School of Humanities and Languages

ARTS2210, Modern India
Semester 1, 2015

Modern India
British Raj to Bollywood
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1. Course Staff and Contact Details

Associate Professor Kama Maclean  
Coordinator, Lecturer, Tutor  
Room: MB 366  
Phone: 93853665  
Email: kama.maclean@unsw.edu.au  
Consultations: Mondays, 4-5pm

2. Course Details

<table>
<thead>
<tr>
<th>Units of Credit (UoC)</th>
<th>6</th>
</tr>
</thead>
<tbody>
<tr>
<td>Course Description</td>
<td>This course aims to explore India’s present through its past. The study of history and historiography of India are the special focus of the course. The course aims to use, and encourage interaction with, recent, interesting and provocative writing, including daily newspapers as a means of understanding contemporary events through an academic lens. The course makes use of ‘Bollywood’ film, inasmuch as it reflects the social and historical environment in which it is produced and consumed, to illustrate lectures. Topics include: the British Raj, the impact of colonialism, the politics of caste, gender, and famine, the nationalist movements, with particular reference to Gandhi, and decolonization and the creation of Pakistan. Students who have successfully completed this course will be able to understand and explain Indian history and will have an excellent basis for further study of the region. The narrative of post-independence India is continued at a third year level, in Powerful India (ARTS3212).</td>
</tr>
</tbody>
</table>
| Course Aims          | 1. To introduce students to the modern history of the subcontinent, with the aim of understanding the historical basis of contemporary developments in India  
|                      | 2. To develop a familiarity with primary source materials, including visual and material culture, and develop critical reflection on a range of sources, through class debates and discussions  
|                      | 3. To foster an ability to understand and explain India’s perspectives on the world |
| Student Learning Outcomes | 1. Understand internationally significant themes as they relate to India and the South Asian region  
|                        | 2. Critically reflect upon the subjective nature of history and appreciate interdisciplinary interventions and to understand the political nature of history in India, and elsewhere  
|                        | 3. Collect, analyse and synthesise historical and interdisciplinary sources  
|                        | 4. Critically analyse and question the interpretation of India that is frequently presented in the media and to develop an informed appreciation of Indian culture, history and society and to understand how these position India and the region in the 21st century. |
Graduate Attributes

<p>| | |</p>
<table>
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</thead>
<tbody>
<tr>
<td>1.</td>
<td>Demonstrate initiative and judgement in scholarship</td>
</tr>
<tr>
<td>2.</td>
<td>Identify and formulate solutions to complex problems with intellectual independence</td>
</tr>
<tr>
<td>3.</td>
<td>A capacity to contribute to, and work within, the international community</td>
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<tr>
<td>4.</td>
<td>The ability to engage in independent and reflective learning</td>
</tr>
</tbody>
</table>

3. **Learning and Teaching Rationale**

I aim to teach history that is interesting and relevant. You can expect each lecture to begin with a catchy justification of why the lecture is important, and how it relates to contemporary politics, international relations and society. I also use as many props as possible in teaching: films, images, music, material culture, and sport. I rely a lot on what’s in the news, both in Australia and India.

4. **Teaching Strategies**

The course is structured around a single two-hour lecture once a week, supported by a one-hour tutorial. The two-hour time slot works really well for exploring themes in some depth, and we try to break up the monotony of 2 hours in a lecture theatre with the use of short film clips during the lecture. You can also rely on a coffee break halfway through.

The tutorials are your turn to speak, question, debate and contribute. We expect that you will have done the readings, which we try to keep interesting and to a minimum. If people don’t read, then the tutes are going to be pretty boring for us all. And there’s participation marks allotted based on how much constructive noise you make in tutes. If you hate speaking, speak to your tutor at the beginning of session for some strategies.

We’ve tried to offer options in the readings for some weeks, so that you can to some extent follow your interests. Don’t make the mistake of thinking that because I set an article, I endorse it; I don’t, necessarily. Sometimes the readings are deliberately provocative. To prepare for each tutorial, I suggest you read through the chapter/s and ask yourself the following questions, taking notes which you can use as a prompt in tutorials:

- Who wrote this? Don’t simply respond with ‘the author’. Who is the author? What qualifies them to write on this topic? Do they have an agenda? In what context was this article written?
- What is their argument? Try to summarise it in a sentence or two. You should also think about whether or not you agree, and why or why not.
- How to they prove their argument? What is the evidence offered? Is it reliable?

