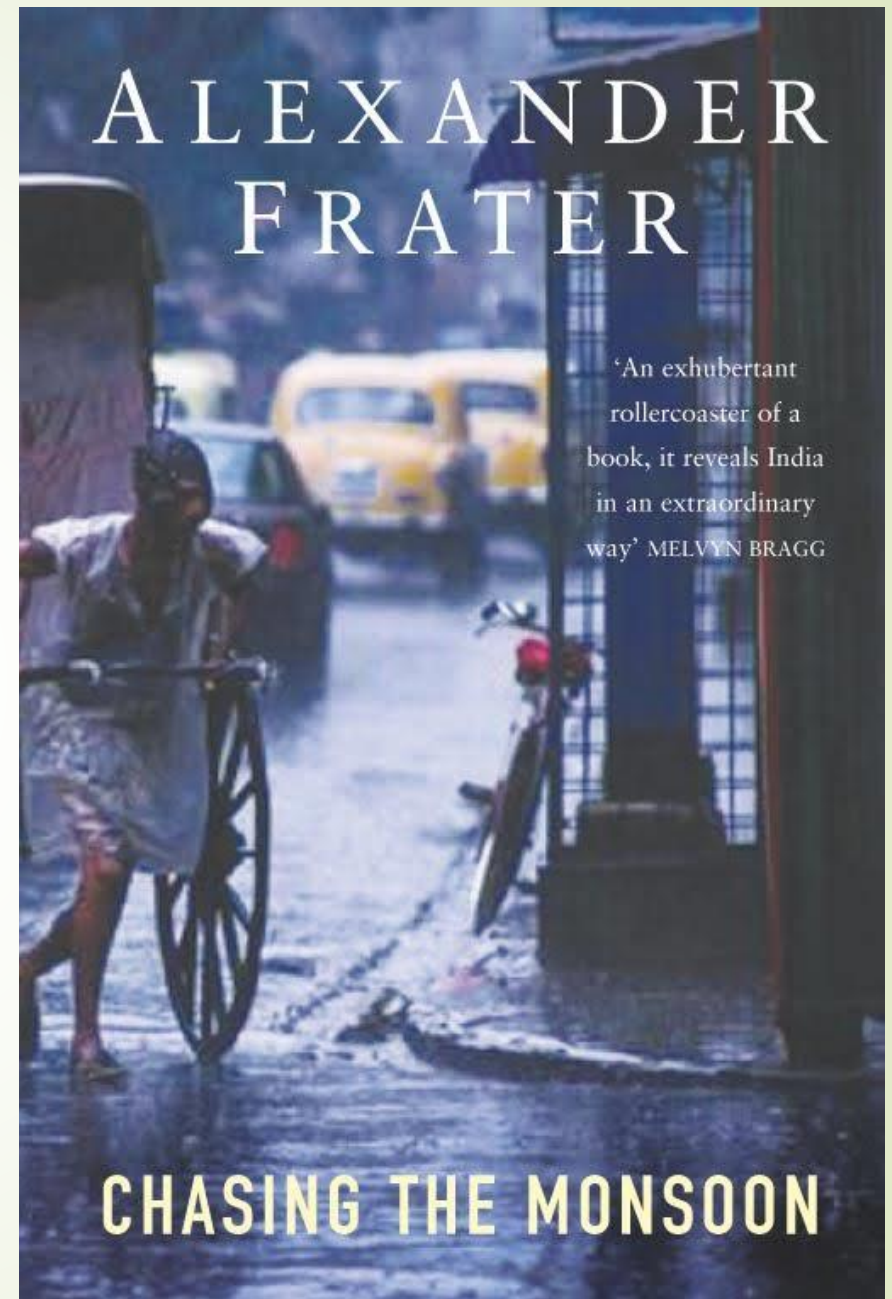


Unity in the Monsoons

- India as a whole comes under the influence of monsoon winds and has a monsoonal climate which is the prevalent climate in south and south east asia
- Indeed, the Monsoon is likened to *Prana*, the life-force of fecundity in India's ornate culture!
*May the rains come on time; may the earth bend with the weight of food grains,
May this land be free of scourge, may the learned be fearless,
May the poor become wealthy and may all live a hundred autumns,
May the childless have children and those with children have grandchildren,
Lord, give all people a life of well-being....*
- This is one of India's oft-recited Vedic prayers. It is counted among the ten most powerful prayers of India.
- It refers to rain as the fertilizing power for the land, as well as the promoter of human welfare and the longevity and health of generations of people. This is because Monsoon rains have been the central theme of India's history from times immemorial.

The Monsoon's

- The system of monsoons is the most important component of the Indian climatic pattern.
- This gives unity to the whole country.



