

# **RADICAL POLITICAL THEORY: MODERN INDIAN POLITICAL THOUGHT**

**Fall 2022**

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**Lecture:** Tues. 11:30-2:20

**Office Hours:** Tues. 10:30-11:30, or by  
appointment

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## **Course Description**

For some years, efforts have been underway at numerous universities, including McMaster, to widen our research and teaching beyond the bounds of Western scholarship. This year, the radicalism in *Radical Political Theory* will lie in just this disciplinary and pedagogical ambition, as the course will be dedicated entirely to Indian political thought. Taking seriously the imperative to de-parochialize political theory, this year's course delves into the thought-worlds of modern Indian movements and figures. It not only exposes students to Indian thinkers and ideas, but also invites critical self-reflection on how we, as scholars in Western institutions, constitute both the nature of the political and what we deem worthy of philosophical attention.

To be sure, this will take some effort on our part, not least in familiarizing ourselves with political, historical, and intellectual contexts likely to be less familiar to Western audiences. Two things are worth noting here. First, and without minimizing the cultural and conceptual distance we will need to bridge, classical Athens, Renaissance Florence, early modern England, and Enlightenment-era Prussia are ultimately no closer to us – and may in fact be less so – than is 19<sup>th</sup>-21<sup>st</sup> century India. The "Western tradition" linking their vastly different ideas and contexts is, in fact, an academic artifice of the postwar period. Second, taking seriously the imperative to expand our intellectual horizons requires just this effort, to move beyond familiar contexts and enter conceptual worlds that may challenge our basic political ideals and vocabularies. It's my belief that this kind of theoretical *dépaysement* stands to open you up to a wider, richer, and deeper view of political life and political theory.

The class will focus on modern and contemporary Indian political thought, from the 19<sup>th</sup>-21<sup>st</sup> centuries, setting aside rich traditions of classical Indian philosophy for reasons of space (as you'll see, there's plenty for us to cover as it is). We begin, in the course's first weeks, by situating ourselves from a pedagogical standpoint, drawing on comparative political theory and contemporary Indian scholarship to consider the stakes and methods of our endeavor. We then move into the 19<sup>th</sup> century, centering major figures of the so-called Indian Renaissance. Following this, we enter the often-fractious theoretical landscape of turn-of-century anticolonial nationalisms. The course concludes with (relatively) contemporary Indian theory on history, modernity, and democracy.

This course is a research seminar. As a seminar, it will require significant student participation; regular attendance, careful preparation and active involvement will be essential. As a research-focused course, students will be expected to read extensive primary and secondary texts, particularly in preparing the final paper.

## **Course Objectives**

Students will develop

- their knowledge of modern Indian political theory
- their knowledge of methodological questions surrounding scholarship in the history of political thought and comparative political theory

- advanced research, presentation, and critical thinking skills

### **Required Materials and Texts**

Most course materials will be accessed online, either through an online course pack (noted as **OCP**, accessible through the course's A2L site), journal articles or book chapters accessible through McMaster's library system (noted as **Library**), or URLs (which I will provide). The books to purchase are:

Partha Chatterjee, *The Politics of the Governed* (Columbia, 2006)

B. R. Ambedkar, *Annihilation of Caste*, ed. S. Anand, Introduction by Arundhati Roy (Verso, 2016)

Mohandas Gandhi, *Hind Swaraj and Other Writings*, ed. Anthony Parel (Cambridge University Press, 2009)

### **Class Format**

We will meet for a three-hour seminar weekly, in person, on Tuesdays from 11:30-2:20.

We will with my brief introductory remarks. We will then have an open discussion in which you're invited to raise any issues you would like to address or points you'd like clarified. We will then have one-two \*brief\*– 5-10 minutes maximum – student presentations that will NOT summarize the readings but, rather, raise a few problems/questions surrounding them. The class will then be divided into 2 smaller groups where you will work through the presentation's questions, and perhaps some additional questions of mine. Then, each group will give an account of its deliberations and we will conclude with another open discussion.

To summarize: 1. introductory remarks, 2. open discussion/questions, 3. short presentations/raising questions, 4. small group deliberations, 5. reporting back/final open discussion. There will be a break somewhere in there too.