These are the questions that you should apply to all of your readings, including your morning news feed. Learning how to do this in tutes, and watching how others do it, will help you build up the skills you need for the first assignment.

Finally, because tutorials are large, we will make the most of small groupwork so that everyone gets the chance to speak and interact as much as possible. These are always highly rated in CATEIs.

**Moodle** is your main gateway to the course. Important material will be posted on the course site, including all readings, turnitin assignment submission submission boxes and announcements.
5. Course Assessment

<table>
<thead>
<tr>
<th>Assessment Task</th>
<th>Length</th>
<th>Weight</th>
<th>Learning Outcomes Assessed</th>
<th>Graduate Attributes Assessed</th>
<th>Due Date</th>
</tr>
</thead>
<tbody>
<tr>
<td>Document Analysis Assignment</td>
<td>1500 words</td>
<td>25%</td>
<td>Collect, analyse and synthesise primary sources</td>
<td>Ability to engage in independent and reflective learning</td>
<td>Tuesday March 7, by 6pm</td>
</tr>
<tr>
<td>Research Essay</td>
<td>2000 words</td>
<td>40%</td>
<td>Critical analysis of scholarship, writing and resources on and about Indian history</td>
<td>Identify and formulate solutions to complex problems with intellectual independence</td>
<td>Friday May 8, by 6pm</td>
</tr>
<tr>
<td>Contribution Reports</td>
<td>Proforma</td>
<td>15%</td>
<td>Demonstrate skills involved in scholarly inquiry</td>
<td>Capacity to contribute to and work within a community</td>
<td>Weekly</td>
</tr>
<tr>
<td>Final Test</td>
<td>2 hours</td>
<td>20%</td>
<td>Demonstrate An informed appreciation of Indian culture and history and society</td>
<td>Demonstrate cognitive skills that review analyse consolidate and synthesise knowledge</td>
<td>Monday May 25 (in usual class slot)</td>
</tr>
</tbody>
</table>

Please Note: The Arts and Social Sciences Protocols and Guidelines state:

A student who attends less than 80% of the classes/activities and has not submitted appropriate supporting documentation to the Course Authority to explain their absence may be awarded a grade of UF (Unsatisfactory Fail).

The Attendance Guidelines can be found in full at: https://www.arts.unsw.edu.au/current-students/academic-information/Protocols-Guidelines/

Document Analysis Assignment

Word Length: 1500 words, approx

Why?
Historical documents, broadly defined, are the most basic tool of the historian: they are evidence (but not all evidence is equal). This exercise is intended to develop your skills in the nuanced analysis of a historical document. You will have the choice of what to analyse from a list of items, which are available on Moodle. Your task will be to apply critical analytical skills to that document, mapping it against the backdrop of the lectures and a small amount of background research. Essentially, you will be expected to explain what the document is evidence of, and to discuss its uses and limitations. The documents for analysis will be on Moodle by Week 1.

Assessment Criteria:
- Has the document been critically analysed?
- Has the document’s unique attributes and limitations been taken into account?
✓ Has it been situated within its historical context (based on lecture and tutorial material, some background research and lateral thinking)?
✓ Does the assignment read well, and conform to expected academic conventions (referencing etc)?

Research Essay

Why?
To train you in the ability to conduct research and construct an argument on the basis of that research.

The essay should be approx 2000 words long (not including footnotes and bibliography). You should have at least 12 specialised (this means apart from a basic text books) items in your bibliography, including ONE primary source, and material from books and journal articles.

Clear guidelines for writing essays can be found at The Learning Centre’s Website: http://www.lc.unsw.edu.au/olib.html or you can make an appointment at the Learning Centre for an individual consultation. If you are not enrolled in the Faculty of Arts & Social Sciences, and you haven’t done an essay before, this is a really good idea. You can talk to your tutor about how to approach your essay if you need help.

Essay Questions

These will be posted online in Week 1.

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Where to start? Go straight to a general textbook and get a grounding of the topic. Follow the references suggested in the textbooks and go from there. Question the question. Is it a trick question? Is it ridiculously broad, and should you redefine it in such a way that it can be adequately addressed in the word limit? Are there different ways of interpreting the question?