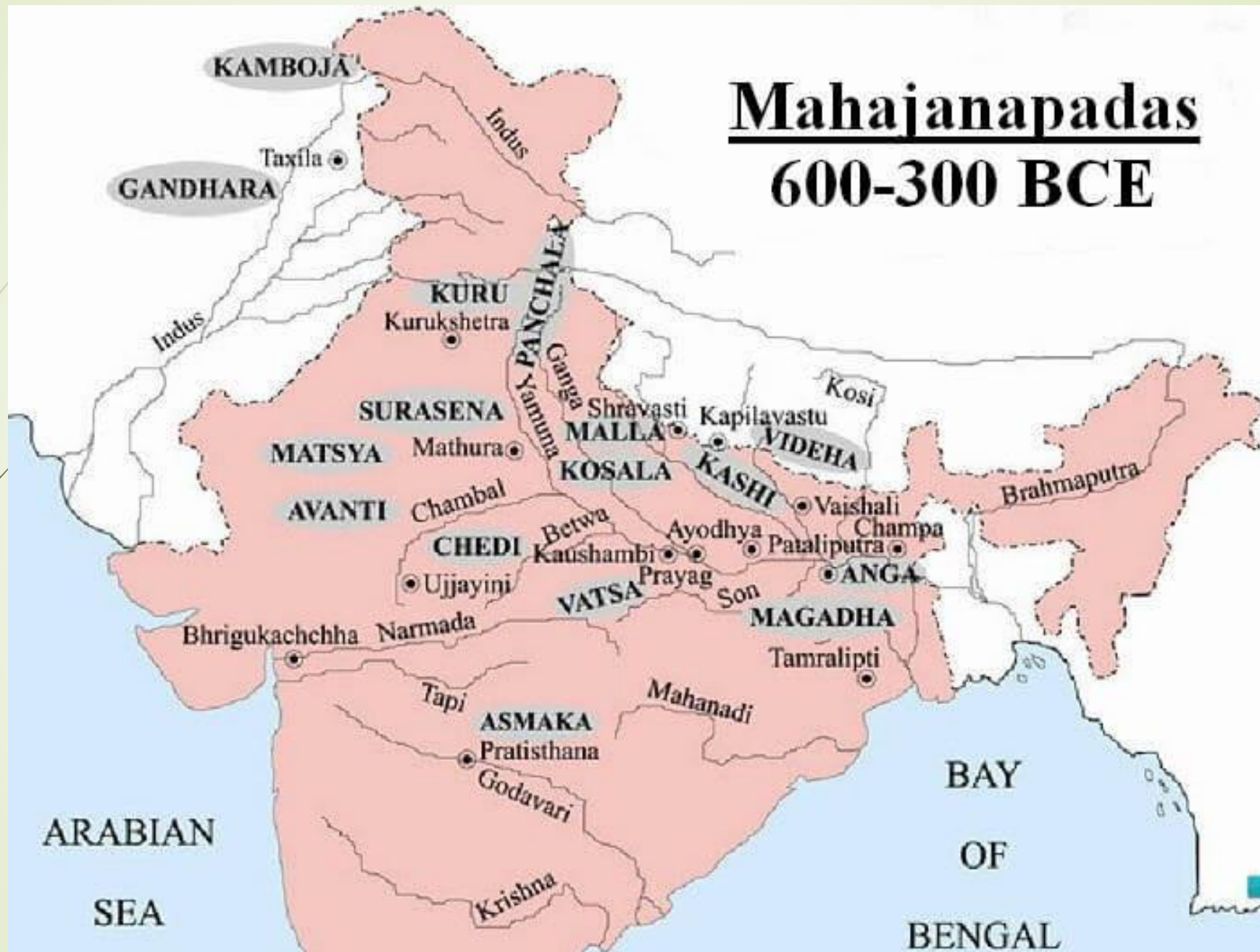
Monsoons as a centripetal force

- The monsoon is a defining aspect of our nationhood. If there is one centripetal force that binds this diversity called India, it is the monsoon. Rejuvenating rivers and washing down mountain ranges, grasslands, plains, deserts, coastlines and other physical features that make up the Indian subcontinent. It has always played a critical role in shaping different dimensions such as economic activities, languages, religious beliefs and cultures.
- Monsoon is that axis around which the entire agricultural cycle of India revolves. About 64 percent of the people of India are directly dependent on agriculture for their livelihood.
- Also, great ecological diversity has flourished mainly due to monsoon type of climate.
- Since time immemorial, India has collected a resplendent treasure of art, architecture, music, dance, culture and literature based on the theme of the Monsoons.

Unity of Political Form-Ancient

- This Unity is reflected in our political forms as well. Humans used to move from place to place in search of pastures. But as these people started practicing agriculture, they settled down. This settled life led to community development and growth of towns which needed rules and regulations
- Thus emerged a political organisation. Several tribal or the clans based assemblies such as the Sabha, Samiti, Vidatha, Gana are mentioned in the Vedas. They exercised deliberative, military and religious functions
- In course of time, the concept of *rashtra* emerged and possession of territory became the new measure of power.
- The period from sixth to fourth century BC is known as the age of Mahajanpadas in India and there were 16 Janpadas. Out of these four rose to prominence, Kasi, Kosala, Anga and Magadha.
- Finally, Magadha emerged as all powerful. This slowly saw the establishment of empires with emperors, such as Ashoka, Chandragupta Maurya, Samudra Gupta exercising absolute powers.

Mahajanapadas 600-300 BCE



Medieval Period

- On the political front the thirteenth to sixteenth century saw the decline of an all powerful state and the rise of a number of provincial and regional states.
- This period saw an economic organization which was considerably superior to the earlier one. Developed the Iqta system and got benefits of the rural areas to urban areas.
- In 14th century there was a growth in towns and expansion in craft production and commerce.
- The increase in commerce can be seen in the increase of coinage as a result of the transfer of stored silver and gold into minted money.
- The Mughals also established a vast empire in India and brought in a lot of influence of Persia in our art and culture.
- The spread of Bhakti and Sufi thought also played an important role.

Disadvantages of Colonialism

- The British East India Company made its sneaky entry through the Indian port of Surat in 1608. Starting as traders they soon emerged as rulers.
- **The British Empire adopted the age-old political strategy of divide and conquer throughout their colonization of India. The occupiers used the strategy to turn locals against each other to help them rule the region. Whenever the British felt threatened by Indian nationalism and saw it growing, they divided the Indian people along religious lines.**
- The last famine in India, in Bengal between 1943 and 1944, claimed over four million lives. The Bengal famine — also referred to as the man-made famine — rice paddy fields were turned over to jute production.
- Imparting the English language was a colonial instrument designed to help the British empire oppress the Indian masses.
- The Railways were to help in exploiting India's natural resources as they transported items such as coal, iron ore, cotton and other natural resources to ports for the British to ship home to use in their factories.



Role of Colonial State


- The Colonial state also played its part.
- In 1829 sati outlawed
- In 1856 Widow remarriage made legal
- In 1875 Female infanticide banned.
- In 1872 Special marriage Act passed to allow inter community marriages
- In 1891 Age of consent raised to 12 years.
- In 1929 Child marriage restraint act passed.
- In 1937 women get limited right to property.

The Impact of British rule

- The British period saw a release of forces to fight the foreign power and an upsurge of nationalism reflected in political mobilization, literary revival and the pride in our religion and culture.
- The Social reform Movement in 19th cen was the first response to British rule.
- In 1947, we were able to gain our freedom after a long struggle, though the pains of partition and the division of the country into two left a scar.
- Today India is a sovereign, socialist, secular and democratic republic and a uniform system of government prevails over the length and breadth of the country and democracy has taken strong roots.



Religion in India

- India's artistic traditions are ancient and deeply rooted in religion. Hinduism is the oldest religion in the world.
 - Hinduism is world's third largest religion after Christianity and Islam. Also known as "Sanatan Dharma" or the everlasting religion.
 - Hindu religion is based on the concept that human and animal spirits come back to earth to live many times in different forms. The Hindus believe that a soul moves up and down hierarchy on the basis of behavior.
 - There is a huge diaspora of Indians in US, U.K. Canada, Africa, Australia and many other countries.
 - The evolution of Hinduism is not a linear progression from a founder through an organizational system, with sects branching off. It is rather the mosaic of distinct cults, deities, sects, ideas and the adjusting, juxtaposing or distancing of these to the existing ones.
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Beginnings of religion

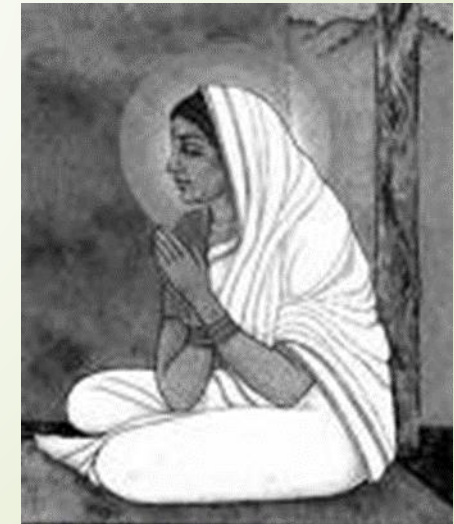
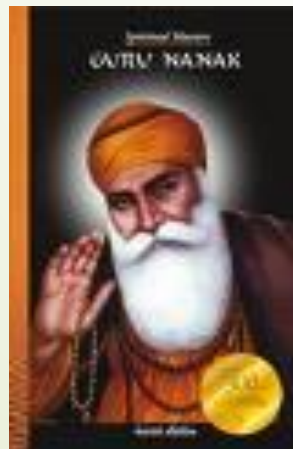
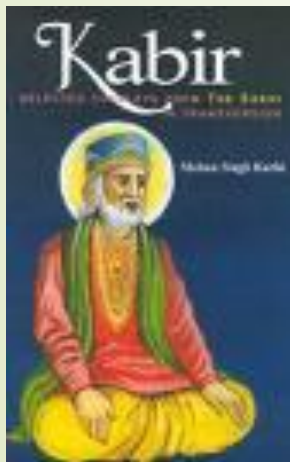
- The beginning of Indian religion can be seen in the Indus River Valley Civilization nearly 5000 years ago where we have found evidence of public worship, some figurines of Gods and Goddesses.
- This was further developed as Sanatan Dharma, when the Aryans enter 4000 - 3500 years ago. The Vedic Tradition 3500 – 2500 years ago. It has many rituals and many gods (polytheism) sacred texts (Vedas) social stratification (caste system)
- Upanishads (metaphysical philosophy) 2800 – 2400 years ago. Vedic Tradition develops into Hindu thought and philosophy.
- A very important aspect of Indian religion and the performance of one's duty in this life was considered as fourfold,
- **Dharma**, the discharge of one's duty as rationally conceived as an aspect of social ethics
- **Artha**, the ordering of one's worldly concerns so as to conduce to happiness;
- **Kama**, the enjoyment of pleasures, sensual as well as sensuous ; and
- **Moksha**, the disentangling of oneself from ephemeral pleasures and joys unto infinity.



