

Chapter 1 : Culture of India - history, people, clothing, traditions, women, beliefs, food, customs, family

Using Delhi's contemporary history as a site for reflection, Pirate Modernity moves from a detailed discussion of the technocratic design of the city by US planners in the s, to the massive expansions after , culminating in the urban crisis of the s. As a practice, pirate modernity is an.

Cities of Delhi[edit] Historic map of Shahjahanabad now known as Old Delhi , in It is popularly said that Delhi was the site for a total of seven different cities between BCE and the 17th century BCE, although taking smaller towns and strongholds into account, as many as 15 settlements can be identified. Surajkund Anangpur , Tomar city dating from the 9th or 10th century, where a large masonry tank can be found. Lalkot , built ca. Prithviraj Chauhan extended and fortified it as a defence against invaders; the city then became known as Qila Rai Pithora. This area, now called as Mehrauli , was also the seat of the Mamluk Slave dynasty. Siri , first established as a camp for protection against invading Mongols by Alauddin Khalji , and fortified in about ca. Tughluqabad , built by Ghiyasuddin Tughluq in ca. A subsidiary fort Adilabad was built by his son Muhammad bin Tughlaq in ca. Jahanpanah , Refuge of the World, name given to the area enclosed by walling-in of the suburbs between Qila Rai Pithora and Siri, built by Muhammad bin Tughluq in ca. Ferozabad, built by Firuz Shah Tughluq in ca. Dinpanah built by Humayun and Shergarh built by Sher Shah Suri , both in the area near the speculated site of the legendary Indraprastha " It is presently referred to as " Old Delhi ". Officially, however, only seven of the above-mentioned settlements are recognised [9] as historical cities with distinct identities and indigenous heritage: The rest are not officially identified as Cities of Delhi because of some specific reasons. Indraprastha , the legendary Ancient City is believed to have been established years ago c. Archaeological evidence exists, but in such scarcity as to be inconclusive. Moreover, sections of the city still standing are now counted in Siri or Mehrauli. Lodi Complex is not counted as a distinct city because their architectures are too few to be counted as a whole city. The Sayyid and Lodhi dynasties that followed the Tughlak dynasty were far more concerned with restoring stability than patronisation of arts or architecture. Tombs erected in the honour of the rulers are the only monuments of these times and these are scattered all over current South and Central Delhis. So there seems no such thing as "history" about it. Early history[edit] The ancient Yogmaya Temple , claimed to be one of the five temples of Mahabharata days in Delhi. The iron pillar of Delhi , is said to have been fashioned at the time of Chandragupta Vikramaditya " of the Gupta Empire. However, it should be noted that the kings then referred to the initial Muslim invaders as Yavanas. This was the first in the series of seven medieval cities. It is also known as Yoginipura, that is, the fortress of the Yoginis female divinities. It gained importance during the time of Anangpal Tomar. In the 12th century, the city was included in the dominions of Prithviraj Chauhan. Pasanaha Chariu of Vibudh Shridhar VS an Apabhramsha writer, provides the first reference to the legend of the origin of the name Dhilli for Delhi. There are countless villages in Haryana country. The villagers there work hard. Indra himself praises this country. The capital of this country is Dhilli. The ruler Anangpal is famous, he can slay his enemies with his sword. The weight of the Iron pillar caused the Nagaraj to shake. According to legends, the Tomar dynasty founded Lal Kot in The first Sultan of Delhi, Qutb-ud-din Aybak , was a former slave who rose through the ranks to become a general, a governor and then Sultan of Delhi. Qutb-ud-din started the construction of the Qutub Minar, a recognisable symbol of Delhi, to commemorate his victory but died before its completion. In the Qutb complex he also constructed the Quwwat-al-Islam might of Islam , which is the earliest extant mosque in India. He was said to have destroyed twenty-seven Jain temples initially housed in the Qutb complex and pillaged exquisitely carved pillars and building material from their debris for this mosque, many of which can still be seen. After defeating the armies of Nasiruddin Mahmud of Tughlaq dynasty , on 15 December , Timur entered Delhi on 18 December , and the city was sacked, destroyed, and left in ruins, and over , war prisoners were killed as well. Sher Shah Suri built the sixth city of Delhi, as well as the old fort known as Purana Qila , even though this city was settled since the ancient era. The third and greatest Mughal emperor, Akbar , moved the capital to Agra , resulting in a decline in the fortunes of Delhi. In the midth century, the Mughal Emperor Shah Jahan " built the city that sometimes

bears his name Shahjahanabad , the seventh city of Delhi that is more commonly known as the old city or old Delhi. This city contains a number of significant architectural features, including the Red Fort Lal Qila and the Jama Masjid. The old city served as the capital of the later Mughal Empire from onwards, when Shah Jahan transferred the capital back from Agra. In , Bajirao I marched towards Delhi with a huge army. In , the Mughal Empire lost the huge Battle of Karnal in less than three hours against the numerically outnumbered but military superior Persian army led by Nader Shah during his invasion after which he completely sacked and looted Delhi , the Mughal capital, followed by massacre for 2 days, killing over 30, civilians and carrying away immense wealth including the Peacock Throne , the Daria-i-Noor , and Koh-i-Noor. Nader eventually agreed to leave the city and India after forcing the Mughal emperor Muhammad Shah I to beg him for mercy and granting him the keys of the city and the royal treasury. He entered Delhi in January and kept the Mughal emperor under arrest. Between and , Delhi was a part of what then known as the North-Western Provinces. Delhi passed into the direct control of British Government in after the Indian Rebellion of . The city received significant damage during the siege. Calcutta was declared the capital of British India but in at the Delhi Durbar of , held at the Coronation Park , King George V announced the shifting of the capital back to Delhi. Parts of the old city were New Delhi , a monumental new quarter of the city designed by the British architect Edwin Lutyens to house the government buildings was inaugurated in after its construction was delayed due to World War I.

Chapter 2 : Delhi Life style, People and culture of New Delhi, Religions in Delhi

Focusing on the culture of piracy in the Indian capital, this book looks at what has happened to the city in the wake of the dissemination of the new media and the ways in which it has, and will.