### **Course Evaluation – Overview**

1. Attendance and participation: 20%
2. In-class presentation: 15%
3. Paper Proposal and Annotated Bibliography (Oct. 24): 15%
4. Research paper (Nov. 22): 50%

### **Course Evaluation – Details**

Your **participation** grade will be gauged by consistent attendance, and by active and informed participation. You will be expected to have completed the readings and be

ready to discuss them. As an upper-year undergraduate seminar, the course will revolve around our discussion of the salient issues, rather than lectures; the expectation will be that you've read and understood the materials, and that you've thought about what we should discuss from them. I'll be gauging your participation in the larger and smaller group discussions. Participation in the small groups is expected, but not a substitute for participating more broadly.

Each student will be responsible for one 5-10 minute **in-class presentation**, for which you will sign up on the first day of the course. This year, the assignment will have a few components.

First, you and the week's other presenter (if there is one) will read the week's material ahead of time. You are welcome (but not obligated) to go beyond the readings themselves: you can read some suggested secondary readings on the syllabus or draw on additional ideas, examples, or materials you think will help us sort through what's most interesting or challenging about the week's topic. You may wish to consult with one another, both to share ideas and to ensure you're not stepping on each other's toes.

You will then come up with 3-4 questions that raise issues/concerns/criticisms/ideas you want to explore and email those to me on the Monday before the seminar, by 5 pm. I will read the questions and possibly lightly edit them to ensure there's not too much overlap, or for clarity. I will get the questions back to you by 8 pm the same evening and they will form the basis of your presentation for the seminar. The questions should raise the ideas or arguments you think we should discuss as a class, either to understand them better or because they pique your interest. Please note that the presentation shouldn't consist of you reading a series of questions aloud. The expectation is that the presentation will elaborate or explain the issues that you want to explore with those questions. In sum, the presentation/questions aims to have you critically evaluate what is most important for us to think about and initiate our discussion on the subject.

You are required to submit (a) a **one-page paper proposal**, along with (b) an **annotated bibliography with a minimum of 10 sources** by 5 pm on Oct. 24, by email. This will provide you with an opportunity to work out your topic, do some research, and get constructive feedback ahead of writing the fuller paper.

The **research paper** will be 4000-5000 words and will be on a topic of your choosing. It can be based on the themes/ideas/readings from the course, or on a different subject altogether (within the constraints of the course's subject – you are free to write about issues relating to Indian political theory not included in the syllabus, with my approval). The paper will be due in hard copy at the beginning of class on Nov. 22.

## **Weekly Course Schedule and Required Readings**

### **PART 1: SITUATING OURSELVES**

#### **Week 1 (Sept. 6) – Introduction**

No reading.

#### **Week 2 (Sept. 13) – Political Theory in and Beyond the West**

##### **Reading:**

- Partha Chatterjee, “Lineages of Political Society” (OCP – read the chapter with this title)
- Murad Idris, Leigh Jenco and Megan Thomas, “Introduction” in *The Oxford Handbook of Comparative Political Theory* (Library)
- Diego von Vacano, “The Scope of Comparative Political Theory”, *Annual Review of Political Science* (Library)
- Leigh Jenco, “Recentering Political Theory, Revisited: On Mobile Locality, General Applicability, and the Future of Comparative Political Theory”, in Melissa Williams (ed) *Deparochializing Political Theory* (Library)

##### **Supplementary:**

- Farah Godrej, *Cosmopolitan Political Thought: Method, Practice, Discipline* (Oxford, 2011)
- Melissa Williams (ed), *Deparochializing Political Theory* (Cambridge 2020)
- Andrew March, “What is Comparative Political Theory?” *Review of Politics* 71 (4) 2009)
- Roxanne Euben, *Enemy in the Mirror: Islamic Fundamentalism and the Limits of Modern Rationalism: A Work of Comparative Political Theory* (Princeton 1999)
- Murad Idris, “Political Theory and the Politics of Comparison”, *Political Theory* (2016)
- Fred Dallmayr, “Toward a Comparative Political Theory”, *Review of Politics* 59 (3) 1997
- Leigh Jenco, “‘What Does Heaven Ever Say?’ A Methods-Centered Approach to Cross-Cultural Engagement”, *American Political Science Review* 101 (4) 2007
- Loubna El Amine, “Beyond East and West: Reorienting Political Theory Through the Prism of Modernity”, *Perspectives on Politics* 14, (1) 2016