Essay Assessment Criteria
I use a rubric to mark your essay. The criterion on the rubric are:

<table>
<thead>
<tr>
<th>Criteria</th>
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<tbody>
<tr>
<td><strong>Topic</strong></td>
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<tr>
<td>Has the topic been clearly defined?</td>
</tr>
<tr>
<td>Has the essay question been answered?</td>
</tr>
<tr>
<td><strong>Structure</strong></td>
</tr>
<tr>
<td>Does the introduction present clear statement of the issues to be covered?</td>
</tr>
<tr>
<td>Does the essay have a clear structure or organization in which the main points develop logically and the relevance of the material to the theme or argument is clear?</td>
</tr>
<tr>
<td>Is there an effective Conclusion, which draws the main points together?</td>
</tr>
<tr>
<td><strong>Content</strong></td>
</tr>
<tr>
<td>Is there evidence of adequate reading and research?</td>
</tr>
<tr>
<td>Use of primary sources (one is mandatory).</td>
</tr>
<tr>
<td>Is the breadth of coverage adequate?</td>
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<tr>
<td>Are the issues and ideas analysed in sufficient depth?</td>
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</tbody>
</table>
Are the arguments supported by evidence, examples, sources and quotations?

**Analysis**
- Are the arguments logical and consistent?
- Are the opinions based on fact and logic?
- Does the essay show evidence of original or critical thought?

**Presentation**
- Fluency and style of writing
- Spelling, grammar and paragraphing
- Neatness and legibility

**Sources:** Are they acknowledged? Are references cited? Is referencing done correctly?

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**Contribution Reports**

15% of your mark is allocated to your participation in class, which is assessed based on the nature of your participation and conduct in the tutorials. This is based on your honest assessment of your preparation for tutorials (ie readings) and participation in discussions. You will be given a template with 7 short questions to fill in at the end of each tutorial.

Participation is not the same as turning up; you need to make some noise, preferably in the form of informed contribution which indicates that you have done the readings, have attended the lectures and are thinking about the topic creatively.

Participation is also assessed on the basis of your demonstration of the following Graduate Attributes:

- the skills of effective communication
- the skills required for collaborative (ie group) and multidisciplinary work
- a respect for ethical practice and social responsibility
- an appreciation of, and respect for, diversity
- appreciation of, and responsiveness to, change

If you have concerns about your capacity to contribute to group discussion, you need to see your tutor or lecturer for strategies within the first weeks of term.

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**Final Test**

The test will be held during the lecture in week 12, worth 20% of your final grade.

The test is intended to gauge and reward your engagement in lectures. The test will consist of eleven short-answer questions. These short questions will be explicitly framed in the lectures, so that the questions will be known to anyone who has attended and followed the lecture. I will also give the answer in each lecture. There are eleven lectures, there will be eleven questions, and I will count the best ten responses towards your grade.

Anyone absent on the day will require certification – medical, or special consideration – to sit the test at a later date.

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**Class Times & Venues**

<table>
<thead>
<tr>
<th>Lectures</th>
<th>Mondays 9-11</th>
<th>CLB 2</th>
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</thead>
<tbody>
<tr>
<td>Tutorials</td>
<td>Mon 12</td>
<td>Mat 102</td>
</tr>
<tr>
<td></td>
<td>Mon 2</td>
<td>MB LG2</td>
</tr>
<tr>
<td>Consultations</td>
<td>Mon 4-5</td>
<td>MB 366</td>
</tr>
<tr>
<td></td>
<td>Or by appointment</td>
<td></td>
</tr>
</tbody>
</table>
NB. Lectures are interactive sessions, in which you are expected to contribute. iLecture is only available to students with an allowable clash or misadventure.

Grades

All results are reviewed at the end of each semester and may be adjusted to ensure equitable marking across the School.

The proportion of marks lying in each grading range is determined not by any formula or quota system, but by the way that students respond to assessment tasks and how well they meet the objectives of the course. Nevertheless, since higher grades imply performance that is well above average, the number of distinctions and high distinctions awarded in a typical course is relatively small. At the other extreme, on average 6.1% of students do not meet minimum standards and a little more (8.6%) in first year courses. For more information on the grading categories see https://student.unsw.edu.au/grades

Submission of Assessment Tasks

Assignments are all submitted to Turnitin, via Moodle. There is no hard copy required.

Turnitin is an electronic plagiarism detection platform which analyses the originality of your paper. By submitting an essay to turnitin, you are by default declaring that it is your work; no signed forms are required.

The cut off time for all assignment submissions for this course is 6pm of the due date.

When you upload your assignment, please make sure that you have named the document by the question attempted, eg. “Document 3” or “Question 10”. This is so I can mark the same questions together at the same time.

Assignments are returned to you on turnitin. You can access your grade and comments approximately two weeks after your submission. You need to check on ‘GradeMark’ to access your comments.

