**HIST 129: Modern South Asia**

Fall 2018

Instructor:       Dr. Ananya Chakravarti

TA:                  Jakob Burnham

Office:             ICC 620

Office hours:   F, 10:00-12:00 am or by appointment with instructor.  F 12:00-2:00 pm or by appointment with TA . Extra hours will be scheduled in weeks where major assignments are due. **NOTE THAT YOU ARE REQUIRED TO MEET WITH THE INSTRUCTOR IN THE FIRST SIX WEEKS OF THE COURSE TO BEGIN DISCUSSING FINAL PAPER TOPICS.**

Phone:             7-6061

Email:             [ac1646@georgetown.edu](mailto:ac1646@georgetown.edu); [jb2675@georgetown.edu](mailto:sgh28@georgetown.edu)

Lecture:           T, 3:30 - 4:45 pm (STM 107)

Discussion:     Section 1- R, 3:30 - 4:45 pm (REI 261A)              Section 2- R, 3:30 - 4:45 pm (WGR 201B)

                        Section 3- R, 5:00 - 6:15 pm (ICC 203)                Section 4- R, 2:00 - 3:15 pm (WGR 209)

**Course description**:

“You are free; you are free to go to your temples, you are free to go to your mosques or to any other place or worship in this State of Pakistan. You may belong to any religion or caste or creed that has nothing to do with the business of the State.”

Muhammad Ali Jinnah, 11 August 1947

“All of us, to whatever religion we may belong, are equally the children of India with equal rights, privileges and obligations. We cannot encourage communalism or narrow-mindedness, for no nation can be great whose people are narrow in thought or in action.”

Jawaharlal Nehru, 14 August 1947

The above speeches- given on the eve of the independence of Pakistan and India by their first postcolonial leaders- belie the brutal religious conflict which accompanied the birth-pangs of these two nations. From the Partition onwards, South Asian countries have wrestled with their identity and destiny as post-colonial nation-states, in the face of various nationalisms, whether ethnic, religious or linguistic. Moreover, this experience raises important questions regarding how we live with difference in the modern world.  How does a democratic state justify violence against its own citizens? How does a “secular” state negotiate a religious citizenry? What constitutes the difference between a freedom fighter and a terrorist insurgent? This course will explore these questions through an exploration of the post-colonial history of South Asia, focusing specifically on India, Pakistan and Bangladesh. Readings will include ethnographic and historical accounts, theoretical texts, film and literature and primary materials, including speeches and legal judgments.

**Course goals**

This course will familiarize students with the basic modern colonial and post-colonial history of South Asia and introduce students to some of the major debates in the field. Students will also learn how to research and write an academic essay, using primary sources.

**Classroom etiquette**

Cellphones must be turned off upon entering the classroom. **If a cellphone goes off in the middle of class, a pop quiz will be given to the whole class.**

The use of laptops or any other electronic devices are strictly forbidden during class. (If you have disability-related needs requiring electronic aids for note-taking, please see the instructor.) Otherwise, all notes must be taken the old-fashioned way- with pen and paper.

**Students must bring a copy of class readings to all discussion sessions.**

**Attendance policy:**

Students must inform the instructor **during the first week of classes**about any planned absences during the course of the semester (for example, for religious observances or extra-curricular activities). Depending on the number of foreseeable absences, the student may be asked to withdraw from the course.

Students may miss one discussion session with no penalty. Each further absence will result in the loss of half a grade. More than four absences will result in automatic failure.

If students miss a discussion session for unavoidable medical or personal reasons, the absence may be excused by the instructor. Please contact the instructor as soon as possible and bring any relevant documentation (e.g. of illness) to the meeting. Even if absences are excused, students remain responsible for assigned work and will be provided with the opportunity to make up any missed work without penalty.

Students with documented and qualifying learning, physical and psychological disabilities should contact the Academic Resource Center (ARC).  Students registered with the ARC must present the instructor with a letter from the ARC outlining the recommended accommodations at the beginning of the semester.