Musicians have long been drawn towards pirate culture, due to its disestablishmentarianism and motley dress. An early s British pop group called itself Johnny Kidd and the Pirates , and wore eye patches while they performed. Their fans are also encouraged to dress up like pirates and bring props to concerts. Swashbuckle is an American thrash metal band who dress up and sing about pirates. The piece can be found on the album "Works, volume 1" Running Wild , a German Metal band, adopted a "pirate metal" image in , with its third album. Gorillaz recorded a song called " Pirate Jet " which appears as the 16th track on their third studio album Plastic Beach. The song is filled with piratical and nautical phrasing liberally mixed with s hip-hop references. Mutiny is an Australian pirate themed folk-punk band with releases on Fistolo Records. The Pirate , a musical starring Judy Garland and Gene Kelly , has a number of songs about piracy in general, and the dread pirate "Mack the Black" Macoco in particular. Pirate Shantyman and his Bonnie Lass The Dreadnoughts are a Vancouver, Canada pirate-based band, including use of an accordion as well as a fiddle. Nox Arcana recorded a pirate-themed album Phantoms of the High Seas in that contains a series of hidden puzzles and clues leading to a treasure map. Cosmo Jarvis released the song "Gay Pirates" on 23 January The Pirates of Penzance , a comic operetta by Gilbert and Sullivan contains a Pirate King and a crew of orphan pirates. The Buccaneers of America by John Esquemeling is the supposedly real stories of some Caribbean pirates. Also in some of the SpongeBob episodes there is a character called The Flying Dutchman who is a pirate ghost. One Piece onwards , the animated adaptation of the Japanese comic of the same name see below. The Lost Treasure of Fiji. Black Lagoon is a anime about pirates in the South China Sea. It is a somewhat realistic look at the underlying themes of modern day piracy. In the show Deadliest Warrior , there was an episode titled "Pirate vs. Marika Kato is the protagonist and space pirate captain of the Bentenmaru in the anime Bodacious Space Pirates Black Sails is a television drama series created by Jonathan E. Steinberg and Robert Levine for Starz Inc.

Chapter 3 : Urban renewal in Delhi - Heritage conservation | Aga Khan Development Network

Pirate Culture and Urban Life in Delhi: After Media / Edition 1 Using Delhi's contemporary history as a site for reflection, Pirate Modernity moves from a detailed discussion of the technocratic design of the city by US planners in the s, to the massive expansions after , culminating in the urban crisis of the s.

Scattered comments in the histories, however, as well as such works as the Travels of Ibn Battuta, the narrative poems of Amir Khusrau, and the table talk of Hazrat Nizam-ud-din, illuminate the social life of the time. Muslim society during the period was dominated by the Turkish rulers and nobles who sought to maintain their position not only against non-Muslims or the Muslims of indigenous origin, but also against other non-Turkish immigrants, or over other Turks whose long separation from the Turkish homeland marked them off themselves. It can be argued that most of the sultans and nobles were ultimately Turkish in origin, even though they bear different designations, but the first hundred years of the Delhi Sultanate was clearly a period of Turkish supremacy: During this time they produced not only three great rulers, Iltutmish, Ala-ud-din Khalji, and Balban, but also a great poet—Amir Khusrau. One of the most interesting features of Islamic society during the sultanate is the long struggle of Indian Muslims—Hindu and Buddhist converts or their descendants—to assert themselves. They tried to gain power in the middle of the thirteenth century, but Balban and other Turkish nobles were too powerful for them. Their position gradually improved under the Khaljis, and under the Tughluqs a distinct change can be seen. Although it took a long time for the Indo-Muslims to reach positions [] of power, local usages and customs influenced social life and behavior at an early period. The Indian pan betel leaf soon became popular among the Muslims; the use of spices for seasoning food became common; and standard Muslim dishes such as pilau were transformed. The newcomers also adopted Indian headgear; but, more significantly, religious ceremonies, especially those related to marriage and death, showed a definite Indian influence. The popularity of music, as well as its forms, reflected the local atmosphere. The lives of the Muslim upper classes, especially in Delhi, were modeled on those of their Turkish and Persian counterparts, with the sports of a society that valued the horse—polo, riding, racing—being the chief outdoor amusements; these were the prerogatives of the rich. All classes enjoyed chess and backgammon, although the more orthodox regarded them with disapproval. Most of the Muslims, at least during the earliest period of the sultanate, were city dwellers, many of them attached to the garrisons. For this reason there was a good deal of communal life among the ordinary people. There were, for example, bakeries instead of individual kitchens, and hammams Turkish baths in the larger towns. As for the Hindus, their social life was relatively unchanged, although during military operations they suffered losses in property and life. Even when the harsh laws of war gave place to peace, the Hindus were burdened by certain handicaps. The loss of sovereignty itself was a major loss, especially in the case of the Brahmans and the Kshatriyas. The sultanate period was more difficult for them than any other period of Muslim rule. The liberal and conciliatory policy adopted by Muhammad ibn Qasim had given place to a new relationship, and the integration of the Hindu population into the political and administrative structure was not to come about until later. Muslim conquest of Sind and Multan and even of Lahore and Peshawar had not led to the same tensions and conflicts which followed their domination over the heart of Aryavarta. Even the indirect effect of the Mongol invasion of Muslim lands led to a stiffening of attitude, as the Muslim refugees, who had suffered so much at the hands of the pagan Mongols, were not disposed to be friendly towards the non-Muslims of India. The theory of Turkish racial superiority which held sway during the rule of early Slave kings was not favorable to the employment of Hindus—or even indigenous Muslims—in high civil and military appointments, as was the case under the Arabs in Sind or even under the Ghaznavids. It would, however, be wrong to think that the Hindus were completely excluded from service. In rural areas the Hindu landed aristocracy still occupied a position of prestige and power, and the muqaddams, the chaudharis, and the khuts had important roles in the administration. The land system was not altered, and the Hindu peasant must have led much the same kind of life as he did before the coming of the Muslims. Trade and commerce also remained in Hindu control, for to the Muslim invader from Central Asia, the complex Hindu banking system