Hinduism


- Hinduism can never be viewed as one monolith tradition.
- It is polytheistic(belief in more than one God), monotheistic (belief in one God)and monistic (one single concept related to existence).
- Many Gods and Goddesses are worshipped, some of them in forms that are at a considerable distance from Sanskritic textual depictions. Visnu, Shiva and Devi are the principal deities but they have many forms and there are many more deities.
- Through out history there have been various independent reform movements which questioned the authority of the Vedas and created an alternative religious space through various mean.
- The bhakti and Sufi movements were such movement in medieval India .
- Movement by newly emerging social groups.

Bhakti Saints





Sufi Movement


- Sufi Saints also preached the essential oneness of God and that all men and women are equal in the eyes of God.
 - They practiced the exercises ascetics, contemplation, renunciation and self-denial.
 - Although Bhakti and Sufi movements could not eliminate the gap between Hindus and Muslims, they have certainly achieved the necessary harmony between different religious groups.
 - These movements have fostered an agreement between Hinduism and Islam, and respect for others.
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Sufis in India





Efflorescence of Indian Culture through Art / Religion

- India occupies an exalted position in the realm of art of the ancient world.
 - If the Greeks excelled in the portrayal of the physical charm of the human body,
 - the Egyptians in the grandeur of their pyramids
 - the Chinese in the beauty of their landscapes,
 - the Indians were unsurpassed in transmitting the spiritual contents into their art.
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Art/Architecture

- The architecture of the various temples and the exquisite sculptures and paintings is a testimony to the beauty of Indian art.
- The Indian artists visualized the qualities of various gods and goddesses as mentioned in their scriptures and infused these qualities into their images.
- A sense of narrative a taste for decoration, keenness of observations are clearly brought out in each sculpture. Indian art is a blend of symbolism and reality, spirituality and sensuality.
- Indian art is the greatest lesson of continuity from pre-historic times to the present age. The epics Ramayana /Mahabhara have inspired most of our Indian art.
- This was further developed as secular form in the Fresco and miniature paintings.
- This art then spread to the neighboring regions and outside the boundary of India.

Ajanta Caves



Ajanta paintings

- A glance at many paintings in Ajanta caves and sculptures of the early period will confirm that earlier Indians wore clothes which were unstitched.
- The coming of Kushans, Sakas and Parthenian brought in stitched cloth to India.
- India through the ages has shown a remarkable capacity for assimilation of ideas.
- This has contributed to the variety and richness of our culture.



Ajanta Paintings



https://en.wikipedia.org/wiki/Ajanta_Caves

Indian Sculptures in Temples





Didarganj Yakshi, Patna Museum

This life-size standing image is tall, well-proportioned, free-standing sculpture is made of sandstone with well polished surface.

The silent-guardians, to bring in peace, prosperity, fertility.

Shalbhanjika Yakshi, Khajuraho



Temple architecture, Badami



- Badami known as Vatapi in the earlier times, situated in North Karnataka, founded in 540 AD by Pulikeshin I.
- The groups of monuments located in the town of Badami and villages of Aihole, Nagaral and Pattadakal, of Bagalkot district, along Malprabha river is the contribution of the eastern Chalukya Dynasty (6th-8th century CE)

Kailash Temple



- The Dravidian or Pallava style was adopted by the Rashtrakuta Rulers also as can be seen in the famous Kailash Temple at Ellora near Aurangabad (Maharashtra).
- There are three groups of rock cut temples in Ellora – Buddhist, Jain and Brahmanical. The Kailash Temple is a marvelous piece of rock architecture and sculpture .
- It was built by the Rashtrakuta King Krishna 1 in the 8th Century A.D.

Khajuraho




Mahishasuramardini

- Durga killing the buffalo-demon Mahishasura .
- Represented in iconography in all the major sculptural traditions of India.





Constant flow of people and ideas

- Caravans of people and streams of thought constantly moved and flowed between India and Central Asia, resulting in intimate cultural relations between these two regions.
 - Indian medical ideas, herbs and methods of treatment were also transmitted from Baghdad to distant parts of the Caliphate.
 - Manaka who had cured Caliph Harun Al-Rashid, was appointed as an in charge of a bureau of translation for rendering Sanskrit works on medicine into Arabic.
 - The earliest works on medicine by Charaka and Su'sruta are frequently referred to by Razi and Ibn Sina in their works.
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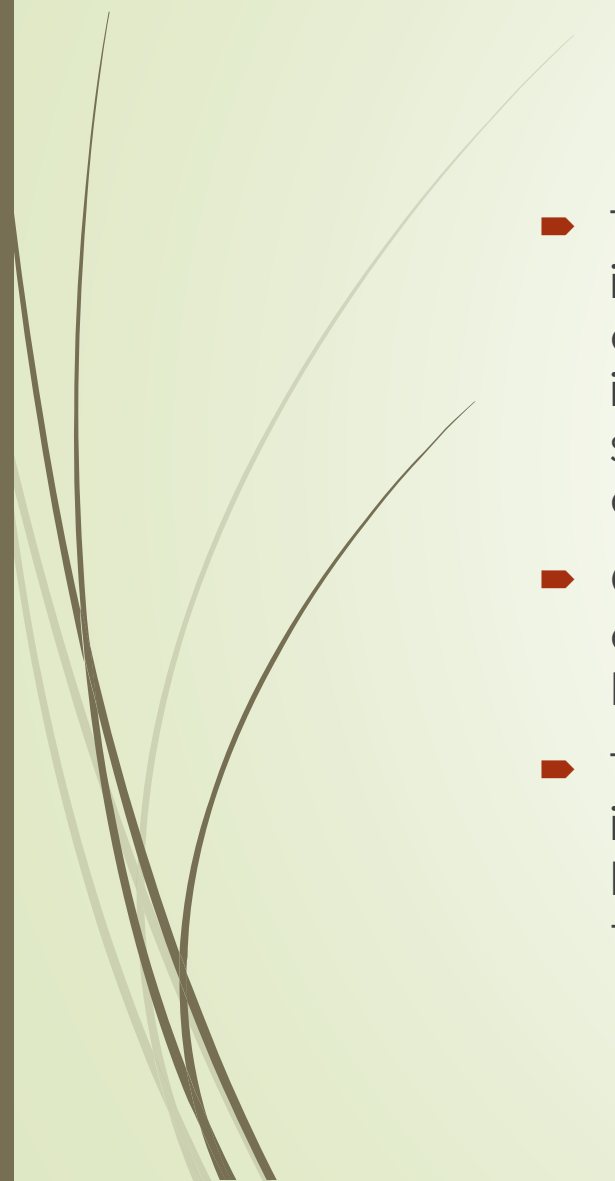


Meaning of miniature

- Medieval people saw painting on a small scale than the earlier large scale paintings.
- From the Latin word, Minium, meaning red lead, for principal pigment.
- Artist known as Miniatori.
- Slowly any thing small in size. Any painting on Vellum(fine skin), copper, ivory, paper, manuscripts.