Resources are available for all students, including those not registered with ARC, when they experience overwhelming life events or academic pressures. For more information, please see: http://caps.georgetown.edu/

**Grading**:

*Participation*(25%): The success of this course will depend on students coming prepared to discussions sessions and participating actively in our shared conversation. Each week, beginning in the third week, two students will lead the discussion by presenting a succinct summary of the secondary readings and raising questions for the group based on those readings. Over the course of the semester, in addition, students will be asked to present briefly in class on one of primary sources assigned for the week in question. Students will be expected to bring in a brief written response to this primary source to share with the class.

*Map quiz*(5%)

*Terms and timeline midterm*(15%)

Throughout the course we will be referring to a standard history textbook assigned to millions of students in South Asia. For the final paper, students will be asked to either re-write a chapter or write a new chapter on a topic that you believe the textbook has overlooked.

*Primary source analysis*(15%): Students must identify one primary source that he/she will use as evidence for the final paper. These may be drawn from the primary sources provided in the syllabus or found elsewhere. In a 3-page paper, students must explain clearly the context of these sources, provide a brief summary of their contents and shed light upon the time period in question.

*Critical textbook chapter analysis and annotated bibliography*(15%): Students must read and critique one of the chapters in the NCERT textbook provided on Blackboard, in preparation for the final essay. The essay must succinctly summarize the argument of the chapter in question and analyze its strengths and weaknesses, particularly any bias in its presentation of evidence or its thesis, and must consider its place in the overall design of the textbook. Supporting evidence for the essay should draw upon a short annotated bibliography of 3-4 academic sources, including at least one monograph *not* listed in the chapter bibliography, that should be appended to this essay. The essay and annotated bibliography should be limited to 6-7 pages.

*Final essay* (25%): The final essay (10-12 pages) should be written in the form of a chapter that would be appropriate in the NCERT textbook provided. The chapter may be on a topic covered in the textbook or on a topic that is left out but which the student must justify as important to the study of South Asian history. The student include an inset with a brief primary source analysis that supports the argument of the chapter and should draw upon at least 3-4 scholarly sources, including at least one academic monograph. Students may draw upon material used for the primary source analysis and annotated bibliography.

Late submission will result in the loss of one grade for each day the assignment is late.

**NOTE: Do not consider the Canvas grading rubric as a guide to the definitive calculation of your final grade.**

All written work for the course must be double-spaced, paginated, in 12-point Times New Roman type, with one-inch margins on all four sides, and with your name, name of the class and the date, single-spaced and in the upper left-hand corner of the first page. The title of the paper or assignment must be presented in bold 12-point font on the first page. Footnotes must be in 10-point font and single-spaced; do not use endnotes or in-line, parenthetical citations.

Please use the Chicago style for all citations: [http://www.chicagomanualofstyle.org/tools\_citationguide.html (Links to an external site.)Links to an external site.](http://www.chicagomanualofstyle.org/tools_citationguide.html)

**Please familiarize yourself with the provisions of the honor code.**

**Required textbooks:**

Ramachandra Guha, *India after Gandhi* (Harper Collins, 2007).

Barbara D. Metcalf and Thomas R. Metcalf, *A Concise History of Modern India*(Cambridge University Press, 2012).

**E-reserve (Canvas)**:

Unless otherwise specified, all readings will be made available online.

**Online Resources for South Asia**

General list of online resources: [http://www.columbia.edu/itc/mealac/pritchett/00generallinks/southasia\_general.html (Links to an external site.)Links to an external site.](http://www.columbia.edu/itc/mealac/pritchett/00generallinks/southasia_general.html)

A collection of modern maps of South Asia

[http://www.columbia.edu/itc/mealac/pritchett/00maplinks/modern/modern\_index.html (Links to an external site.)Links to an external site.](http://www.columbia.edu/itc/mealac/pritchett/00maplinks/modern/modern_index.html)