would be unfamiliar and unworkable. The Hindu merchant might be heavily assessed, or, during a war have his movable goods confiscated, but he was too much a part of the intricate commercial structure to be easily replaced. The money-lender thrived under the new, as under the old, dispensation. We hear, for example, about the large incomes of the Muslim grandees and the splendor of their households, but Barani leaves us in no doubt that most, if not all, borrowed from the Hindu money lenders. Except in their public halls no gold or silver could be found, and they had no savings on account of their excessive liberality. The wealth and riches of the Multani merchants and the shahs [money lenders] were from the interest realized from the old maliks and nobles of Delhi, who borrowed money from them to the maximum limit, and repaid their debts along with additional gifts from their [lands]. Whenever a malik or a khan held a banquet and invited notables, his agents would rush to the Multanis and shahs, sign documents, and borrow money with interest. Even the powerful Ala-ud-din Khalji who, seeing the danger to his government from the power of the Hindu rural chiefs, made a determined attempt to curb their power and reduce their wealth, found it necessary to make Hindu traders the main instrument of his price control measures. The rulers of the coastal kingdoms in the Deccan accorded to foreign merchants certain extra-territorial rights and special concessions, in consideration of the heavy taxes which they paid to the treasury. An organized class of brokers handled the business on the coast and inside the country. The imports consisted mainly of certain luxury items for the upper classes, and a general supply of all kinds of horses and mules, in which India was deficient. Hindus had never attached any importance to cavalry, but seeing the success of the Muslim horsemen, they started to substitute horses for elephants. The exports included large quantities of food-grains and cloth. Among the agricultural products were wheat, millet, rice, pulses, oilseeds, scents, medicinal herbs, and sugar. Some of the countries around the Persian Gulf depended on the subcontinent for their entire food supply. Cotton cloth and other textiles were especially important items of export, particularly to Southeast Asia and East Africa, although some reached Europe. They were carried by the Arabs to the Red Sea and from there found their way to Damascus and Alexandria, from where they were distributed to the Mediterranean countries and beyond. Many industries of considerable size and importance developed during this period, the most important of which were textiles, various items of metal work, sugar, indigo, and in certain localities, paper. The Indian textile industry is very old, but the variety of cloth produced was originally limited. Taking advantage of the local talent, the [] Muslims introduced a number of fine varieties of textiles, most of which had Persian or Arabic origin. Bengal was the main center of this industry, but Gujarat rivaled it as a supplier of the export trade during the sultanate period. Next in importance were a number of industries connected with metal work: Manufacture of sugar was also carried on on a fairly large scale, and in Bengal enough was produced to leave a surplus for export after meeting the local demand. Paper-making was a minor industry, of which little is known except that Delhi was the center of a considerable market. These industries were mainly privately owned, but the government equipped and managed large-scale karkhanas, or factories, for supplying its requirements. The royal factories at Delhi sometimes employed as many as four thousand weavers for silk alone. The example of the sultan of Delhi was followed by the rulers of the regional kingdoms, and the contribution of the state to the development of the industry was not a minor one. In certain aspects of social life, the Hindus had virtual autonomy during the sultanate. This was in accordance with the established axiom of Islamic law that while Muslims are governed by the Shariat, non-Muslim zimmi are subject to their own laws and social organization, but it was also a product of the Indian situation. The Muslim rulers from the days of the Arab occupation of Sind accepted the right of the village and caste panchayats to settle the affairs of their community. This meant that the Hindu villages remained small autonomous republics, as they had been since ancient times, and in commerce and industry the Hindu guilds were supreme. This position continued throughout the Muslim rule, but during the sultanate, when the provincial administration had not been properly organized, Hindu autonomy outside the principal towns was particularly effective. It is often forgotten—and Muslim court chroniclers were not anxious to mention it—that a large number of independent or quasi-independent Hindu chiefs remained after the establishment of the sultanate. Some of them were rajas, or kings; others were only petty chieftains, controlling a few villages. Many of them belonged to old [] families, but new principalities grew up even after the establishment of Muslim power at Delhi. Rajputs often found new kingdoms for themselves in