Mughal style of paintings

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- The Mughal style of miniature painting was responsible for the amalgamation of indigenous themes and styles along with Persian and later European themes and styles. The arts of this period reflect a synthesis of foreign influences and indigenous flavour. The peak of Mughal painting presented a highly sophisticated blend of the Islamic, Hindu and European visual culture and aesthetics.
 - Open air painting with trees and blossoms, and royal merrymaking, which depicts the ancestral members of the Mughal dynasty were followed after Humayun, who was the patron of this kind of artwork.
 - The format, theme, figures and colour palette are remarkably Persian. There is indeed at this point we may state that there is no particular dominant element having Indian inspiration. But soon, this vocabulary changes to accommodate the growing and peculiar Mughal sensibility and distinct imperial taste.



Rajasthani School of Paintings



- ❑ The Rajasthani School of painting is **deeply rooted in the Indian traditions**, taking inspiration from Indian epics, religious texts like the Puranas, love poems in Sanskrit and other Indian languages, Indian folk-lore and works on musical themes.
- ❑ This school of painting had influence in Rajasthan and parts of Madhya Pradesh in the present time, such as **Mewar, Bundi, Kota, Jaipur, Bikaner, Kishangarh, Jodhpur (Marwar), Malwa, Sirohi** and other such principalities largely between the sixteenth and early nineteenth centuries.

Pahari school of paintings

- ❑ Pahari denotes 'hilly or mountainous' in origin. Pahari Schools of Painting includes towns, such as Basohli, Guler, Kangra, Kullu, Chamba, Mankot, Nurpur, Mandi, Bilaspur, Jammu and others in the hills of western Himalayas, which emerged as centres of painting from seventeenth to nineteenth century.
- ❑ **Basohli and Kullu Style is influenced by Chaurpanchasika style**
- ❑ **Guler and Kangra Style based on calm colours and modification**
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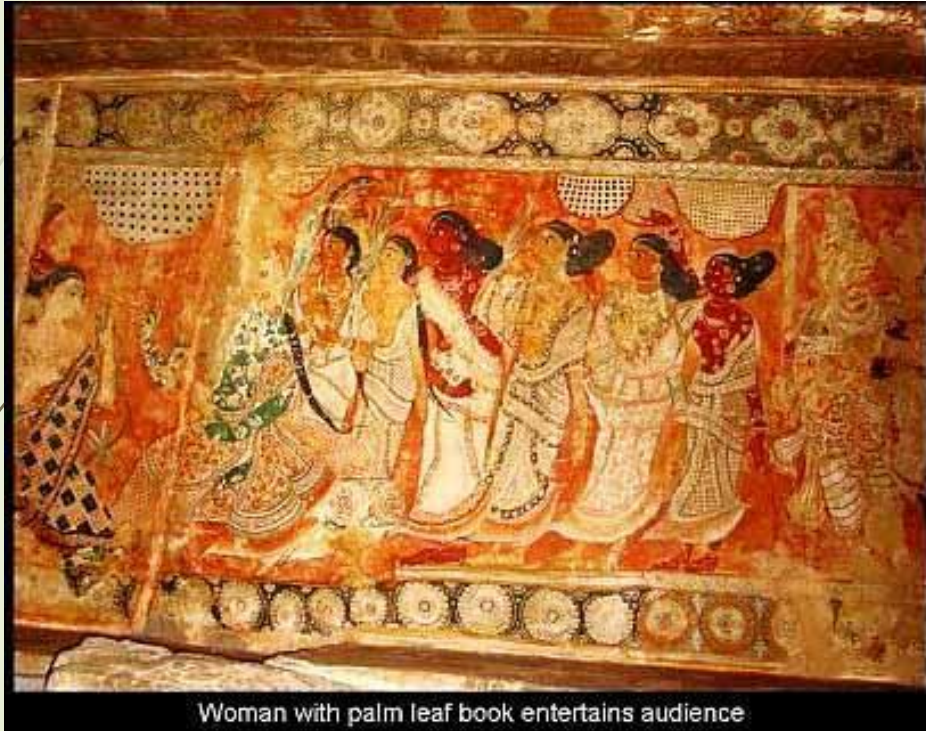


Vijaynagara Paintings

1. **Frescoes on the walls** (A painting done rapidly in watercolor on wet plaster on a wall or ceiling, so that the colors penetrate the plaster and become fixed.)
2. **Murals on temples** (a painting that is applied to a wall surface, wall painting)
3. **Cloth Paintings** (on Silk, Cotton and Canvas).
4. **On manuscripts and albums**



Vijayanagar Paintings




Three Phases of the paintings

- **Golconda School-** 15th 16th cen. Under the patronage of Ibrahim Qutb Shah 1552 - 1580 AD. One of the earliest surviving paintings are found as the illustrations of a manuscript ***Tarif-i-Hussain Shahi*** (1565 AD), which is now in Bharat Itihas Sanshodhak Mandal, Pune. About 400 miniature paintings are found in the manuscript of **Nujum-ul-Ulum** (Stars of Science) (1570), kept in Chester Beatty Library, Dublin.
- **Hyderabadi School** -17th to 18th cen. Deccan region during the transitional phase or the four decades of Mughal political domination mainly from 1687-1724 AD.
- **Regional Schools-** 18th to 20th cen. Regional Schools in Karnool, Gadwal, Shorarpur, Wanparthy. From the establishment of Asaf Jahi kingdom from 1724 to 1948.




Reasons for the miniatures

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- Society presented a combination of various ethnic, religious, linguistic and caste identities.
 - Secular attitudes of the Sultan.
 - By and large the paintings an illustration of royal splendour.

