



Centre of **SOUTH
ASIAN STUDIES**

**MPHIL IN MODERN
SOUTH ASIAN STUDIES**

COURSE HANDBOOK

2019-20

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*This document will be supplied to course advisers, supervisors,
examiners and candidates*



**UNIVERSITY OF
CAMBRIDGE**

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October 2019

Dear students

Welcome to the MPhil in Modern South Asian Studies. We hope your time here will prove to be both enjoyable and worthwhile. New students can sometimes feel disorientated in Cambridge for the first few weeks. This handbook is intended to assist you in settling into the MPhil. It also contains vital information about deadlines and other matters, which you will need throughout the course, so keep it safe and close to hand.

You should contact your supervisor as soon as possible and make arrangements to meet. He or she will be able to give you specific advice on your MPhil work and how to get started.

Be sure to attend our Wednesday South Asian seminars in the Alison Richard Building and join us for drinks at the Centre afterwards.

Yours sincerely

A handwritten signature in cursive script, reading "Sujit Sivasundaram". The signature is written in dark ink and is positioned below the text "Yours sincerely".

Sujit Sivasundaram
Convenor, MPhil in Modern South Asian Studies

1. Administration

1.1 The MPhil Office

Your main point of contact in the Centre of South Asian Studies will be the Centre's MPhil Office, which is Room 304 on the third floor of the Alison Richard Building in West Road, Cambridge. The Administrative Secretary for this MPhil is Mrs Barbara Roe, you can contact her by e-mail on mphil@s-asian.cam.ac.uk and also on 38094 or (directly) on 68062 which is the internal phone number and externally on 01223 338094 or 768062. You will visit the Centre's MPhil Office quite often as all essays, book reviews and dissertations are handed in here.

1.2 The MPhil Graduate Education Committee

The Graduate Education Committee for this MPhil consists of senior academics. It is the body which oversees the running of the programme, under the ultimate authority of the Degree Committee of the Department of Politics and International Studies. The current Convenor is Professor Sujit Sivasundaram. The MPhil student representatives are invited to attend at the end of the CSAS Executive Committee/Graduate Education Committee termly meetings to discuss any concerns that may arise.

1.3 How the administration works for the MPhil in Modern South Asian Studies: whom to contact about what and when

Normally, you are expected first to approach your supervisor about matters relating to your academic work at Cambridge. If you have not already done so, you should contact your supervisor to arrange a meeting as soon as possible, see the list of academic staff associated with the MPhil in welcome packs given to students at the start of term and on moodle. The supervisor's responsibility is to work closely with you to prepare you for writing your MPhil dissertation.

Non-academic questions should be addressed to your college tutor, who will normally be the best person to approach about visa and passport problems, dealings with grant awarding bodies, housing and financial problems. The Degree Committee does not deal with these sorts of issues.

The administration of the MPhil in Modern South Asian Studies is managed by the MPhil Graduate Education Committee, but under the general oversight of the Department of Politics and International Studies Degree Committee. As Convenor Professor Sivasundaram handles the day-to-day administrative work of the programme, and there may be occasions during your time here when an informal conversation with the Convenor of the MPhil may lead to the quick solution of some of the problems affecting your work. The Convenor is here to give you advice about your work, in addition to assistance available to you from the academic personnel with whom you are in direct contact.

However, many important items of business such as:-

- Ethical approval for research
- Change of supervisor
- Approving dissertation titles
- Leave to continue to the PhD
- Appointing examiners and scrutinizing examination results

are formal, and must be handled by the MPhil Graduate Education Committee and/or the Degree Committee. Because the MPhil Graduate Education Committee meetings take place only once or twice per term, it is important that you deal with administrative requests in a timely manner.

Other questions about Centre matters can be addressed to the Administrative Secretary, Barbara Roe, who will be happy to try to answer questions. Please e-mail her with your questions in the first instance (see above for contact details). Finally, in some delicate cases, you might wish to seek the help of your college tutor.