remote, easily defended areas in Rajputana and the Himalayas. From such movements during the sultanate come also some of the large landed estates still held by Rajputs in Oudh and in Bihar. In these predominantly Hindu areas the old religion was fostered, and its cultural expressions kept alive even in the periods of greatest Islamic power. Learning, Literature, and the Arts After the sack of Baghdad in , Delhi was perhaps the most important cultural center in the Muslim East. Heir to the traditions of Ghazni and Lahore, its importance increased when the Mongols destroyed the cultural centers of Central and Western Asia, and the poets, scholars and men of letters from these areas took refuge in Muslim India. Balban, who gave high offices of the state only to persons of good families, welcomed these distinguished refugees, and many illustrious families of Muslim India trace their origin to this period. This influx bore fruit in a large number of works, many of which are lost, but the contemporary historians attest to their worth. During the reign of Ala-ud-din Khalji the general prosperity engendered by his conquests enabled the nobles, and not just the sultan, to become literary patrons. This probably explains why Barani could devote fourteen pages to an account of the scholars, poets, preachers, philosophers, physicians, astronomers, and historians who thronged Delhi in the days of Ala-ud-din Khalji. If the surviving poetry of Khusrau, the historical works of Barani, and the table talk of Hazrat Nizam-ud-din Auliya are any indication of the cultural vitality and richness of the age, one can well understand why Amir Khusrau and others felt that Delhi was the metropolis of the Muslim East. Yet despite the cultural eminence of the capital, it cannot be claimed that the sultanate is a period marked by that solid scholarship and study of sciences which distinguished Baghdad and Cordova. The reason is obvious. Learned and gifted men had come to India, but without their libraries. Those who were escaping with their lives could not be expected to carry heavy loads of books over long distances. We get a glimpse of this in the case of Fakhr-i-Mudabbir, who fled from Ghazni without even his family papers, and had to wait for an opportunity to go back to reclaim them. The result was that only those cultural activities gained prominence which, like poetry, belles-lettres, local history, architecture, and music, were not dependent on accumulated stores of knowledge. Probably for the same reason the lack of libraries great educational institutions of the kind found in Baghdad and Cairo did not develop in India. There were, however, schools and colleges in Delhi and all the important provincial capitals. In Muslim society, teaching and the promotion of educational enterprises are regarded as necessary marks of religious vocation, and the Muslim state is expected to facilitate this by providing teachers with ample means of subsistence. This was the procedure generally adopted during Muslim rule in India, and the official in charge of religious endowments, the *sadr-i-jahan*, arranged for the grant of tax-free lands to imams, qazis, and other religious groups who provided education, particularly in Islamic subjects. This education was usually on the elementary level, but the system also provided for the maintenance of scholars who had specialized in different branches of learning. We find even nobles and distinguished men of affairs teaching subjects in which they had become proficient. Hazrat Nizam-ud-din Auliya, for example, studied under Shams-ul-Mulk, who became the wazir of Balban. The children of nobles were taught at their own residences by private tutors, whose guidance was often available for other students also. For advanced students madrasas, or colleges, were set up by pious and public-spirited rulers, and this activity received special attention during the early period. Two major madrasas called Muizziya and Nasiriya were established during the beginning of Muslim rule at Delhi. Details about these madrasas are lacking, but probably one of them was the college built by Iltutmish and repaired a century later by Firuz Tughluq. Similar steps to establish educational institutions were taken by Muslim rulers in the distant provinces, and we read of Muhammad Bakhtiyar Khalji setting up madrasas at Devkot and other places in Bengal. Firuz Tughluq was unusual in that he looked after the institutions established by his predecessors; probably most of these establishments fell into decay when the original founders passed away, and the grants made for the madrasas were diverted to other purposes. Historians give little information about the staff or the curriculum of madrasas, but some details are available for one founded by Firuz Tughluq near Hauz-i-Alai in Delhi. Barani has given a lengthy account of the beautiful building and gardens which provided a center around which people built their houses. Both Barani and Mutahar, a well-known poet, praise the comprehensive knowledge of Maulana Jala-ud-din Rumi, the head of the institution. The main subjects taught seem to have been religious tafsir interpretation of the Quran, hadith tradition, and fiqh jurisprudence. The intellectual

activity of the schools owed much to the refugee scholars from Central Asia, Persia, and Iraq who came to Delhi in the thirteenth century. After this influx had ceased and the Mongols had established their rule in the northwestern borderland, communication between Central Asia and northern India became difficult. It appears that in the Deccan, where contact was maintained with Iran by the sea route, intellectual activity during the later centuries encompassed a wider range than was the position in the north. In northern India, apart from religious subjects, literature, history, mysticism, and ethics were the principal subjects studied.

Chapter 4 : About 70 per cent Indians live in rural areas: Census report - The Hindu

Pirate Modernity moves between past and present, along with debates in Asia, Africa and Latin America on urbanism, media culture, and everyday life. This pioneering book suggests cities have to be revisited afresh after proliferating media culture.

Indian, Hindu, Bharati Orientation Identification. India constitutes the largest part of the subcontinental land mass of South Asia, an area it shares with six other countries, including Nepal, Pakistan, and Bangladesh. It has highly variable landforms, that range from torrid plains, tropical islands, and a parched desert to the highest mountain range in the world. India, on the southern subcontinent of Asia, is bounded on the northwest by Pakistan; on the north by China and Tibet, Nepal and Bhutan; on the northeast by Bangladesh and Burma Myanmar ; and on the southwest and southeast by the Indian Ocean, with the island republics of Sri Lanka and the Maldives to the south. Excluding small parts of the country that are currently occupied by Chinese or Pakistani military forces, the area of the Republic of India is 1, square miles 3,, square kilometers. The census enumerated ,, residents, including ,, women, and million people defined as urban dwellers. However, with a population growth rate estimated at 17 per one thousand in , by May the national figure reached one billion. Life expectancy in the census was sixty years, and in it was estimated that almost 5 percent of the population was age 65 or older. The population is still primarily rural, with 73 percent of the population in living outside the cities and towns. In , the largest urban centers were Bombay or Mumbai 12,, , Calcutta or Kolkata 11,, , Delhi 8,, , Madras or Chennai 5,, , Hyderabad 4,, , and Bangalore 4,, There are four major language families, each with numerous languages. Indo-Aryan, a branch of Indo-European, covers the northern half of the country, and the Dravidian family covers the southern third. In the middle regions a number of tribal languages of the Munda or Austroasiatic family are spoken. In the northeastern hills, numerous Tibeto-Burman languages are spoken. The national flag, which was adopted in , is a tricolor of deep saffron, white, and green, in horizontal bands with green at the bottom. In the center of the white band is a blue wheel, the chakra , which also appears on the lion column-capital of the Emperor Asoka at Sarnath. This carving, which is over 2, years old, is also a national emblem that is preserved in the Sarnath Museum. The sandstone carving features four lions back to back, separated by wheels chakra , the wheel of law , standing over a bell-shaped lotus. The whole carving once was surmounted by the wheel of law. The national anthem is a song composed by Rabindranath Tagore in entitled Jana-gana mana. The nearly useless Saka-era calendar also may be considered a national symbol, adopted in and still often used officially alongside the Gregorian calendar. History and Ethnic Relations Emergence of the Nation. India has a history going back thousands of years and a prehistory going back hundreds of thousands of years. There was a long phase of Paleolithic hunting and gathering cultures parallel in time and characteristics with the Paleolithic peoples of Europe and East Asia. This was followed, eight thousand to ten thousand years ago, by the development of settled agricultural communities in some areas. In , the first genuinely urban civilization in the Indus Valley and western India India emerged. After its disappearance around B. Buddhism, Jainism, Hinduism, and Sikhism. Despite the extent of the Empire of Asoka â€” B. India was ruled by the British government after through a viceroy and a council, although several hundred "princely states" continued to maintain a measure of independence. The Indian National Congress, founded in , slowly moved from a position of advisor and critic for the British administration toward demanding the transference of power to native Indian politicians. In , the Indian National Congress, led by Jawaharlal Nehru and Mahatma Gandhi, adopted a policy of civil disobedience with a view to achieving full national independence. It was to be a long struggle, but independence was achieved in , with the condition that predominantly Muslim areas in the north would form a separate country of Pakistan. The departure of the colonial authorities, including the British armed forces, was peaceful, but the splitting off of Pakistan caused a massive population movement and bloodshed on both sides as a result of "communal passions. National identity is not a major political issue; regional identity and the mother tongue seem to be more important. There are still millions of illiterate people who seem hardly aware that they are Indians but can be vociferous in their support of chauvinistic regional politicians. Thus, India has been plagued with