A student may apply to their tutor for an extension to the submission date of an assignment. Requests for extension must be made on email from your zmail address and before the submission due date, and must demonstrate exceptional circumstances, which warrant the granting of an extension. If medical grounds preclude submission of assignment by due date, contact should be made with subject coordinator as soon as possible. A medical certificate will be required for late submission and must be appropriate for the extension period.

Students that require foreseeable Special Consideration or are working with SEADU need to make an appointment with the Course Coordinator early in the session.

Late Submission of Assignments

The Arts and Social Sciences late submissions guidelines state the following:

- An assessed task is deemed late if it is submitted after the specified time and date as set out in the course Learning Management System (LMS).
• The late penalty is the **loss of 3%** of the total possible marks for the task for each day or part thereof the work is late.

• Work submitted **14 days after** the due date will be marked and feedback provided but no mark will be recorded. If the work would have received a pass mark but the lateness and the work is a compulsory course component a student will be deemed to have met that requirement. This does not apply to a task that is assessed but no mark is awarded.

• Work submitted **21 days after** the due date will not be accepted for marking or feedback and will receive no mark or grade. If the assessment task is a compulsory component of the course a student will automatically fail the course.

The Late Submissions Guidelines can be found in full at: https://www.arts.unsw.edu.au/current-students/academic-information/Protocols-Guidelines/

The penalty may not apply where students are able to provide documentary evidence of illness or serious misadventure. Time pressure resulting from undertaking assignments for other courses does not constitute an acceptable excuse for lateness.

6. **Extension of Time for Submission of Assessment Tasks**

The Arts and Social Sciences Extension Guidelines apply to all assessed tasks regardless of whether or not a grade is awarded, except the following:

1. any form of test/examination/assessed activity undertaken during regular class contact hours
2. any task specifically identified by the Course Authority (the academic in charge of the course) in the Course Outline or Learning Management System (LMS), for example, Moodle, as not available for extension requests.

A student who missed an assessment activity held within class contact hours should apply for Special Consideration via myUNSW.

The Arts and Social Sciences Extension Guidelines state the following:

• A student seeking an extension should apply through the Faculty’s online extension tool available in LMS.

• A request for an extension should be submitted before the due time/date for the assessment task.

• The Course Authority should respond to the request within two working days of the request.

• The Course Authority can only approve an extension up to five days. A student requesting an extension greater than five days should complete an application for Special Consideration.

• The Course Authority advises their decision through the online extension tool.

• If a student is granted an extension, failure to comply will result in a penalty. The penalty will be invoked one minute past the approved extension time.
7. Attendance

The Arts and Social Sciences Attendance Guidelines state the following:

- A student is expected to attend all class contact hours for a face-to-face or blended course and complete all activities for a blended or fully online course.

- If a student is unable to attend all classes for a course due to timetable clashes, the student must complete the Faculty of Arts & Social Sciences Permitted Timetable Clash form (see information at Item 8 below). A student unable to attend lectures in a course conducted by the School of Education can apply for “Permission to Participate in Lectures Online”.

- Where practical, a student’s attendance will be recorded. Individual course outlines/LMS will set out the conditions under which attendance will be measured.

- A student who arrives more than 15 minutes late may be penalised for non-attendance. If such a penalty is imposed, the student must be informed verbally at the end of class and advised in writing within 24 hours.

- If a student experiences illness, misadventure or other occurrence that makes absence from a class/activity unavoidable, or expects to be absent from a forthcoming class/activity, they should seek permission from the Course Authority, and where applicable, should be accompanied by an original or certified copy of a medical certificate or other form of appropriate evidence.

- Reserve members of the Australian Defence Force who require absences of more than two weeks due to full-time service may be provided an exemption. The student may also be permitted to discontinue enrolment without academic or financial penalty.

- If a Course Authority rejects a student’s request for absence from a class or activity the student must be advised in writing of the grounds for the rejection.

- A Course Authority may excuse a student from classes or activities for up to one month. However, they may assign additional and/or alternative tasks to ensure compliance.

- A Course Authority considering the granting of absence must be satisfied a student will still be able to meet the course’s learning outcomes and/or volume of learning.

- A student seeking approval to be absent for more than one month must apply in writing to the Dean and provide all original or certified supporting documentation.

- The Dean will only grant such a request after consultation with the Course Authority to ensure that measures can be organised that will allow the student to meet the course’s learning outcomes and volume of learning.