#### **Week 3 (Sept. 20) – What is Indian Political Theory?**

##### **Reading:**

- Bhikhu Parekh, “The Poverty of Indian Political Theory”, *History of Political Thought*, 13 (3) 1992 (Library)
- Partha Chatterjee, “The Poverty of Western Political Theory: Concluding Remarks on Concepts Like ‘Community’ East and West”, in Aakash Singh Rathore, *Indian Political Thought: A Reader* (Routledge, 2010) (OCP)

- Pradip Kumar Datta and Sanjay Palshikar, “Reframing Indian Political Thought”, pp. 29-40 (using PDF pagination), in *Political Science: Volume 3: Indian Political Thought* (Oxford, 2013) (OCP)
- Rajeev Bhargava, “Is There an Indian Political Theory?”, in *What is Political Theory and Why do we Need it?* (Oxford 2010) (OCP)

**Supplementary:**

- Shruti Kapila (ed) *An Intellectual History for India* (Cambridge, 2010)
- Aakash Singh Rathore, *Indian Political Theory: Laying the Groundwork for Svaraj* (Routledge 2017)
- Introductory chapters to
  - Bidyut Chakrabarty and Rajendra Kumar Pandey, *Modern Indian Political Thought: Text and Context* (Sage 2009)
  - M. P. Singh and Himanshu Roy (eds), *Indian Political Thought: Themes and Thinkers* (Pearson 2011)
  - Thomas Pantham and Kenneth L. Deutsch, *Political Thought in Modern India* (Sage 1986)
- Gurpreet Mahajan, *India: Political Ideas and the Making of a Democratic Discourse* (Zed, 2013)
- Prathama Banerjea, *Elementary Aspects of the Political: Histories from the Global South* (Duke 2020)
- Shruti Kapila, “Global Intellectual History and the Indian Political”, in Darrin McMahan and Samuel Moyn (eds), *Rethinking Modern European Intellectual History* (Oxford 2014)
- Sunil Khilani, *The Idea of India* (Penguin 2012)

## **PART 2: THE INDIAN RENAISSANCE**

### **Week 4 (Sept. 27) – Liberalism and the Empire: Rammohan Roy**

**Reading:**

- Ram Mohan Roy, “Translation of a Conference Between an Advocate for, and an Opponent of, the Practice of Burning Widows Alive”, “Address to Lord William Bentinck”, “Remarks on the Settlement in India by Europeans”, “Appeal to the King in Council”, and “Address to His Excellency the Right Honourable William Pitt, Lord Amherst” (OCP)
- Thomas Pantham, “The Socio-Religious and Political Thought of Rammohan Roy”, in Pantham/Deutsch (OCP)

**Supplementary:**

- C. A. Bayly, *Recovering Liberties: Indian Thought in the Age of Liberalism and Empire* (Cambridge 2012)
- C. A. Bayly, “Rammohan Roy and the Advent of Constitutional Liberalism in India, 1800-1830”, in *Modern Intellectual History* 4 (1) 2007
- Rammohan Roy, *The Essential Writings of Raja Rammohan Ray* (Oxford 1999)

- V. C. Joshi (ed), *Rammohun Roy and the Process of Modernization in India* (Vikas, 1975)
- Bruce Carlisle Robertson, *Raja Rammohan Ray: The Father of Modern India* (Oxford 1995)
- Amiya P. Sen, “Rammohan Roy: Civil Rights”, in Singh/Roy

### **Week 5 (Oct. 4) – Devotion, Kingship, Obligation**

#### **Reading:**

- Swami Vivekananda, “My Plan of Campaign” and “The Work Before Us”, available at <https://advaitaashrama.org/cw/content.php>, in Vol. 3, Lectures from Colombo to Almora (if you’re feeling ambitious/interested, read “The Future of India”, though it’s not required)
- Dayananda Saraswati, Chapter 6, “Science of Government”, in *Light of Truth*, available at <https://www.aryasamajjarnagar.org/chaptersix.htm>
- Bankimchandra Chatterjee, “India’s Autonomy and Subjection”, “10<sup>th</sup> Adhyaya: Devotion to Men”, “12<sup>th</sup> Adhyaya: Love”, and “24<sup>th</sup> Adhyaya: Love of Country” (OCP)