secessionist struggles since independence, the most prominent of which have been a Dravidian movement in the south, an armed struggle among Kashmiri Muslims for a union of their state with Pakistan, a Khalistan movement among Panjabi Sikhs, and a guerilla movement seeking independence for all the Naga tribes in the northeast. India is home to several thousand ethnic groups, tribes, castes, and religions. The castes and subcastes in each region relate to each other through a permanent hierarchical structure, with each caste having its own name, traditional occupation, rank, and distinctive subculture. Tribes usually do not have a caste hierarchy but often have their own internal hierarchical organization. The pastoral and foraging tribes are relatively egalitarian in their internal organization. India is no stranger to ethnic conflict, especially religious wars. Nevertheless, in most parts of the Indian shop workers in the main bazaar in Jaipur, Rajasthan. The walled citadels in some early cities developed into elaborate palisades, walls, and moats to protect the multitude of Iron Age and medieval cities throughout much of the country. The towns and cities are of eight historic types: Architecture developed distinct regional styles that remain apparent. These styles reflect the relative influence of the medieval Tamil kingdoms, Persian and Turkic invaders in the north, Portuguese and British Christianity, and all the distinctive features of the religious monuments of Jainism, Buddhism, Islam, and medieval Hinduism. The landscape is dotted with over half a million villages, and each region has distinctive forms of domestic architecture and village layout. Holy places of the various religions are commonly within villages and towns, but the numerous pilgrimage sites are not necessarily located there.

Food and Economy Food in Daily Life. About half the people eat rice as their staple, while the remainder subsist on wheat, barley, maize, and millet. There are thus major geographic differences in diet. Just as fundamental is the division between those who eat meat and those who are vegetarian. Muslims, Jews, Sikhs, and Christians all eat meat, with the important proviso that the first three groups do not consume pork. Lower-caste Hindus eat any meat except beef, whereas members of the higher castes and all Jains are normally vegetarian, with most even avoiding eggs.

Food Customs at Ceremonial Occasions. Every caste, tribe, town, village, and religion has a panoply of traditional ceremonies that are observed with enthusiasm and wide participation. Most of these ceremonies have a religious basis, and the majority are linked with the deities of Hinduism. With a large proportion of the population being located in rural areas 73 percent, farming is the largest source of employment; for hundreds of millions of people, this means subsistence farming on tiny plots of land, whether owned or rented. In most parts of the country, some farmers produce cash crops for sale in urban markets, and in some areas, plantation crops such as tea, coffee, cardamom, and rubber are of great economic importance because they bring in foreign money. In that period, the average annual inflation was 9 percent. In , national debt was 27 percent of GDP. Over the past half century the economy has been expanding slowly but at a steady rate on the basis of a wide range of industries, including mining operations. Major cities such as Bombay are considered residential creations of British administrators. The United States has been the principal export market in recent years, receiving 17 percent of exports in and Clothing, tea, and computer software are three major categories of exports to the United States.

Land Tenure and Property. In an economy based on agriculture, the ownership of land is the key to survival and power. In most parts of the country, the majority of the acreage is owned by a politically dominant caste that is likely to be a middle-ranking one, not a Brahmin one. However, the various regions still have different traditions of land tenure and associated systems of land taxation. India has only recently seen the last of the rural serfs who for centuries supplied much of the basic farm labor in some parts of the country. There are still numberless landless wage laborers, tenant farmers, and landlords who rent out their extensive lands, and rich peasants who work their own holdings. India has had many traders, transport agents, importers, and exporters since the days of the Indus civilization four thousand years ago. Market places have existed since that time, and coinage has been in circulation among urban people for years. In modern times, an expanding investment scene, combined with continuing inflation, has formed the background to an extensive import and export trade. The major industries continue to be tourism, clothing, tea, coffee, cotton, and the production of raw materials; in the last few years, there has been a surge in the importance of the computer software industry. The modern infrastructure was created by the British administration in the nineteenth and early twentieth centuries. The country still relies on a vast network of railroad track, some of it electrified. Railroads are a government

monopoly. Roadways, many of them unsurfaced, total about 1. The first air service, for postal delivery, grew into Air India which, along with Indian Airlines, the internal system, was nationalized in In the s a number of private airlines developed within the country, while international connections are provided by a multitude of foreign companies as well as Air India. Political animosities have long ensured that trade with neighboring South Asian countries remains minimal, although there is now considerable transborder trade with Nepal, Sri Lanka, Bangladesh, and Bhutan. The division of work is based on gender. Age also separates out the very old and the very young as people unable to perform the heaviest tasks. Those jobs are done by millions of adult men and women who have nothing to offer but their muscles. Beyond these fundamental divisions, India is unique in having the caste system as the ancient and most basic principle of organization of the society. Each of many hundreds of castes traditionally had one occupation that was its specialty and usually its local monopoly. Social Stratification Classes and Castes. The caste system is more elaborate than that in any of the other Hindu or Buddhist countries. Society is so fragmented into castes that there can be twenty or thirty distinct castes within a village. This society has a hierarchy of endogamous, birth-ascribed groups, each of which traditionally is A family at the Taj Mahal, one of the most famous buildings in the world. Because an individual cannot change his or her caste affiliation, every family belongs in its entirety and forever to only one named caste, and so each caste has developed a distinctive subculture that is handed down from generation to generation. Hindu religious theory justifies the division of society into castes, with the unavoidable differences in status and the differential access to power each one has. Hindus usually believe that a soul can have multiple reincarnations and that after the death of the body a soul will be reassigned to another newborn human body or even to an animal one. This reassignment could be to one of a higher caste if the person did good deeds in the previous life or to a lower-status body if the person did bad deeds. The highest category of castes are those people called Brahmins in the Hindu system; they were traditionally priests and intellectuals. Below them in rank were castes called Ksatriya , including especially warriors and rulers. Third in rank were the Vaisyas , castes concerned with trading and land ownership.