- A student who attends less than 80% of the classes/activities and has not submitted appropriate supporting documentation to the Course Authority to explain their absence may be awarded a final grade of UF (Unsatisfactory Fail).

- A student who has submitted the appropriate documentation but attends less than 66% of the classes/activities will be asked by the Course Authority to apply to discontinue the course without failure rather than be awarded a final grade of UF. The final decision as to whether a student can be withdrawn without fail is made by Student Administration and Records.

Students who falsify their attendance or falsify attendance on behalf of another student will be dealt with under the Student Misconduct Policy.
8. Class Clash

Students who are enrolled in an Arts and Social Sciences program (single or dual) and have an unavoidable timetable clash can apply for permissible timetable clash by completing an online application form. Students must meet the rules and conditions in order to apply for permissible clash. The rules and conditions can be accessed online in full at: https://www.arts.unsw.edu.au/media/FASSFile/Permissible_Clash_Policy.pdf

For students who are enrolled in a non-Arts and Social Sciences program, they must seek advice from their home faculty on permissible clash approval.

9. Academic Honesty and Plagiarism

Plagiarism is presenting someone else’s thoughts or work as your own. It can take many forms, from not having appropriate academic referencing to deliberate cheating.

In many cases plagiarism is the result of inexperience about academic conventions. The University has resources and information to assist you to avoid plagiarism.

The Learning Centre assists students with understanding academic integrity and how to not plagiarise. Information is available on their website: https://student.unsw.edu.au/plagiarism/. They also hold workshops and can help students one-on-one.

If plagiarism is found in your work when you are in first year, your lecturer will offer you assistance to improve your academic skills. They may ask you to look at some online resources, attend the Learning Centre, or sometimes resubmit your work with the problem fixed. However, more serious instances in first year, such as stealing another student’s work or paying someone to do your work, may be investigated under the Student Misconduct Procedures.

Repeated plagiarism (even in first year), plagiarism after first year, or serious instances, may also be investigated under the Student Misconduct Procedures. The penalties under the procedures can include a reduction in marks, failing a course or for the most serious matters (like plagiarism in an Honours thesis) or even suspension from the university. The Student Misconduct Procedures are available here: http://www.gs.unsw.edu.au/policy/documents/studentmisconductprocedures.pdf
10. Course Schedule

To view course timetable, please visit: http://www.timetable.unsw.edu.au/

Please note that tutorials start in the first week of term. This means we can have focussed discussions each week on one topic, rather than spreading them over two weeks.

<table>
<thead>
<tr>
<th>Week</th>
<th>Date</th>
<th>Lecture Content</th>
<th>Tutorial</th>
</tr>
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<tbody>
<tr>
<td>1</td>
<td>March 2</td>
<td>The Past in India’s Present</td>
<td>Intros and Themes</td>
</tr>
<tr>
<td>2</td>
<td>March 9</td>
<td>Mughal History</td>
<td>Religion, Myth and History</td>
</tr>
<tr>
<td>3</td>
<td>March 16</td>
<td>The East India Company</td>
<td>Scandal &amp; Angry History</td>
</tr>
<tr>
<td>4</td>
<td>March 23</td>
<td>Rebelling against Colonialism</td>
<td>Civilising</td>
</tr>
<tr>
<td>5</td>
<td>March 30</td>
<td>The British Raj</td>
<td>Economy</td>
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<td></td>
<td></td>
<td>BREAK</td>
<td></td>
</tr>
<tr>
<td>6</td>
<td>April 13</td>
<td>Indian Nationalism</td>
<td>Collaboration</td>
</tr>
<tr>
<td>7</td>
<td>April 20</td>
<td>Gandhi</td>
<td>Gandhi</td>
</tr>
<tr>
<td>8</td>
<td>April 27</td>
<td>Nationalism and Religion</td>
<td>Nationalism</td>
</tr>
<tr>
<td>9</td>
<td>May 4</td>
<td>Violence and Non-violence</td>
<td>Caste</td>
</tr>
<tr>
<td>10</td>
<td>May 11</td>
<td>Partition</td>
<td>Theorising Communal Violence</td>
</tr>
<tr>
<td>11</td>
<td>May 18</td>
<td>Postcolonial India and Pakistan</td>
<td>High Politics of Partition</td>
</tr>
<tr>
<td>12</td>
<td>May 25</td>
<td>Test</td>
<td>Postcolonial India &amp; Pakistan</td>
</tr>
</tbody>
</table>

11. Course Resources

Virtual Study Kit

All readings are provided on Moodle. All readings (or links to them; but be aware that these only work if you are on campus) will be up by O Week and can be printed off or downloaded to an e-reader. Please make sure that you have a copy of the reading in front of you during tutes.