#### **Supplementary:**

- For basic background/context, Chakrabarty and Pandey, “Early Nationalist Responses: Ram Mohan Roy, Bankim Chandra Chattopadhyay, Dayananda Saraswati and Jotiba Phule”
- Partha Chatterjee, *Nationalist Thought and the Colonial World: A Derivative Discourse?* (Zed, 1986)
- Sudipta Kaviraj, *The Unhappy Consciousness: Bankimchandra Chattopadhyay and the Formation of Nationalist Discourse in India* (Oxford 1995)
- S. N. Mukherjee and Marian Madder, “Introduction”, in *Bankimchandra Chatterjee: Sociological Essays, Utilitarianism and Positivism in Bengal* (RDDHI, 1986)
- Amiya P. Sen, “Vivekanand: Cultural Nationalism”, in Singh/Roy
- B. R. Purohit, “The Social and Political Ideas of Swami Dayananda Saraswati”, in Pantham/Deutsch
- Partha Chatterjee, “Culture and Power in the Thought of Bankimchandra”, in Pantham/Deutsch.

### **Week 6 (Oct. 11) – Reading week – no class**

## **PART 3: NATIONALISM AND ANTICOLONIALISM**

### **Week 7 (Oct. 18) – Moderates and Extremists**

#### **Reading:**

- Sumit Sarkar, “Trends in Bengal’s Swadeshi Movement”, in *The Swadeshi Movement in Bengal, 1905-1908* (OCP)
- Surendranath Banerjee, “The Congress: Its Mission”, “The Partition of Bengal”, and “The Situation in India”, available at:



[https://books.google.ca/books?id=NXIrAAAAMAAJ&pg=PA143&source=gbs\\_toc\\_r&cad=4#v=onepage&q&f=false](https://books.google.ca/books?id=NXIrAAAAMAAJ&pg=PA143&source=gbs_toc_r&cad=4#v=onepage&q&f=false)

- Aurobindo Ghose, “The Doctrine of Passive Resistance”, pp. 265-303 of Vol. 6-7 (*Bande Mataram*) of the Complete Works of Sri Aurobindo, available at <https://www.sriurobindoashram.org/sriurobindo/writings.php>

**Supplementary:**

- For basic background/context, Chakrabarty and Pandey, “Moderates and Extremists: Dadabhai Naoroji, M. G. Ranade and B. G. Tilak”
- Bayly, *Recovering Liberties*, “Introduction”
- Sumit Sarkar, *The Swadeshi Movement in Bengal, 1905-1908* (Orient Black Swan, 2017)
- Sumit Sarkar, *Modern India 1885-1947* (Macmillan, 2001)
- Daniel Argov, *Moderates and Extremists in the Indian Nationalist Movement, 1883-1920* (Asia Publishing House, 1968)
- -Partha Chatterjee, “The Curious Career of Liberalism in India”, in *Modern Intellectual History* 8 (3) 2011
- Andrew Sartori, *Bengal in Global Concept History: Culturalism in the Age of Capital* (Chicago, 2008)
- Manu Goswami, *Producing India: From Colonial Economy to National Space* (Chicago, 2004)
- Anil Seal, *The Emergence of Indian Nationalism: Competition and Collaboration in the Later 19<sup>th</sup> Century* (Cambridge, 1971)

\*ANNOTATED BIBLIOGRAPHY DUE BY 5 PM, OCT. 24\*

**Week 8 (Oct. 25) – Radicalism, Revolutionism, Terrorism**

**Reading:**

*Sociological:*

- *The Indian Sociologist*, “Foreign Despotism in India Debars Indians from Rights of Citizenship Elsewhere: Why and How Revolutions Occur”, “The President of the Positivist Society Talks Like a Liberal Imperialist”, “British Rule and Calculating Kindness: Are Gratitude and Justice Possible Without Sympathy?”, “The Indian Liberation Movement”, and “The *Raison D’Etre* of Revolution: Ethical Justification for Meeting Aggression by Counter-Aggression” (OCP)