**Readings**:

*8/30: Introduction*

BJP Election Manifesto 1998, Chapter 2: "Our Nation." Available online: [http://www.bjp.org/index.php?option=com\_content&view=article&id=140:chapter2&catid=75&Itemid=501 (Links to an external site.)Links to an external site.](http://www.bjp.org/index.php?option=com_content&view=article&id=140:chapter2&catid=75&Itemid=501) (Required)

Course syllabus

*9/4; 9/6: Hindus and Muslims in Pre-colonial South Asia*

Barbara D. Metcalf and Thomas R. Metcalf, *A Concise History of Modern India*, 1-28

Cynthia Talbot, “Inscribing the Other, Inscribing the Self: Hindu-Muslim Identities in Pre-Colonial India,” *Comparative Studies in Society and History*, Vol. 37, No. 4 (1995), 692-722

*Optional but highly recommended:*

Richard M. Eaton, “Sufi folk literature and expansion of Indian Islam,” *History of Religions*, Vol. 14, No. 2 (1974), 117-127.

*Primary sources:*

Carl Ernst, “India as a sacred Islamic land,” in *Religions of India in Practice*, ed. Donald Lopez, (Princeton University, ): 556-563 (Required)

9/11; 9/13:*Company rule and the foundations of colonialism*

Barbara D. Metcalf and Thomas R. Metcalf, *A Concise History of Modern India*, 56-91

Bernard Cohn, *Colonialism and its Forms of Knowledge*, 16-56

*Primary sources:*

Thomas Babington [Macaulay's Minute on Education (Links to an external site.)Links to an external site.](http://www.columbia.edu/itc/mealac/pritchett/00generallinks/macaulay/txt_minute_education_1835.html) (1835) (required)

9/18; 9/20*: Creating colonized subjects*

Barbara D. Metcalf and Thomas R. Metcalf, *A Concise History of Modern India*, 92-122

Bernard Cohn, "The Census, Social Structure and Objectification in South Asia," in *An Anthropologist Among Historians and Other Essays* (New York: Oxford University Press, 1987, 224-250

*Primary sources:*

[Criminal Tribes Act, 1871 (Links to an external site.)Links to an external site.](http://ccnmtl.columbia.edu/projects/mmt/ambedkar/web/readings/Simhadri.pdf) (Required)  
Film: Shashwati Talukdar and P. Karim Friedman, *Please don’t beat me, sir!*(2011)

**MAP QUIZ  9/20**

9/25; 9/27*:* *Mimic men and the call for self-rule*

Barbara D. Metcalf and Thomas R. Metcalf, *A Concise History of Modern India*, 123-166

Homi Bhabha, *The Location of Culture*, Routledge,1994, 121-131.

*Primary sources:*

Surendranath Banerjee, *A Nation in Making*(1925), 1-51 (Required)

10/2; 10/4:*Gandhi’s truth*

Barbara D. Metcalf and Thomas R. Metcalf, *A Concise History of Modern India*, 167-202

*Primary sources:*

Mohandas K. Gandhi, *Hind Swaraj and Other Writings*, ed. Anthony J. Parel (Cambridge University Press, 2006): 26-74, 88-99, 107-119.  (Required)

*Optional but highly recommended:*Shahid Amin, “Gandhi as Mahatma: Gorakhpur District, Eastern UP, 1921-2,’  in Gayatri Spivak and Ranajit Guha, eds, *Selected Subaltern Studies*, (Oxford University Press, 1988): 288-348.

*Optional primary sources:*Mohandas K. Gandhi, *Hind Swaraj and Other Writings*, ed. Anthony J. Parel (Cambridge University Press, 2006): 149-156; 170-181; 191-193.