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See Article History Alternative Titles: The city of Delhi actually consists of two components: Old Delhi, in the north, the historic city; and New Delhi, in the south, since the capital of India, built in the first part of the 20th century as the capital of British India. Delhi, India, designated a World Heritage site. The national capital territory embraces Old and New Delhi and the surrounding metropolitan region, as well as adjacent rural areas. To the east the territory is bounded by the state of Uttar Pradesh, and to the north, west, and south it is bounded by the state of Haryana. Barnett Delhi is of great historical significance as an important commercial, transport, and cultural hub, as well as the political centre of India. According to legend, the city was named for Raja Dhilu, a king who reigned in the region in the 1st century bce. The names by which the city has been known—including Delhi, Dehli, Dilli, and Dhilli, among others—likely are corruptions of his name. Area Old Delhi, square miles square km; national capital territory, square miles 1, square km. Old Delhi, 12,; national capital territory, 13,; Old Delhi, 11,; national capital territory, 16, Landscape City site Delhi has been the centre of a succession of mighty empires and powerful kingdoms. Popular lore holds that the city changed its locality a total of seven times between bce and the 17th century ce, although some authorities, who take smaller towns and strongholds into account, claim it changed its site as many as 15 times. All the earlier locations of Delhi fall within a triangular area of about 70 square miles square km, commonly called the Delhi Triangle. Two sides of the triangle are articulated by the rocky hills of the Aravalli Range—one to the south of the city, the other on its western edge, where it is known as the Delhi Ridge. The third side of the triangle is formed by the shifting channel of the Yamuna River. Between the river and the hills lie broad alluvial plains; the elevation of the territory ranges from about 1, feet to metres. The sissoo shisham; Dalbergia sissoo tree, which yields a dark brown and durable timber, is commonly found in the plains. Riverine vegetation, consisting of weeds and grass, occurs on the banks of the Yamuna. New Delhi is known for its flowering shade trees, such as the neem *Azadirachta indica*; a drought-resistant tree with a pale yellow fruit, jaman *Syzygium cumini*; a tree with an edible grapelike fruit, mango, pipal *Ficus religiosa*; a fig tree, and sissoo. It also is known for its flowering plants, which include a large number of multicoloured seasonals: The animal life of the national capital territory, like its plant life, is quite diverse. Among carnivorous animals are leopards, hyenas, foxes, wolves, and jackals, which inhabit the ravine lands and hilly ridges. Wild boars are sometimes spotted along the banks of the Yamuna. Monkeys are found in the city, especially around some of the temples and historical ruins. Birdlife is profuse; year-round species include pigeons, sparrows, kites, parrots, partridges, bush quail, and, on the ridges, peafowl. The lakes around the city attract seasonal species. Fish are plentiful in the Yamuna, and an occasional crocodile also may be found there. Brahman bull Brahman bull pulling a cart, New Delhi, India. It is associated with a general prevalence of continental air, which moves in from the west or northwest, except during the season of the monsoon, when an easterly to southeasterly influx of oceanic air brings rain and increased humidity. The monsoon season normally begins in July and continues until the end of September. It is during these months that Delhi receives the bulk of its rainfall—roughly 23 inches mm, or nearly three-fourths of the annual average. October and November constitute a transition period from monsoon to winter conditions. The dry winter season extends from late November to mid-March. City layout The city plan of Delhi is a mixture of old and new road patterns. The street network of Old Delhi reflects the defense needs of an earlier era, with a few transverse streets leading from one major gate to another. Occasionally a street from a subsidiary gate leads directly to the main axes, but most Old Delhi streets tend to be irregular in direction, length, and width. Narrow and winding paths, culs-de-sac, alleys, and byways form an intricate matrix that renders much of Old Delhi accessible only to pedestrian traffic. Conversely, the Civil Lines residential areas originally built by the British for senior officers in the north and New Delhi in the south embody an element of relative openness, characterized by green grass, trees, and a sense of order. A well-drained, healthy area between the Delhi Ridge and the Yamuna River, it provided ample room for expansion. Raisina Hill, commanding a view of the entire area, stood about 50 feet