*Cultural*

- V. D. Savarkar, Selections from *Hindutva: Who is a Hindu?*: pp. 1-16; 27-29; 32-33; 38-39; 42-46; 81-86; 89-113; 115-116; 131-141, available here: <https://archive.org/details/hindutva-vinayak-damodar-savarkar-pdf/page/n1/mode/2up>
- Samanth Subramanian, “How Hindu Supremacists are Tearing India Apart”, *The Guardian*, available here: <https://www.theguardian.com/world/2020/feb/20/hindu-supremacists-nationalism-tearing-india-apart-modi-bjp-rss-jnu-attacks?CMP=Share AndroidApp Other>

*Political:*

- Bhagat Singh, “To Young Political Workers”, available here: <https://www.marxists.org/archive/bhagat-singh/1931/02/02.htm>

**Supplementary:**

- Maia Ramnath, *Haj to Utopia: How the Ghadar Movement Charted Global Radicalism and Attempted to Overthrow the British Empire* (California, 2011)
- Maia Ramnath, *Decolonizing Anarchism* (AK Press, 2011)
- J. Daniel Elam, “Echoes of Ghadr: Har Dayal and the Time of Anticolonialism”, *Comparative Studies of South Asia, Africa, and the Middle East* (2014).
- Vinayak Chaturvedi, *Hindutva and Violence: V. D. Savarkar and the Politics of History* (SUNY 2022)
- Shruti Kapila, *Violent Fraternity: Indian Political Thought in the Global Age* (Princeton, 2021)
- Anustup Basu, *Hindutva as Political Monotheism* (Duke, 2020)
- Sumit Sarkar, “Indian Nationalism and the Politics of Hindutva”, in *Contesting the Nation: Religion, Community and the Politics of Democracy in India* (1996)
- Inder S. Marwah, “Rethinking Resistance: Specer, Krishnavarma, and the *Indian Sociologist*”, in Burke Hendrix and Deborah Baumgold (eds) *Colonial Exchanges: Political Theory and the Agency of the Colonized* (2017)

**Week 9 (Nov. 1) – Gandhi and the Corruption(s) of Civilization**

**Reading:**

- M. K. Gandhi, *Hind Swaraj*, complete (including Preface – pp. 5-117)

**Supplementary:**

- Uday Mehta, “Gandhi on Democracy, Politics and the Ethics of Everyday Life”, *Modern Intellectual History* 7 (2) 2010
- Karuna Mantena, “On Gandhi’s Critique of the State: Sources, Contexts, Conjectures,” *Modern Intellectual History* 9 (3) 2012
- Karuna Mantena, “Another Realism: The Politics of Gandhian Nonviolence”, *American Political Science Review* 106 (2) 2012
- Akeel Bilgrami, “Gandhi’s Integrity: The Philosophy Behind the Politics,” *Postcolonial Studies*, 5 (2002): 79-93.
- Ajay Skaria, *Unconditional Equality: Gandhi’s Religion of Resistance* (Minnesota, 2016)
- Bhikhu Parekh, *Colonialism, Tradition, and Reform: An Analysis of Gandhi’s Political Discourse* (Sage Publications, 2003)
- Dennis Dalton, *Mahatma Gandhi: Nonviolent Power in Action* (Columbia University Press, 2012)
- Faisal Devji, *The Impossible Indian: Gandhi and the Temptation of Violence* (Harvard, 2012)

## Week 10 (Nov. 8) – Ambedkar on Caste and Constitution

### Reading:

- B. R. Ambedkar, *Annihilation of Caste*, complete (including Prologue, 187-317), and Gandhi's "Vindication of Caste", 321-328

### Supplementary:

- M. K. Gandhi and B. R. Ambedkar, all materials in "The Ambedkar-Gandhi Debate", in *Annihilation of Caste*
- B. R. Ambedkar, *The Essential Writings of B. R. Ambedkar*, ed. V. Rodrigues (Oxford University Press, 2004)
- Eleanor Zelliot, "The Social and Political Thought of B. R. Ambedkar," in Pantham/Deutsch
- Eleanor Zelliot, *Ambedkar's World: The Making of Babasaheb and the Dalit Movement* (Navayana Publishing, 2013)
- Bidyut Chakrabarty, *The Socio-Political Ideas of B. R. Ambedkar* (Sage, 2020)
- Hari Ramesh, "B. R. Ambedkar on Caste, Democracy, and State Action", *Political Theory* 2022
- Aishwary Kumar, *Radical Equality: Ambedkar, Gandhi and the Risk of Democracy* (Stanford, 2015)