10/9; 10/11*: Competing visions of the nation*

*Required primary sources:*

Sir Mohammad Iqbal’s 1930 Presidential Address to All-India Muslim League , 3-26. Available online:

[http://www.columbia.edu/itc/mealac/pritchett/00islamlinks/txt\_iqbal\_1930.html (Links to an external site.)Links to an external site.](http://www.columbia.edu/itc/mealac/pritchett/00islamlinks/txt_iqbal_1930.html)

1. D. Savarkar, *Essentials of Hindutva*(1921): sections 2-3, 5, 12, 19, 21-22, 24-26, 29

Jawaharlal Nehru, *The Discovery of India*(John Day, 1946), 37-57; 526-548; 570-580

*Optional primary sources:*

Sir Mohammad Iqbal: two versions of the poem, “Sāre jahān se acchā”

10/16; 10/18*: The caste question*

Anupama Rao, *The Caste Question: Dalits and the Politics of Modern India*, Berkeley: University of California Press, 2009: 39-80 *(optional)*; 118-160

1. R. Ambedkar’s *The Annihilation of Caste*(1936) (Sections 1, 2, 20-21, 23, 26; Gandhi’s response and Ambedkar’s rebuttal). Available online:

[http://ccnmtl.columbia.edu/projects/mmt/ambedkar/web/index.html (Links to an external site.)Links to an external site.](http://ccnmtl.columbia.edu/projects/mmt/ambedkar/web/index.html)

**BASIC TIMELINES AND TERMS MIDTERM 10/11**

10/23; 10/25:*Muslims and the constitution of South Asian nations*

Ramachandra Guha, *India after Gandhi*, 74-96; 115-143, 365-377

France Bhattacharya, “East Bengal: Between Islam and Regional Identity,” in Christopher Jaffrelot, ed., *A History of Pakistan and its Origins* (Anthem Press, 2002): 39-60.

*Optional but highly recommended:*

Farzana Shaikh “Muslims and Political Representation in Colonial India: The Making of Pakistan,” *Modern Asian Studies*, 20:3 (1986), 539-557

*Primary sources:*

Meghna Guhathakurta, Willem an Schendel, eds., *The Bangladesh Reader: History, Culture, Politics*  (Duke University Press, 2013): 159-169; 175-176; 184-186; 214-219; 225-236; 262-263; 332-335 (required)

10/30; 11/1*: Making nations on the bodies of women*

Urvashi Butalia, “Community, State and Gender: On Women’s Agency during Partition,” *Economic and Political Weekly*, Vol. 28, No. 17 (1993), 12-21

Yasmin Saikia, *Women, War and the Making of Bangladesh*(Duke University Press, 2011) 122-157, 186-212

Zoya Hasan,  “Minority identity, state policy and the political process,” in Zoya Hasan, ed., *Forging Identities: Gender, Community and the State,* (Westview Press, 1994)

*Primary sources:*

[Report (Links to an external site.)Links to an external site.](http://www.unipune.ac.in/snc/cssh/HumanRights/07%20STATE%20AND%20GENDER/06.pdf) on the Roop Kanwar case (required)

Saadat Hasan Manto, *Khol do*(The Return)

Amrita Pritam, *Aaj akhan Waris Shah nu*

Discussion sections 1 and 2 will meet in the same room TBA on 11/1.

11/6; 11/8*: Being tribal in modern South Asia*

Ramachandra Guha, *India after Gandhi*, 115-134, 267-283

Ranajit Guha,  *Elementary aspects of peasant insurgency*(Durham: Duke University Press, 1999):1-17

Alpa Shah, ‘Keeping the state away’: democracy, politics and the state in India’s Jharkhand,’ *Journal of the Royal Anthropological Institute*, 2007

*Optional but highly recommended:*

Ranajit Guha,  *Elementary aspects of peasant insurgency*(Durham: Duke University Press, 1999):166-219

*Film*(optional)*:*

Gopal Menon, *Naga Story: The Other Side of Silence*(2003) Available online: [http://www.cultureunplugged.com/documentary/watch-online/play/4611/Naga-Story--The-Other-Side-of-Silence (Links to an external site.)Links to an external site.](http://www.cultureunplugged.com/documentary/watch-online/play/4611/Naga-Story--The-Other-Side-of-Silence)

**PRIMARY SOURCE DUE 11/8/2018**

11/13; 11/15: *Nationalism and the Diaspora*

Ashwin Desai and Goolam Vahed, *The South African Gandhi*(Stanford: Stanford University Press, 2016): 26-48