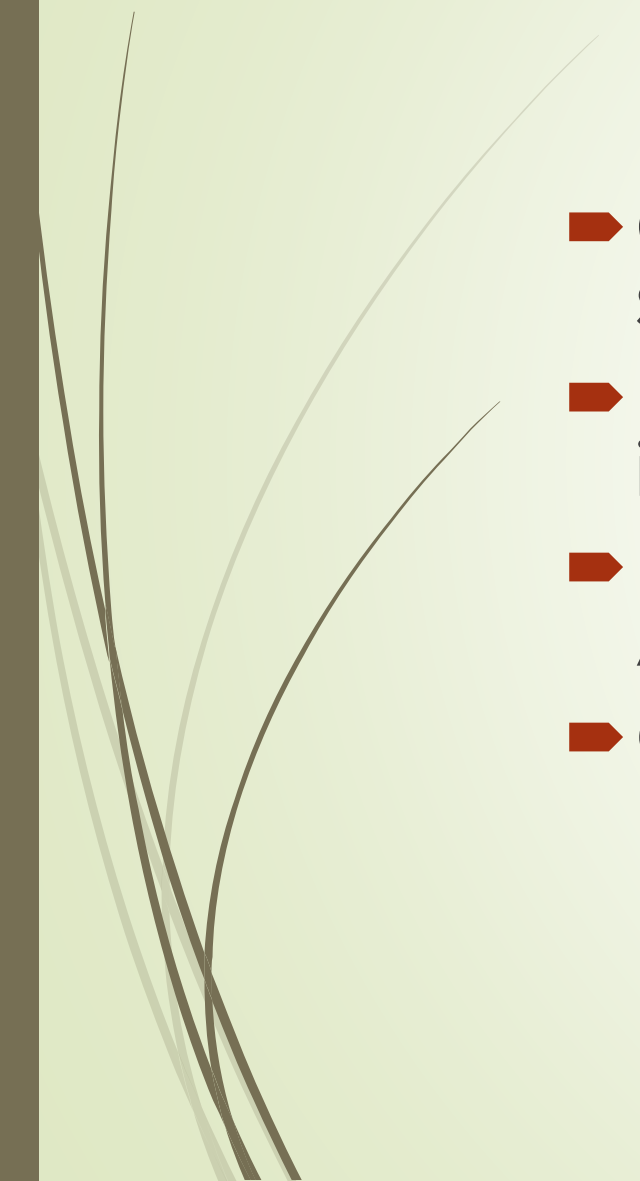


Characteristic features

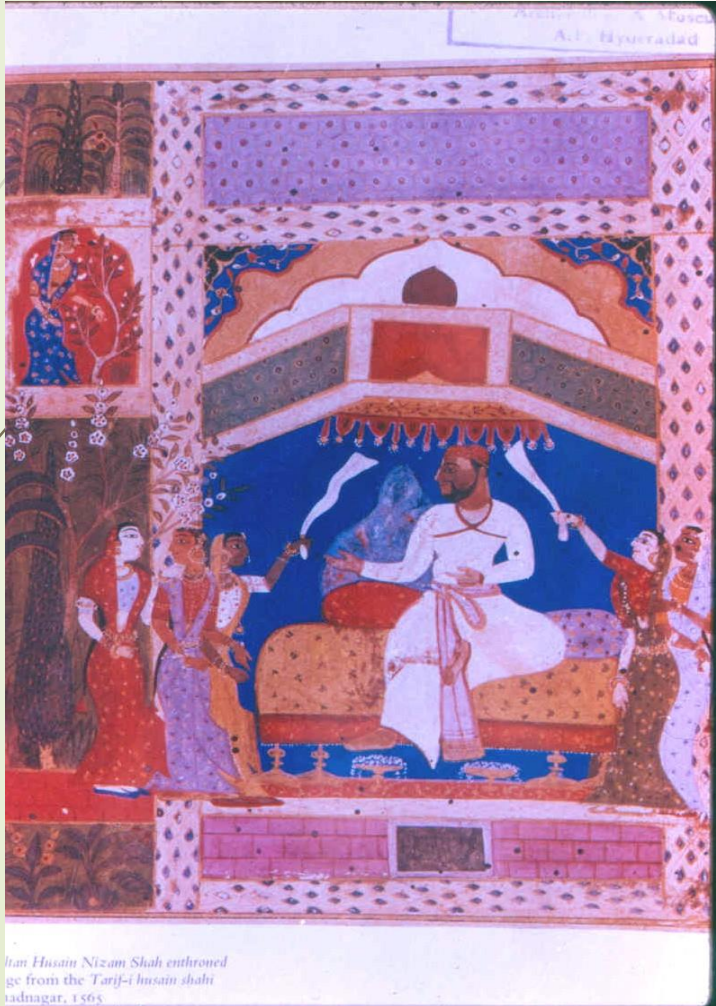
- The Golconda miniatures initially absorbed influences of the northern tradition of the pre-Mughal painting of Malwa, and of the southern tradition of the Vijayanagar School of painting
 - Small characters both in actual size and treatment.
 - Soft colors, pink, blue, green brown.
 - Profuse use of gold and silver.
 - Large plants, flowering shrubs, magical breeze of textiles, transparent draperies.
 - Long waist sashes, conical turbans, rounded hillocks.
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Royalty

- Came in to existence due to royal patronage, so queens and Princess.
 - Represent a male gaze of woman as an idealized symbol of royal splendour.
 - Earliest paintings in Tarif- i- Husain Shahi of Ahmadnagar
 - Queen KhanZada Humayun sought to perpetuate the memory of her husband Sultan husain Nizam Shah.
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Sultan Husain Nizam shah on throne



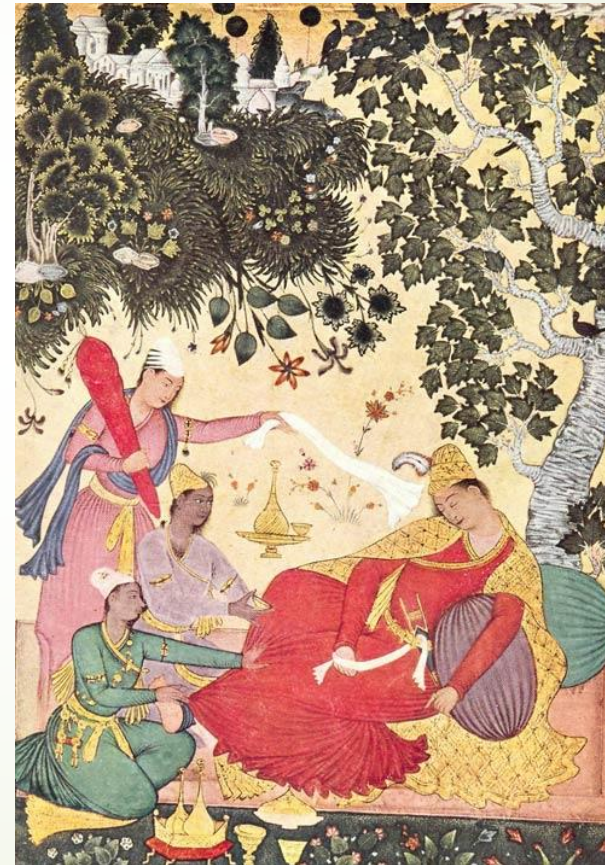
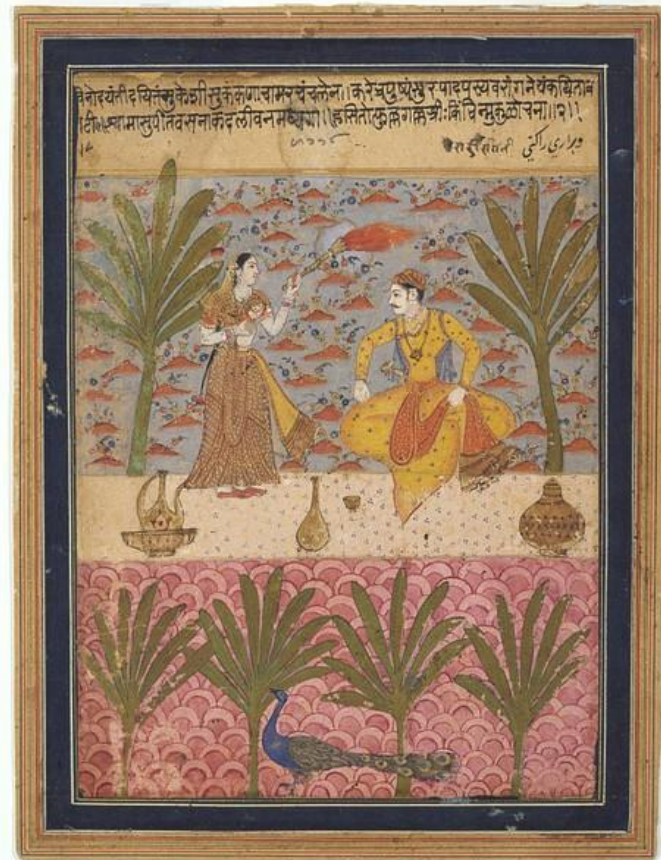
- Imitation of the technique of fresco painting of Vijaynagar.
- On top the blue background, and yellow top becomes an alcove.
- Sensuous lines in depicting women.
- Woman seated one level below.