Textbook Details


The below provides a useful thematic history:

Other useful narrative histories:
Thomas & Barbara Metcalf, A Concise History of India, Cambridge, 2003; or

Journals

South Asia: Journal of South Asian Studies
Journal of Asian Studies
Modern Asian Studies
South Asian History and Culture
South Asian Popular Culture
South Asian Survey
Contemporary South Asia
Indian Economic and Social History Review

Additional Readings
I highly recommend a good reference book, such as the New Fontana Dictionary of Modern Thought (by Alan Bullock and Stephen Trombley, HarperCollins, 2000); Megawords (by Richard Osborne, Allen & Unwin, 2001) or the Penguin Dictionary of Critical Theory (by David Macey, Penguin, 2001). While this course is not dense especially in theory, there are terms you will encounter in some of the readings which you will not find adequate definitions for in any dictionary (for example, the word ‘subaltern’, which used to mean ‘subordinate’ but is now related to a mode of history writing ‘from below’, which simply means it is interested in the lives of ordinary people as opposed to political leaders, kings, queens and so on). You will find yourself less confused by postmodern, postcolonial and other terminology if you get your hands on one of these books (the last two are particularly good for theoretical ideas, affordable [around $25], and should be in our bookshop or online as an ebook). The Fontana book is good for definitions on things such as nationalism, hegemony, imperialism and so on.

Websites
There are links regularly posted on Moodle.

12. Course Evaluation and Development
Courses are periodically reviewed and students’ feedback is used to improve them. Feedback is gathered using various means including UNSW’s Course and Teaching Evaluation and Improvement (CATEI) process.

13. Student Support
The Learning Centre is available for individual consultation and workshops on academic skills. Find out more by visiting the Centre’s website at:
http://www.lc.unsw.edu.au

14. Grievances
All students should be treated fairly in the course of their studies at UNSW. Students who feel they have not been dealt with fairly should, in the first instance, attempt to resolve any issues with their tutor or the course convenors.

If such an approach fails to resolve the matter, the School of Humanities and Languages has an academic member of staff who acts as a Grievance Officer for the School. This staff member is identified on the notice board in the School of Humanities and languages. Further information about UNSW grievance procedures is available at:
https://student.unsw.edu.au/complaints
15. Other Information

myUNSW

myUNSW is the online access point for UNSW services and information, integrating online services for applicants, commencing and current students and UNSW staff. To visit myUNSW please visit either of the below links:
https://my.unsw.edu.au
https://my.unsw.edu.au/student/atoz/ABC.html

OHS

UNSW's Occupational Health and Safety Policy requires each person to work safely and responsibly, in order to avoid personal injury and to protect the safety of others. For all matters relating to Occupational Health, Safety and environment, see http://www.ohs.unsw.edu.au/

Special Consideration

In cases where illness or other circumstances produce repeated or sustained absence, students should apply for Special Consideration as soon as possible.

The application must be made via Online Services in myUNSW. Log into myUNSW and go to My Student Profile tab > My Student Services channel > Online Services > Special Consideration.

Applications on the grounds of illness must be filled in by a medical practitioner. Further information is available at:
https://student.unsw.edu.au/special-consideration

Student Equity and Disabilities Unit

Students who have a disability that requires some adjustment in their learning and teaching environment are encouraged to discuss their study needs with the course convener prior to or at the commencement of the course, or with the Student Equity Officers (Disability) in the Student Equity and Disabilities Unit (9385 4734). Information for students with disabilities is available at: http://www.studentequity.unsw.edu.au/

Issues that can be discussed may include access to materials, signers or note-takers, the provision of services and additional examination and assessment arrangements. Early notification is essential to enable any necessary adjustments to be made.
Tutorial Guide

Tutorial 1

Intros and Themes

We're starting with India today: from this, we'll track backwards. This week the reading is intended to be provocative and interesting, as well as introduce you to some of the current controversies, issues and problems India faces, plus an introduction to Bollywood, before we go ahead to ground these issues historically.

Background Reading:


Required Readings:


Further Readings


Tutorial 2

History, Religion and Myth
Where does religion fit into ideas of historical time? Interpretations of Mughal history has been contested in recent years in India, in particular around ideas of historical wrongs and religious histories. Here we have two contrasting ideas about what is to be done.