15 metres above the plain, but the top 20 feet 6 metres were blasted off to make a level plateau for the major government buildings and to fill in depressions. With this low acropolis as the focus, the plan for New Delhi was laid out. The New Delhi plan was characterized by wide straight avenues, with trees in double rows on either side, that connected various points of interest and provided vistas of the surrounding area. The most prominent feature of the plan, aside from its diagonal road pattern, was the Rajpath, a broad central avenue that in present-day New Delhi stretches westward from the National Stadium, through the All India War Memorial arch popularly called the India Gate, to the Central Secretariat buildings and the Presidential House Rashtrapati Bhavan. This is the main east-west axis; it divides New Delhi into two parts, with a large shopping and business district, Connaught Place, in the north and extensive residential areas in the south. Paharganj Paharganj neighbourhood, central New Delhi, India. Broadly, public and semipublic land use was concentrated in the Central Secretariat area of New Delhi and in the Old Secretariat area in the Civil Lines, with subsidiary centres developing in the Indraprastha Estate an office complex in the east and in Ramakrishnapuram an office-cum-residence complex in the south. A large number of small manufacturing establishments have entrenched themselves in almost every part of Old Delhi, but the main industrial areas have gravitated toward Najafgarh Road in the west and the large planned Okhla Industrial Estate in the south. A number of district and local shopping centres have developed in other localities. In Old Delhi, gates or doorways open onto one-, two-, or three-story residences and courtyards or onto katra one-room tenements facing a courtyard or other enclosure that has access to the street only by a single opening or gate. Also typical of Old Delhi are urban village enclaves, such as Kotla Mubarakpur, where houses and streets retain their rural character. The Civil Lines area is characterized by old one-story bungalows inhabited by those in the upper-income bracket. In New Delhi, the government housing areas are grouped by income. Significant parts of the city are densely packed with substandard, often dilapidated housing, inhabited mostly by construction workers, sweepers, factory labourers, and other low-income groups. Since that time the population has grown steadily, with an ongoing heavy flow of immigrants, most arriving from other Indian states or from adjacent countries. Immigrant or other foreign communities often are found in the newer housing developments. Chanakyapuri more commonly known as the Diplomatic Enclave, for instance, is the site of many foreign embassies. Concentrations of specific ethnic communities have formed in such areas as Chittaranjan Park and Karol Bagh; the former is a predominantly Bengali subdivision and the latter largely a Punjabi one. Such areas have been diversifying since the late 20th century, however. The great majority of the residents are Hindu. Adherents of Islam constitute the largest minority, followed by smaller numbers of Sikhs, Jains, Christians, and Buddhists. Manufacturing has remained significant, after a surge in the s. Agriculture once contributed significantly to the economy of the national capital territory, but now it is of little importance. Indeed, for many centuries Old Delhi has been a dominant trading and commercial centre in northern India. Since the s New Delhi has emerged as an important node in the international corporate and financial network. Delhi long has been renowned for its handmade artistic works, such as ivory carvings and paintings, engravings, sculpture of various sorts, miniature paintings, jewelry, gold and silver brocades and embroidery, and metalwork. The city is the headquarters of the Reserve Bank of India and of the regional offices of the State Bank of India and other banking institutions. Many foreign banks offering both retail and corporate services also have branches in the city. Delhi is a divisional headquarters for the insurance business and is the home of the Delhi Stock Exchange. The city has long acted as a major distribution centre for much of northern India, with a large proportion of the trade conducted from within the Old Delhi area, where most of the markets are concentrated. In addition to its financial and trade services, Delhi hosts a thriving tourism industry, which has grown rapidly since the late 20th century. A number of national highways converge on Delhi, and several railway lines also meet there, linking the city with all parts of the country. Delhi is an important air terminus in northern India for both international and domestic services. Indira Gandhi International Airport, located in the southwestern part of the city, handles international flights. One of its terminals, which was once known as the Palam Airport, lies about 2 miles 3 km from the international facility and is a hub of the domestic airway system. Improvements to the road system—such as adding overpasses and underpasses and widening major thoroughfares—have alleviated the worst traffic congestion, but the sheer volume of traffic—which includes

slow-moving vehicles such as bullock carts, pedicabs, and bicycles makes road travel in Delhi difficult. Although they are improving, mass-transportation facilities remain inadequate, with the principal means of public transport consisting of an ever-increasing fleet of buses. Long-distance commuting within the city is facilitated by chartered buses during rush hours, as well as by a rapid transit system, the first phase of which was completed in November. Several bridges built in the late 20th and early 21st centuries have helped to ease the flow of traffic over the Yamuna River. It became a centrally administered state in 1956, but in 1957 its status was changed to that of a union territory under the central government. A unified corporation for both urban and rural areas was established in 1957, and Delhi was designated the national capital territory in 1961. A lieutenant governor, appointed by the president of India, is the chief administrator of the national capital territory; he is assisted by a chief minister, who also is appointed. The MCD, which is an elected body, performs municipal and discretionary welfare functions, a foremost focus of which has been the elimination of substandard housing either through destruction or improvement. The Cantonment Board consists of both elected members and appointed ex officio members; among its principal responsibilities are water and public-utilities management, public health and sanitation, birth and death registration, and elementary education. The Delhi Jal Board distributes treated drinkable water. Electricity is supplied largely by local coal-burning thermal stations, although several gas-fired plants, built in the national capital territory in the early 21st century, also generate a significant amount of power. The jurisdiction of the Delhi Fire Service extends over both the urban and rural areas of the national capital territory. The Delhi Police force is headed by a commissioner who oversees the operation of several districts, each of which is administered by a superintendent of police. Scattered across these districts are well over 100 police stations, which are responsible for regular patrol in their respective areas. Health Overall health standards in Delhi exceed the national average, but the accessibility of health care facilities varies widely. Hospitals in Delhi are numerous; many of the larger facilities are administered by the national government or by the national capital territory. Primary-level education is nearly universal, and a large proportion of students also attend secondary school. The national boards for secondary education are located in Delhi. In addition to these major institutions, an array of vocational schools offer a wide variety of courses. The city is dotted with numerous museums, historic forts and monuments, libraries, auditoriums, botanical gardens, and places of worship. Complementing such traditional institutions are the ever-changing urban commercial and leisure centres, with their privately held contemporary art galleries, cinema multiplexes, bowling alleys and other sports venues, and restaurants serving a variety of Indian and international cuisines. These include an annual film festival as well as many sorts of trade and book fairs. The various religious groups in Delhi contribute to an ongoing succession of religious festivals and celebrations. Architecture A varied history has left behind a rich architectural heritage in Delhi.

Chapter 6 : History of Delhi - Wikipedia

Delhi culture and tradiyion life, The people of Delhi are generally referred as 'Delhi-ites' and they take the pride of falling in the fifth most populated urban area in the world. Delhi is the national capital of the country.