Public place




- In several layers. Higher the authority closer to the throne.
- Watching dance, but Queen uncomfortable.
- Not an absence of female portraiture in Islam.

Two other paintings





Ragamala paintings

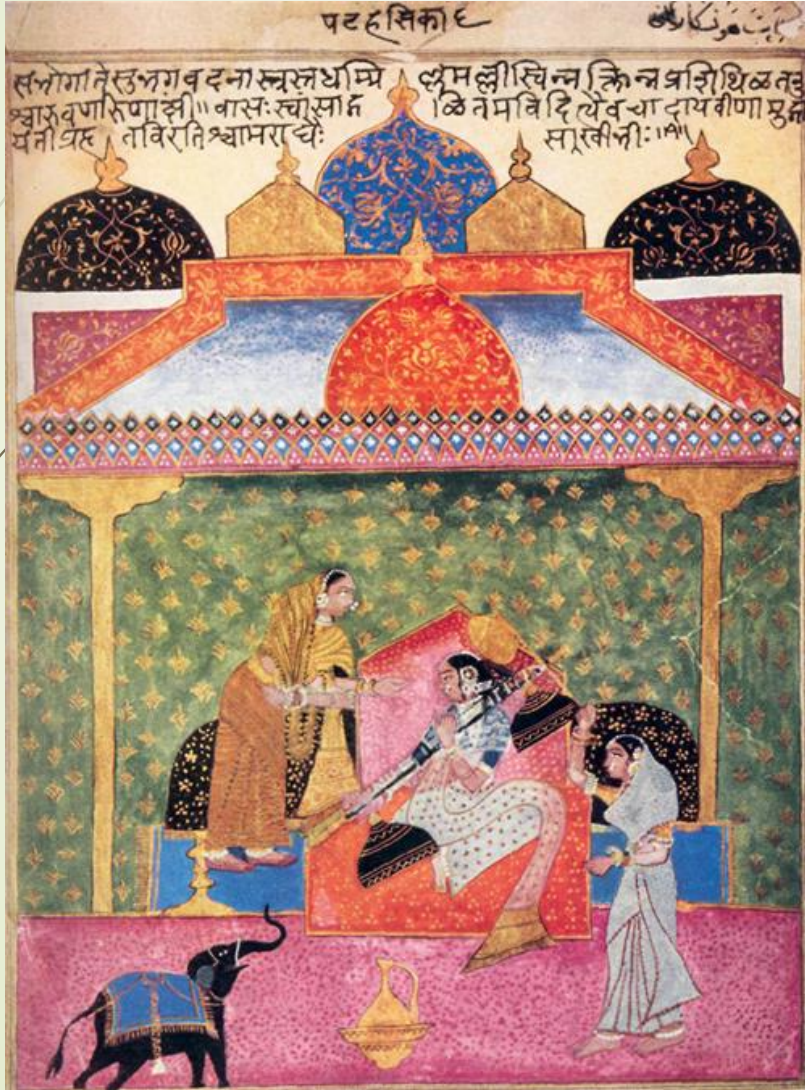
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- Several conventional systems of music, ragas and raginis apostrophized as women.
 - Evolution of raga when the heart felt the need to sing rather than chant.
 - Provided abiding consolation and women's form pleasure.

Hindola Raga



- ↳ From Ahmadnagar, 1590-91.
- ↳ The female attendants shoot colour
- ↳ On top Vasant is described in a sanskrit verse.
- ↳ Spring suggested by white blossoms and birds in flight.

Dhanasri Ragini



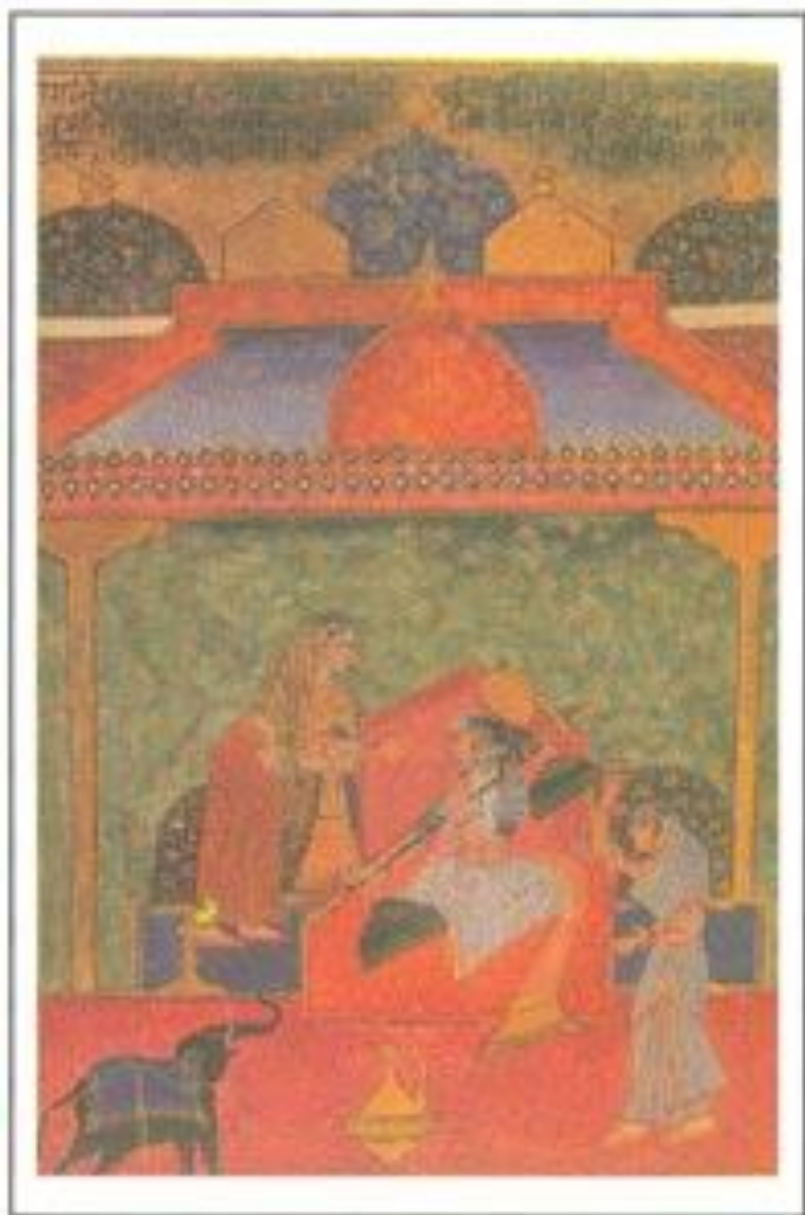
- ↴ Woman composing a letter to her lover.
- ↴ The sanskrit verse translates, On the ground she sits wearing a red saree, her breasts wet from fallen tears.
- ↴ Fusion of Indian motifs and Persian techniques.