Background Reading:


Required Readings:

Selections from Romila Thapar, Harbans Mukhia and Bipan Chandra (eds), *Communalism and the Writing of Indian History*, New Delhi: People's Publishing House, 1969.


Further readings


Tutorial 3

Scandal and Angry History

Is it possible to comprehend/write/think about the history of the British Empire without getting angry? This week we explore historical sensibilities and attitudes towards the British Empire, with a particular focus on the East India Company and a recent 'literary spat'. Also we will allocate readings for next week – there are 6 to choose from.

Background Reading:

Required Readings


Further Readings


Tutorial 4

The Civilising Mission

As a way of providing some focus on the enormous issue of the civilising mission, this week we focus on British concerns with the treatment of Indian women, with particular reference to sati/suttee. The articles below range across the topic, from colonial India to contemporary debates.

**Jigsaw Groups**

Jigsaw Groups are a fantastic way of covering a large amount of material and working collaboratively. They are always highly rated in CATEIs. See this link for how they work [http://www.uni-koeln.de/hf/konstrukt/didaktik/wettkampf/Jigsaw%20Groups.htm](http://www.uni-koeln.de/hf/konstrukt/didaktik/wettkampf/Jigsaw%20Groups.htm)

Sati is a highly contested issue; to cover the various arguments I have divided this week’s readings into modules. These will be divided up in class in tutorial 3; small groups of around 4 will be allocated a module to read and prepare notes on individually. In the module groups, we will discuss the relevant focus question; and then we will bring the different modules together in a discussion about Sati in groups.

When preparing notes on your reading, you should plan so that you are able to explain the argument of your reading, and what you think of it, in about 5 minutes to your group.

If you don’t have a reading allocated, email your tutor. Don’t just read the shortest article; this messes up the whole thing because everyone reads the same paper. We need roughly equal groups reading each article for this exercise to work.
Background Reading:


Required Readings:

Reading 1


Reading 2


Reading 3


Reading 4


(see also the critique of Nandy: Sanjukta Gupta and Richard Gombrich, ‘Another View of widow-burning and womanliness in Indian public culture, *Journal of Commonwealth and Comparative Politics*, 22, 1984, pp. 252-258.)

Reading 5


Reading 6


More on Gender and Embodiment in Colonial India


Fiction: E. M. Forester, *A Passage to India* (the book is much better than the film, for some reason Englishman Alec Guinness [the original Obiwan Kenobi] was cast to play the brahman Godbole); Rudyard Kipling’s *Kim* (again, the book, not the film).

Film: for an Indian perspective on colonialism, see the colonial cricket epic *Lagaan*, which *nearly* won an Academy Award a few years ago.

Website: Lots of interesting colonial documents, like the census, available [here](#).

**Tutorial 5:**

**The Economy of Colonialism**

As we learned from Arundhati Roy, economic inequality is a major issue in contemporary South Asia, with the virtually seamless juxtaposition of the world’s richest and poorest in every metropolis. When pressed, the British would often claim to be developing India. One of the Raj’s While contemporary poverty has reasons other than bad history, it’s interesting to ask how poverty in South Asia has been construed historically. There have been

**Background Reading:**


**Required Readings:**


Further Readings:


Responses to Mayo:


Lala Lajpat Rai, *Unhappy India*.


Tutorial 6:

Durbar, Rajas and Pomp

The cooperation and co-option of indigenous ruling structures and leaders, as well as the education and training of Indian intermediaries, was a vital aspect of maintaining the Raj. This week we look at the deployment of princes and pomp as an element of control in British India.

Required Reading


And one of the below:


Additional Readings:


Empire Online, electronic resource available thru the LRD. Worth checking out.


Tutorial 7:

Indian Nationalism

Benedict Anderson has famously argued that print capitalism has played a vital role in allowing people (such as a newspaper readership) to share the experience of being bound within the nation, and thereby to imagine themselves into being as a common unit (Imagined Communities, 1993). Many critiques have been made of his thesis by South Asianists (see Partha Chatterjee’s book, below). For the study of South Asian nationalism in general, and Indian nationalism in particular, the very low levels of literacy (indicated by census data), and the presence of many regional languages raises questions about how nationalism in India grew in the early twentieth century, despite these inhibitions. This week we examine how ideas about two important Indian ‘Freedom Fighters’, Mahatma Gandhi and Bhagat Singh, were spread and received in the early twentieth century. You all know Gandhi (that’s him on the library lawn); and you will find Bhagat Singh (or a representation of him, by a performance artist, Pushpamala N, on the front cover of this course guide).