## Week 11 (Nov. 15) – Communism and Socialism, Science and Progress

### Reading:

- Jawaharlal Nehru, *The Discovery of India*, pp. 499-523, 536-562, available here: <https://archive.org/details/DiscoveryOfIndia/page/n493/mode/2up>
- M. N. Roy, "An Indian Communist Manifesto", *India in Transition* (Introduction, chs. VII and VIII), and *The Future of Indian Politics* (Part 3), available here: <https://www.marxists.org/archive/roy/index.htm>

### Supplementary:

- Sudipta Kaviraj, "The Heteronomous Radicalism of M. N. Roy", in Pantham/Deutsch
- R. C. Pillai, "The Political Thought of Jawaharlal Nehru", in Pantham/Deutsch
- Himanshu Roy, "Nehru: Ideas of Development", in Singh/Roy
- Prakash Chandra, *Political Philosophy of M. N. Roy* (Sarup and Sons, 1992)
- Manjeet Ramgotra, "India's Republican Moment: Freedom in Nehru's Political Thought", in Udit Bhatia (ed) *The Indian Constituent Assembly: Deliberations on Democracy* (Routledge, 2017)
- Sarvepalli Gopal, *Jawaharlal Nehru: A Biography* (Oxford, 2004)
- Bhikhu Parekh, "Nehru and the National Philosophy of India", *Economic and Political Weekly* 26 (1, 2) 1991
- B. R. Nanda, *Jawaharlal Nehru : Rebel and Statesman* (Oxford, 1998)
- Benjamin Zachariah, *Nehru* (Routledge, 2004)

## PART 3: CONTEMPORARY(ISH) QUESTIONS

### Week 12 (Nov. 22) – India and Democracy

#### Reading:

- Partha Chatterjee, *Politics of the Governed*, 4-78, and maybe a few more selections (TBD)

#### Supplementary:

- Sudipta Kaviraj, *The Enchantment of Democracy and India: Politics and Ideas* (Orient Blackswan, 2012)
- Rajeev Bhargava, *The Promise of India's Secular Democracy* (Oxford, 2010)
- Rajeev Bhargava, *Politics and Ethics of the Indian constitution*
- Partha Chatterjee, *Lineages of Political Society: Studies in Postcolonial Democracy* (Columbia, 2011)
- D. L. Sheth, *At Home with Democracy: A Theory of Indian Politics* (Palgrave Macmillan, 2020)

\*PAPER DUE AT THE BEGINNING OF CLASS IN HARD COPY\*

### Week 13 (Nov. 19) – India and History

#### Reading:

- Dipesh Chakrabarty, "A Small History of *Subaltern Studies*" (Library)
- Ranajit Guha, "On Some Aspects of the Historiography of Colonial India", "The Small Voice of History" (OCP)
- Dipesh Chakrabarty, "Subaltern History as Political Thought" (Library)
- Dipesh Chakrabarty, *Provincializing Europe*, pp. 1-16, 27-46. (Library)

#### Supplementary:

- Dipesh Chakrabarty, "Subaltern Studies and Postcolonial Historiography," *Nepantla: Views from the South*, 1 (2000): 9-32.
- Ranajit Guha, "Projects for our Time and their Convergence" and "Introduction to the *Subaltern Studies* Reader", in *The Small Voice of History* (Permanent Black, 2009)
- Partha Chatterjee, "After Subaltern Studies," *Economic and Political Weekly*, XLVII (2012): 44-49
- Vivek Chibber, *Postcolonialism and the Specter of Capital* (Verso, 2013).
- Exchange between Vivek Chibber and Partha Chatterjee:  
<https://www.youtube.com/watch?v=xbM8HJrxSJ4>
- Vinayak Chaturvedi (ed), *Mapping Subaltern Studies and the Postcolonial* (Verso, 2012)
- Ashis Nandy, "History's Forgotten Doubles?" *History and Theory* 34 (2) 1995
- Partha Chatterjee, *The Nation and its Fragments: Colonial and Postcolonial Histories* (Princeton, 1993)