Gauri Ragini



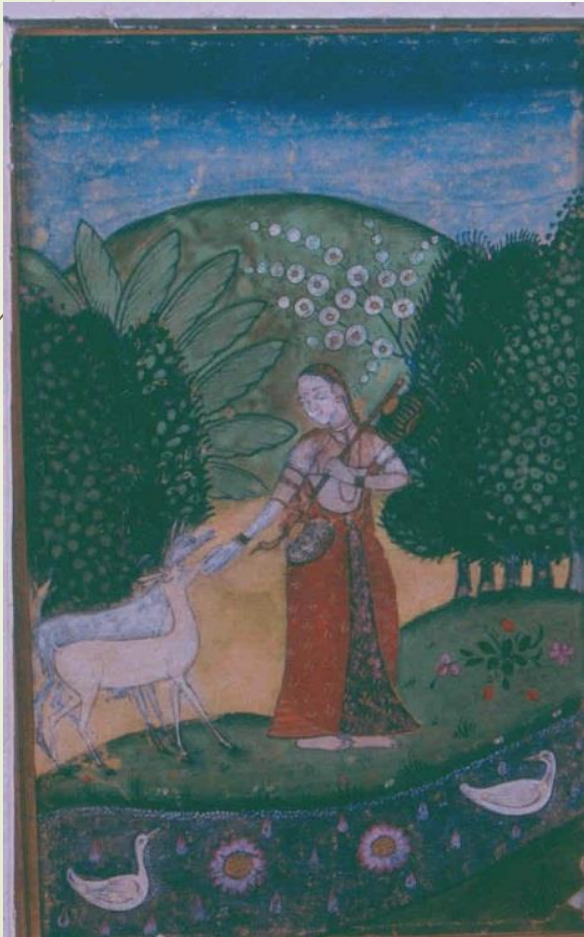
- From Ahmadnagar. Three women depicted in a grove of flowering trees.
- Trees in circular masses filled with leaves in repeated fashion.
- Heroine in center wearing ornaments of mango blossom.
- Maids on either side seemed to have helped her in decoration.

Ragini Pathamsika



- **Bijapur/Ahmadnagar**, circa 1595 A.D.,
- National Museum, New Delhi
- More local style used , so painter an artist trained at folk level.
- Splendid foliage and peacock in full bloom.

Ragini painting



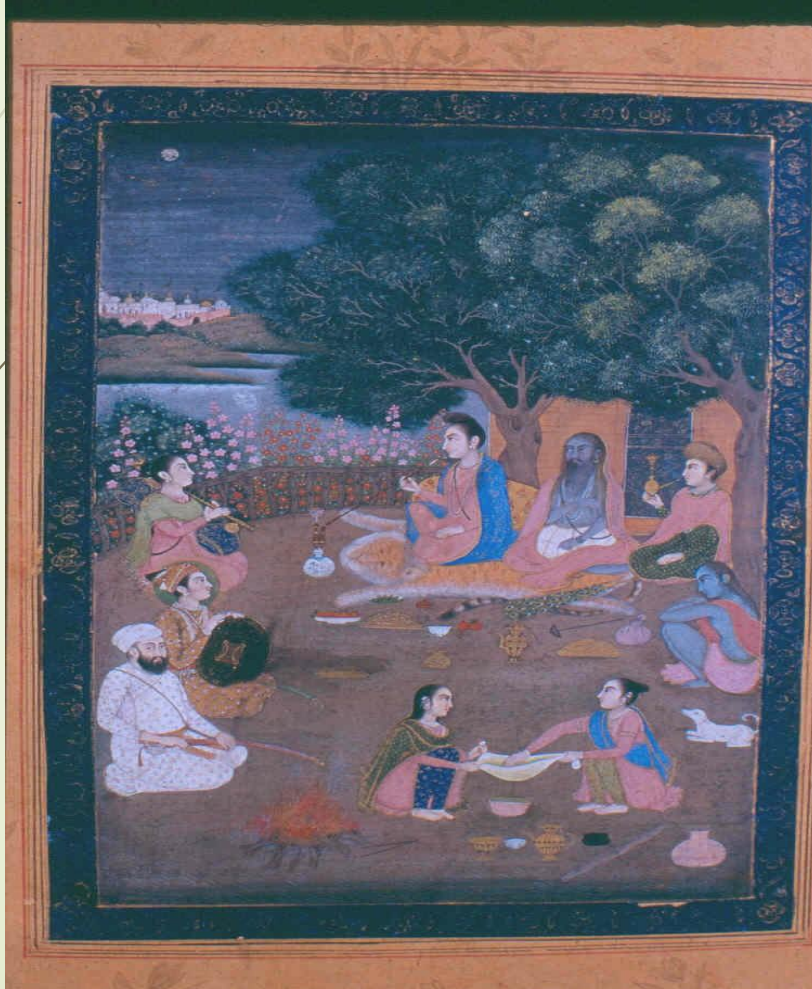
- ↳ From Salarjung, amidst green foliage.
- ↳ Banana tress and Mangoes.
- ↳ Ducks and deers.



Yoginis

- Yoginis with beautiful facial features and looks of nobility.
- Shown with matted hair, holding musical instruments, ektara or fan made of peacock feathers.
- Wear shoes and are covered with ornaments.
- Wear tight brocaded pajamas, a Khesa(upper garment), long dupatta,. Scarf over their head.
- Smear their body with ashes and apply Quashqa, paste of sandal, to give them an acetic look.
- M.L. Nigam feels they are from noble class.
- H.K. Sherwani feels were Sufi women, who roamed alone in Jungles.
- Mir Hasan Dehlavi also says, women who observed purdah could move out freely.

Paying homage to an acetic



- ↳ From Bijapur, acetic feels
- ↳ Embarrassed by the tendency to transform him into an object of worship.
- ↳ Background crowded with people, palaces, the world the Yogini has left behind.
- ↳ Moves away from gaudiness to simplicity.

Yogin from Bijapur



- At Salarjung Museum
- Carries a chauri in left hand.
- Wears a bejewelled cap and covered with long coat.
- Princess going around in the garb of a Yogini.
- Background Deccani.

Yogini from Salarjung



- ↴ Yogini wearing a long jama, brocaded waist band and a small scarf around the head.
- ↴ Carries a trident, Tirshul in her right hand and a morchhal in left.
- ↴ Has applied qashqa on her forehead, with a red mark in the center.
- ↴ Associated with Saivism.

Yogini painting from Bijapur



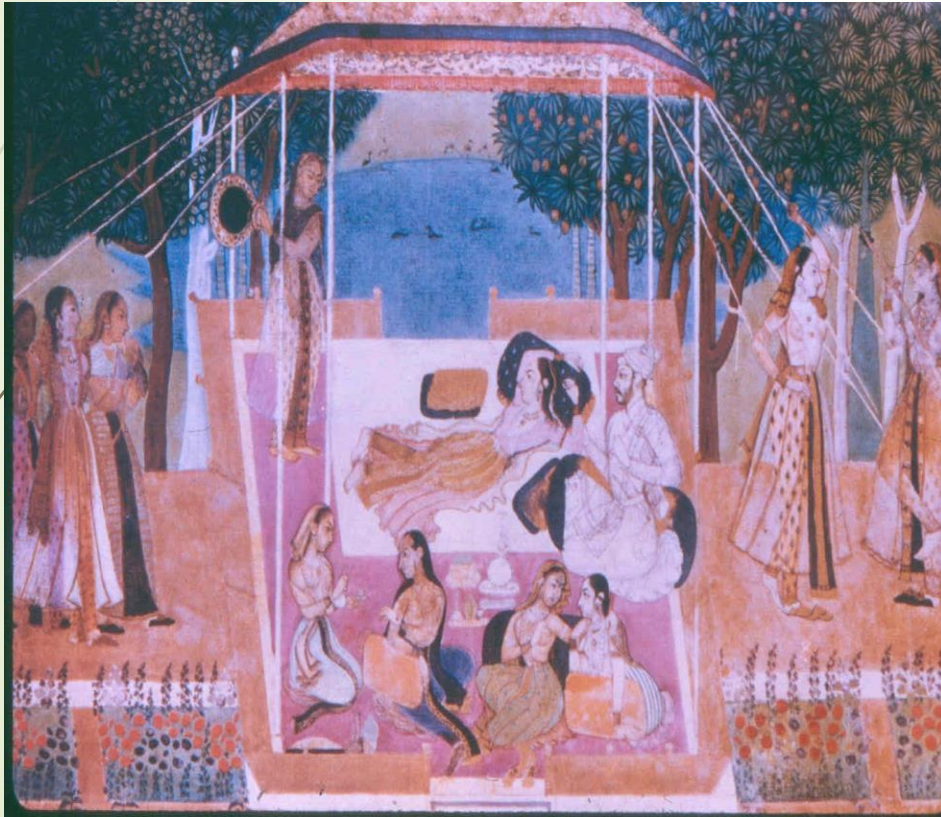
- Dt. 1605, by a Dublin painter.
- Extravagantly dressed, secretly communicating with a mynah bird. Has European features.
- Fantastic plants around her, a white palace behind like Renaissance painting. Treatment of rocks from Persian Kalams.
- Plants more like those on Chinese vases, which came to Deccan via sea ports, through Dutch merchants.