Sana Aiyar*,*“Negotiating nationhood” in[*Indians in Kenya: The Politics of Diaspora (Links to an external site.)Links to an external site.*](http://www.hup.harvard.edu/catalog.php?isbn=9780674289888) (Harvard University Press, 2015)

*Primary sources*(required):

Speeches of Jawaharlal Nehru in Lok Sabha, September 2, 1957 and December 17, 1957

Speech of Narendra Modi at Madison Square Gardens, September 28, 2014: [http://www.narendramodi.in/pms-address-to-indian-community-at-madison-square-garden-new-york-6675 (Links to an external site.)Links to an external site.](http://www.narendramodi.in/pms-address-to-indian-community-at-madison-square-garden-new-york-6675) (English summary and video)

[http://www.narendramodi.in/text-of-prime-minister-shri-narendra-modi-s-address-to-indian-community-at-madison-square-garden-new-york-292061 (Links to an external site.)Links to an external site.](http://www.narendramodi.in/text-of-prime-minister-shri-narendra-modi-s-address-to-indian-community-at-madison-square-garden-new-york-292061) (Full transcript in Hindi)

**ANNOTATED BIBLIOGRAPHY AND CRITICAL CHAPTER ANALYSIS  11/15/2017**

*11/20; 11/27; 11/29:  How to riot in modern South Asia*

Ramachandra Guha, *India After Independence*, 624-650

David Ludden, "Ayodhya: A Window on the World," in *Contesting the Nation: Religion, Community and the Politics of Democracy in India,*ed. David Ludden, (University of Pennsylvania, 1996): 1-23

Stanley Tambiah, “Reflections on Communal Violence in South Asia,” *Journal of Asian Studies*, Vol. 49, No. 4 (1990): 741-760

*Primary sources:*

Sarvepalli Gopal, Romila Thapar et al, “The Political Abuse of History: Babri Masjid-Rama Janmabhumi Dispute,” *Social Scientist*, Vol. 18, No. 1/2 (1990): 76-81 (Required)

*Film*(required):

Anand Patwardhan, *Ram ke Naam*(1992). Available online:

[Ram Ke Naam\In the Name of God (1991,75 mn, Hindi with English subs) (Links to an external site.)Links to an external site.](https://www.youtube.com/watch?v=OO-VaJBHiik)[](https://www.youtube.com/watch?v=OO-VaJBHiik)

Will be screened in lecture on 11/20. Students will be expected to attend and finish the film on their own time.

12/4; 12/6; *: Pahle kasai, phir isai*: Gujarat and the making of New India

Parvis Ghassem-Fachandi, “On the Political Uses of Disgust in Gujarat,” *South Asian History and Culture*, Vol. 1, No. 4, 2010

Basharat Peer, “In India’s Largest Muslim Ghetto,” *The Hindu*, June 20, 2015. Available online:

[http://www.thehindu.com/opinion/op-ed/in-indias-largest-muslim-ghetto/article7330090.ece (Links to an external site.)Links to an external site.](http://www.thehindu.com/opinion/op-ed/in-indias-largest-muslim-ghetto/article7330090.ece)

*Primary sources:*

Human Rights Watch, “We have no orders to save you: state participation and communal violence in Gujarat,” Vol. 14, No. 3, April 2002 (Required)

*Optional but highly recommended:*Talal Asad, “Religion, Nation-State, Secularism” in Peter van der Veer and Hartmut Lehmann, eds. *Nation and Religion*(Princeton: Princeton University Press, 1999): 178-196.

*Film*(optional):

Shubhradeep Chakravorty, *Encountered on  the Saffron Agenda*[*http://www.cultureunplugged.com/play/3167/Encountered-on-Saffron-Agenda- (Links to an external site.)Links to an external site.*](http://www.cultureunplugged.com/play/3167/Encountered-on-Saffron-Agenda-)

**FINAL PAPER DUE 12/17/2018**