## Week 14 (Dec. 6) – India and Modernity

### **Reading:**

- Sudipta Kaviraj, “An Outline of a Revisionist Theory of Modernity”, *European Journal of Sociology* 46 (3) 2005 (Library), and “Religion, Politics and Modernity”, available here: <file:///C:/Users/Inder/Downloads/3610-Article%20Text-1937-1-10-20140401-3.pdf>
- Dipesh Chakrabarty, *Habitations of Modernity*, “Introduction” and “Subaltern Histories and Post-Enlightenment Rationalism” (OCP)
- Faisal Devji, “Apologetic Modernity”, *Modern Intellectual History* 4 (1) 2007 (Library)

### **Supplementary:**

- Partha Chatterjee, *Derivative Discourse*
- Gyan Prakash, *Another Reason: Science and the Imagination of Modern India* (Princeton, 1999)
- Ashis Nandy, “South Asian Politics: Modernity and the Landscape of Clandestine and Incommunicable Selves”, *Macalester International*, 1997
- Dipesh Chakrabarty, “The Muddle of Modernity”, *The American Historical Review* 116 (3) 2011
- Ashis Nandy and Ramin Jahanbegloo, “Tradition and Modernity”, in *Talking India* (Oxford, 2006)

## **Course Policies**

### **Submission of Assignments**

The annotated bibliography and paper proposal are due by 5 pm, Oct. 24, by email. The final paper will be submitted at the beginning of class on Nov. 22 in hard copy.

### **Grades**

Grades will be based on the McMaster University grading scale:

| <b>MARK</b> | <b>GRADE</b> |
|-------------|--------------|
| 90-100      | A+           |
| 85-90       | A            |
| 80-84       | A-           |
| 77-79       | B+           |
| 73-76       | B            |
| 70-72       | B-           |
| 67-69       | C+           |
| 63-66       | C            |
| 60-62       | C-           |
| 57-59       | D+           |
| 53-56       | D            |
| 50-52       | D-           |
| 0-49        | F            |

### **Late Assignments**

All students will be granted a **one-week** extension on the final paper, by request. If you opt to use the extension, please let me know **by email a minimum of one week prior to the paper's due date**. Beyond this, late assignments will be penalized 3%/day, including weekends.

### **Absences, Missed Work, Illness**

Beyond the above, extensions for the paper will ONLY be extended to students unable to submit in time due to extraordinary circumstances. This will require **official documentation** (for example, an official medical certificate) explaining your circumstances.

McMaster Student Absence Form (MSAF): In the event of an absence for medical or other reasons, students should review and follow the Academic Regulation in the Undergraduate Calendar "Requests for Relief for Missed Academic Term Work".

### **Courses with an On-Line Element**

Some courses may use on-line elements (e.g. e-mail, Avenue to Learn (A2L), LearnLink, web pages, capa, Moodle, ThinkingCap, etc.). Students should be aware that, when they access the electronic components of a course using these elements, private information such as first and last names, user names for the McMaster e-mail

accounts, and program affiliation may become apparent to all other students in the same course. The available information is dependent on the technology used. Continuation in a course that uses on-line elements will be deemed consent to this disclosure. If you have any questions or concerns about such disclosure please discuss this with the course instructor.

### **Authenticity / Plagiarism Detection**

Some courses may use a web-based service (Turnitin.com) to reveal authenticity and ownership of student submitted work. For courses using such software, students will be expected to submit their work electronically either directly to Turnitin.com or via an online learning platform (e.g. A2L, etc.) using plagiarism detection (a service supported by Turnitin.com) so it can be checked for academic dishonesty.

Students who do not wish their work to be submitted through the plagiarism detection software must inform the Instructor before the assignment is due. No penalty will be assigned to a student who does not submit work to the plagiarism detection software.

**All submitted work is subject to normal verification that standards of academic integrity have been upheld** (e.g., on-line search, other software, etc.). For more details about McMaster's use of Turnitin.com please go to [www.mcmaster.ca/academicintegrity](http://www.mcmaster.ca/academicintegrity).