Courtesans



- ↳ From Bijapur, holding a betel leaf.
- ↳ Wearing gold, black pyjamas, transparent robe and elaborate jewellery.

Sultan Adil Shah and Courtesans in garden



- ↳ Luxurious life style of sultans and courtesans. She is drowsy with wine, and he holds her hand. Other maids and courtesans surround them.

Golconda-



- ↴ 1630-50 . Lot of Irani impact
- ↴ A virtual translation of Isfahani work into Indian terms.
- ↴ The azure background. Violet and pink robes, fluttering robes, naked flesh till waist, show European influence.

From Golconda



- Shows a courtesan wearing diaphanous robes of pink, while her veil and border of painting are green.
- Holds a bird in her left hand and wears necklace of pearls.
- Dress decorated with roses and has a sensuous form and overall impression is of sensuality.
- Covering is not to hide the flesh but to accentuate it.

Themes of common women



- ↳ Maidens, artists, courtesans, engaged in royal service.
- ↳ Miniature by Ali Naqi of Golconda, a woman admiring herself in the mirror.
- ↳ The maid has helped her and the toiletier is kept in a plate at the bottom.
- ↳ The mistress has the final word if she is satisfied or not.
- ↳ Not much class difference because both are objects of desire.

European Themes



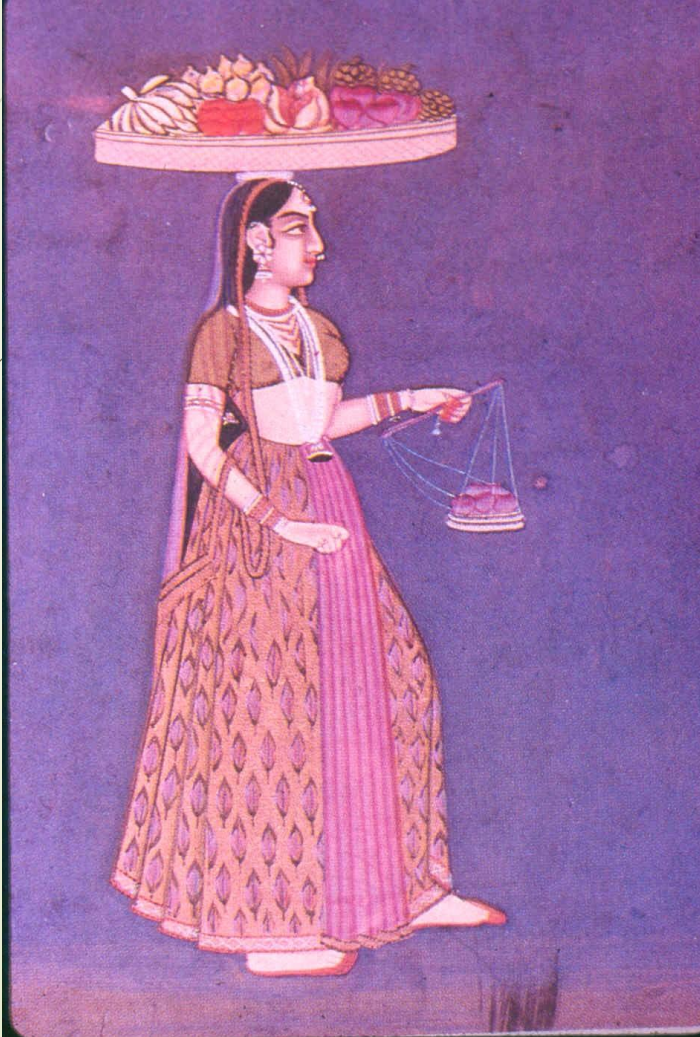
- ↳ Madonna and child.
- ↳ No sexuality enhanced. The breasts are now a source of nutrition. Fully covered.

Madonna and child



- Again fully covered.
- Wears jewellery.
- Framed in a Border, with light yellow and orange colour.

Bijapur



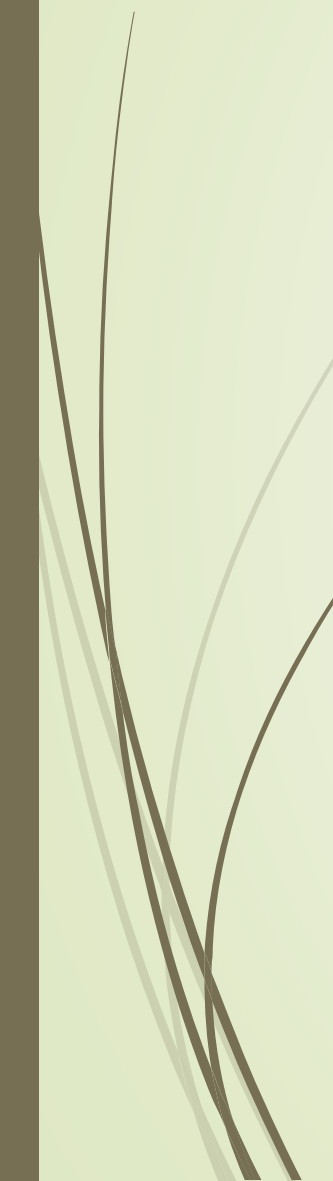
- Maid carrying a fruit basket.
- Richly decorated and sensuous.

Conclusions

- Indian culture, has been molded for thousands of years and it is not a monolith culture. It is liberal and has a lot of space for every one.
- From time to time we had various movements that questioned the existing hierarchies and achieved a space for themselves.
- There have been two guiding principles of our culture,
- **Vasudhaiva Kutumbakam**, a Sanskrit phrase found in Maha Upanishad, which means "the world is one family".
- ***Vaishnava Jana to tene kahiye , Pir parayi jane re.***, a bhajan, written in the 15th century by the poet Narsinh Mehta. Call those people Vaisnava , who feel the pain of others.
- Help those who are in misery, but never let conceit enter their mind.



Summing up

- Contemporary India reverberates with the echoes of the past and gives them new shape and form each day.
 - Indian culture is a composite culture, because it has been impacted by Hinduism on the one hand and Islam and other cultures on the other.
 - From the past societies, to the present, it had accepted many ideas and influences from the different civilizations of the world, with which it came in touch and adopted many features of these as its own.
 - India is a secular country with different religions, faiths, ideas, belief systems etc.
 - We need to protect this in the interest and vibrancy of our culture.
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Thank You