Also, this week we will allocate the Gandhi readings for next week, so please think about which module you want to do. Numbers are limited, so choose at least 2, in case you don’t get the one you want.

Background Reading:


Required Readings:

Further reading:
Films: *Rang de Basanti, The Legend of Bhagat Singh, Shaheed*, but note that they aren’t really historical, despite falling within the ‘historical’ genre.

**Tutorial 8:**

**Gandhi**

Unless you have been living under a rock, or did not ‘do’ him in HSC History, Gandhi needs no introduction. In recent years his role in Indian history has been reassessed by a number of groups, from radical dalit (low caste) movements, to Hindu nationalists, and postcolonial theorists. Seen variously as a maverick, a wily politician, an arch manipulator, or a visionary with impeccable ethics, Gandhi has continued to inspire, puzzle, and exasperate. So what was Gandhi about, really?

**Background Reading:**


**Jigsaw Groups**

As a means of beginning to come to terms with Gandhi’s complexity, we have divided this week’s readings into modules.

They will be allocated in tutes in the previous week; we need roughly equal groups reading each article for this exercise to work, so if you missed out, email your tutor to be allocated a reading.

**Module 1: Gandhi on Gandhi**


**Module 3: Recent debates on Gandhi**


**Module 4: Gandhi’s Assassination**


**Module 5: Hating Gandhi**


Further Readings:


Film: Richard Attenborough’s *Gandhi*; and even better, these relatively recent Hindi Films: *Hey Ram*; *Lage Raho Munnabhai* (Carry On, Munnabhai); *Gandhi, My Father*; and *Maine Gandhi ko Nahi Mara* (I didn’t kill Gandhi).


**Tutorial 9:**

**Caste**
How can we understand Gandhi’s take on caste? Does it undermine claims to sainthood?

Background: watch ‘Arundhati Roy: The Doctor and the Saint’ on youtube. https://www.youtube.com/watch?v=CrN8PgZzc6k

Required Readings


Further Readings


Imtiaz Ahmad, ‘Caste Mobility Movements in North India’, Indian Economic and Social History Review, 8, 2, 1971, pp. 164-91.


Tutorial 10:

Theorising Communal Violence
Some historians argue that there is a direct link between colonialism and present-day fundamentalism and conflict in South Asia. This week we will examine some of these claims, by looking at twentieth century state-formation and conflict. To what extent was the colonial state responsible for the conflicts between Hindu and Muslim communities in the late nineteenth and early twentieth centuries? How can we understand communal violence in general?

**AND:** Have a look at next week's readings, you need to nominate one of them for the tutorial, which will be the same format as the Gandhi week.

**Required Readings:**


**Further Reading:**


**Tutorial 11:**

**The High Politics of Partition**

Partition, in retrospect, seems like a radical solution to a problem that continues to beset contemporary south Asia, and so therefore not much of a solution at all. So why did it happen? This class interrogates the idea of the 'Big Man in History' (sic), although to mess that up a bit, I include Edwina Mountbatten), which posits that it just takes one great man to decisively change history. In a exercise in counterfactual history, we ask: Had any one of the key players died in 1945, would partition have taken place?

This week, by popular demand, we will do jigsaw groups again. Readings will be allocated in tutorial 10. If you missed out, please contact your tutor to have a reading allocated.

**Background Reading:**


**Jigsaw Groups**

1. Had Jinnah died in 1945, would partition have taken place?


2. Had Mountbatten died in 1945, would partition have taken place?


3. Had Gandhi died in 1945, would partition have taken place?


4. Had Edwina Mountbatten died in 1945, would partition have taken place?

5. It’s down to you to prevent partition. Who would you kill off?¹


Further Readings:


Films: Earth, (one of the controversial films from the trilogy by Deepa Mehta, Fire, Earth and Water). In Indian spice stores (which often sell DVDs) or youtube, look for: Pinjar, Hey Ram, and Tamas.

Tutorial 12:

Postcolonial India and Pakistan

As nation-states, India and Pakistan have followed two very different trajectories since 1947. How can we begin to account for these?

Background reading:


Required Readings:

¹ Not an actual endorsement of violence, obviously.
Kunal Mukherjee, ‘Why has democracy been less successful in Pakistan than in India?’, *Asian Affairs*, 41: 1, 2010, pp. 67-77.


**Further Readings:**


Films: *Veer Zara, Main Hoon Na*