### **Copyright and Recording**

Students are advised that lectures, demonstrations, performances, and any other course material provided by an instructor include copyright protected works. The Copyright Act and copyright law protect every original literary, dramatic, musical and artistic work, **including lectures** by University instructors

The recording of lectures, tutorials, or other methods of instruction may occur during a course. Recording may be done by either the instructor for the purpose of authorized distribution, or by a student for the purpose of personal study. Students should be aware that their voice and/or image may be recorded by others during the class. Please speak with the instructor if this is a concern for you.

### **Academic Accommodation for Religious, Indigenous or Spiritual Observances (RISO)**

Students requiring academic accommodation based on religious, indigenous or spiritual observances should follow the procedures set out in the [RISO](#) policy. Students should submit their request to their Faculty Office **normally within 10 working days** of the beginning of term in which they anticipate a need for accommodation or to the Registrar's Office prior to their examinations. Students should also contact their instructors as soon as possible to make alternative arrangements for classes, assignments, and tests.

## Academic Integrity Statement

You are expected to exhibit honesty and use ethical behaviour in all aspects of the learning process. Academic credentials you earn are rooted in principles of honesty and academic integrity. It is your responsibility to understand what constitutes academic dishonesty.

Academic dishonesty is to knowingly act or fail to act in a way that results or could result in unearned academic credit or advantage. This behaviour can result in serious consequences, e.g. the grade of zero on an assignment, loss of credit with a notation on the transcript (notation reads: “Grade of F assigned for academic dishonesty”), and/or suspension or expulsion from the university. For information on the various types of academic dishonesty please refer to the [Academic Integrity Policy](https://secretariat.mcmaster.ca/university-policies-procedures-guidelines/), located at <https://secretariat.mcmaster.ca/university-policies-procedures-guidelines/>

The following illustrates only three forms of academic dishonesty:

- plagiarism, e.g. the submission of work that is not one’s own or for which other credit has been obtained.
- improper collaboration in group work.
- copying or using unauthorized aids in tests and examinations.

## Conduct Expectations

As a McMaster student, you have the right to experience, and the responsibility to demonstrate, respectful and dignified interactions within all of our living, learning and working communities. These expectations are described in the [Code of Student Rights & Responsibilities](#) (the “Code”). All students share the responsibility of maintaining a positive environment for the academic and personal growth of all McMaster community members, **whether in person or online**.

It is essential that students be mindful of their interactions online, as the Code remains in effect in virtual learning environments. The Code applies to any interactions that adversely affect, disrupt, or interfere with reasonable participation in University activities. Student disruptions or behaviours that interfere with university functions on online platforms (e.g. use of Avenue 2 Learn, WebEx or Zoom for delivery), will be taken very seriously and will be investigated. Outcomes may include restriction or removal of the involved students’ access to these platforms

## Academic Accommodation of Students with Disabilities

Students with disabilities who require academic accommodation must contact [Student Accessibility Services](#) (SAS) at 905-525-9140 ext. 28652 or [sas@mcmaster.ca](mailto:sas@mcmaster.ca) to make arrangements with a Program Coordinator. For further information, consult McMaster University’s [Academic Accommodation of Students with Disabilities](#) policy.



### **Faculty of Social Sciences E-mail Communication Policy**

Effective September 1, 2010, it is the policy of the Faculty of Social Sciences that all e-mail communication sent from students to instructors (including TAs), and from students to staff, must originate from the student's own McMaster University e-mail account. This policy protects confidentiality and confirms the identity of the student. It is the student's responsibility to ensure that communication is sent to the university from a McMaster account. If an instructor becomes aware that a communication has come from an alternate address, the instructor may not reply at his or her discretion.

### **Course Modification**

The instructor and university reserve the right to modify elements of the course during the term. The university may change the dates and deadlines for any or all courses in extreme circumstances. If either type of modification becomes necessary, reasonable notice and communication with the students will be given with explanation and the opportunity to comment on changes. It is the responsibility of the student to check his/her McMaster email and course websites weekly during the term and to note any changes.

### **Extreme Circumstances**

The University reserves the right to change the dates and deadlines for any or all courses in extreme circumstances (e.g., severe weather, labour disruptions, etc.). Changes will be communicated through regular McMaster communication channels, such as McMaster Daily News, A2L and/or McMaster email.