When travelling through the length and breadth of this subcontinent, one can really visualise the difference between rural and urban India. There is a big difference between urban and rural India. One of the major differences that can be seen between rural India and urban India, is their standards of living. People living in urban India have better living conditions than those living in the rural parts of India. There is a wide economic gap between rural and urban India. Rural India is very poor when compared to Urban India. Another difference that can be seen between urban and rural India, is their education. In rural India, the parents seldom educate their children, and instead, make their children work in the fields. Poverty, and lack of sufficient infrastructure, can be attributed to the lack of education in rural India. When considering homes, about three-quarters of the households in urban India live in pucca homes. On the other hand, only a quarter of the people in rural India live in pucca homes. While groundwater is the main source of drinking water in rural India, the urban people rely more on tap-water. Urban India is almost electrified when compared to rural India. One can even come across villages where electric power is not yet available. When comparng the sanitary facilities, it is limited in rural india. About 90 per cent of the households in rural India do not have latrines, but this is not the case in urban India. Most of the developments have not yet reached the rural parts of India. With regards to health care as well, rural India lacks good hospitals when compared to urban India. Some of the rural areas even lack a dispensery. Rural India is very poor when compared to urban India. About three-quarters of the households in urban India live in pucca homes. With regards to health care, rural India lacks good hospitals when compared to urban India. If you like this article or our site. Please spread the word.

Delhi is a capital city surrounded by four states named as Haryana, Uttar Pradesh, Punjab and Rajasthan. Delhi is the place where people from all over the India live which tends to influence the lifestyle and ideas.

Delhi is the national capital of the country. The population of Delhi goes up to an approximate of at least 1,38,50, as per the census record in Delhi has a lot of floating population along with those who migrate in to the capital looking for a better standard of living. Coming to the origin, there is a legend which dates back to 50 BC where it states that Delhi is named after a king Dhillu or Dilu who built the city. The culture of Delhi can be best expressed as comprising the following: Apart from Hinduism the other commonly practiced religions here includes Islam, Sikhism and Christianity. Islam forms the second largest population after Hindus in New Delhi. There is no specific ethnic origin of the people of Delhi for most of them are migrants coming from other states opting for a better standard of living. **CULTURE** With lot of historic association and Delhi being the capital of India it has a very rich cultural heritage which is very much evident by the number of monuments in the capital. Factors like multi-ethnic and multi-cultural bureaucracy and political system of India paved way for the cosmopolitan lifestyle of the people of Delhi. The archeological department of India has conducted a survey and produced a report which confirms that there are heritage buildings and monuments as national heritage sites. The largest mosque of India namely the Jama Mashed and the Red Fort was constructed with beautiful architecture by the Mughals and the Turkic rulers. So their customs and rituals also vary to a great extent depending on the different community and groups. But mostly the customs related to the Hindu religion can be seen practiced by a major group of people of Delhi. One can witness a blend of modern lifestyles with the old customs and traditions in the people of Delhi. The people living in the area of Old Delhi still follow old traditions and customs whereas the people living in New Delhi follow new customs and traditions according to urbanization but still the people in both the area co-exist in harmony. The Sikhs never miss going to the Gurudwaras where we can get to enjoy the old Gurbhani, Kawwalis and the Prabhat Ferries. The Hindus strictly follow the traditional practices of aartis and bhajans. The Delhiites are known for their bamboo work and carpet weaving. The people of Delhi are great patrons of Kundan and Meenakari Jewellery and they do intricate and splendid work. The famous Meenakari, or the skill of enamelling, was brought from Lahore to Delhi by the Hindu Punjabis. Delhi is also a dominant centre for ivory carving. The Delhiites are renowned for their exclusive paper craft. Kite-making and Tazia which involves a paper craft consisting of coloured bits of paper pasted on a bamboo frame and carried in the Moharram procession mourning to mark the martyrdom of the Prophets son. Tazias are used for a happy purpose too during the Phoolwalon ki Sair held every September. **CUISINE** There is no specific food in the cuisine of the Delhiites for it is a place of amalgamation of several cuisine styles for people from different parts of the country came and settled in Delhi. With globalization, the Delhiites enjoy the best of embrace the best of the Indian and International cuisines which includes authentic Chinese, Thai, Japanese, Spanish, Italian, Mediterranean, French, or American food. Mughlai dishes like Kababs, Naans, Kormas, Pilafs and Nihari are some of the favourite food of the locals. Akshay Kumar - Film actor and Padma Shri award winner. Khushwant Singh - Grand old man of Indian journalism. Mukesh - Legendary singer known as the man with the golden voice. Shahrukh Khan - Bollywood superstar and winner of the pretigious Padma Shri award.

Chapter 8 : Pirate Modernity: Delhi's Media Urbanism, 1st Edition (Hardback) - Routledge

"Part of the fun of playing with the images of the classic, golden-age pirate is that it's fantasy, but fantasy with an edge," says John Baur, 53, co-founder of Talk Like a Pirate Day. Baur is an.

July 15, October 01, Of the crore Indians, The rural-urban distribution is The level of urbanisation increased from However, according to the report, the number of births in rural areas have increased by nine crore in the last decade. The statistics reveal that while the maximum number of people living in rural areas in a particular state is The data also reflects that During , the rate of growth of rural population has been Meghalaya 27 per cent and Bihar 24 per cent witnessed the largest growth in population among States in the past decade. Four States that recorded a decline in the rural population during are Kerala by 26 per cent , Goa 19 per cent , Nagaland 15 per cent and Sikkim 5 per cent. Though the growth rate of population in rural areas of Empowered Action Group EAG States is nearly three times that in rural areas in non EAG states, it is for the first time that significant fall of growth rate is seen in the rural areas of EAG states. According to the report, though the urban child sex ratio is far worse than that in rural areas, the fall in child sex ratio in rural areas is around four times that in urban areas. However, the decline in the child sex ratio is more gradual in urban areas, the report said. There is a decline of 8. The data shows there is an increase in the overall sex ratio in the country from in to in However, the improvement in the overall sex ratio is largely in urban areas. In rural areas in the country there has been an increase by only 1 point from in to in In urban areas there has been an appreciable gain of 26 points from in to in In 10 states and Union Territories, the urban sex ratio is higher than the rural sex ratio in Census

Chapter 9 : Pirates in popular culture - Wikipedia

Impact of globalization on Indian rural and urban life India's real culture is still preserved in rural life even New Delhi, 5. Rahaman, Md. Mizanur.