Although your College acts as the primary source of your pastoral care, the Department of POLIS has a wellbeing contact. You may approach them in total confidence with any concerns you have regarding mental health and/or wellbeing while studying at Cambridge. The role of the Wellbeing Contact is not to act as a counsellor, but to direct students to wellbeing and mental health resources available to them, and to facilitate communication where necessary. You can email regarding any welfare issues at talkaboutit@polis.cam.ac.uk.

1.4 Moodle

This closed network site is used to make announcements, specific course guides, reading lists annotated with CSAS library classmarks, old examination papers and other documents available to the students. You will also find External Examiners' reports from past years, which you are strongly advised to read. Current MPhil students can log on to it using their Raven password and will see 'MPhil in Modern South Asian Studies' on their startpage.

<http://www.student-systems.admin.cam.ac.uk/moodle>

1.5 Cambridge Funding Search - Current Courses

For students seeking additional funding for an existing course of study within the current academic year, search awards offered by the University of Cambridge for study at Cambridge (departments, faculties, colleges, central offices and other internal sponsors):

<http://www.student-funding.cam.ac.uk/>

1.6 Ethical approval for research – IMPORTANT, PLEASE READ

The Centre adheres to University policies on research standards, including the Policy on the Ethics of Research Involving Human Participants and Personal Data. All students in the Centre conducting research as part of their course must apply for ethical approval from the POLIS Research Committee or confirm that ethical approval is not required. Your supervisor is the first point of contact when thinking about ethical issues in your research, but further information is available through the links below –

<https://www.polis.cam.ac.uk/graduate-student-resources>

If your research does not involve participants or use personal, controlled or confidential data you should not need ethical approval but should submit the [Ethics Confirmation Form](#) to your Course Administrator

If you intend to conduct interviews as part of your research you must submit the [\(A\) Application for Ethical Approval Form](#) and the required documents (listed on the form) to your Course Administrator. **If you are intending to conduct interviews as part of your research during the Christmas vacation these forms must be submitted by early November at the very latest for approval by the POLIS Research Committee.**

1.7 Leave to work away

Following concerns that increasing numbers of MPhil students have been working away without permission of all parties, an application for MPhil students to work away on academic grounds is available to students via their CamSIS self-service pages, with the proviso that the term is ‘kept’.

Full-time students must spend at least three terms resident in Cambridge. For a term to be ‘kept’ a student has to reside in Cambridge for a minimum number of nights (59 for the Michaelmas and Lent Terms and 52 for the Easter Term). <https://www.cambridgestudents.cam.ac.uk/new-students/manage-your-student-information/graduate-students/terms-study>

You should apply to work away for absences over 2 weeks. You are expected to be in residence in Cambridge studying during term time. You do not have a holiday entitlement, but can take breaks from study during the vacation periods between terms without being required to apply for permission to do so. You will need to apply to work away if at any time during your course you plan to be away from Cambridge, other than for short breaks for holidays.

If you are granted permission to work away you are considered still to be under the active supervision of your Cambridge Supervisor, unless alternative arrangements have been approved.

More information is available on the Cambridge Students website:

<https://www.cambridgestudents.cam.ac.uk/your-course/graduate-study/your-student-status/applying-change-circumstance-student-status>

1.8 Travel grants

The Centre offers small travel grants to MPhil students to support research costs directly related to dissertation projects (including international and UK-based fieldwork and visits to archives and libraries). Candidates must demonstrate that they have sought funding from alternative sources. The size of the grants awarded depends on the needs of the students and the number of successful applications. Details of how to apply will be circulated to students during the year.

1.9 Code of Practice

The University's Code of Practice can be accessed here:

<https://www.cambridgestudents.cam.ac.uk/new-students/manage-your-student-information/graduate-students/code>

It is essential that students review the Code of Practice at the start of their study. A signature page has been introduced to the booklet to help encourage this. We will not be checking on students or their supervisor that this has been completed, but please note that if you do not sign the booklet this does not mean that you will not be held against it.

2. Facilities

2.1 Library Resources

One of the major advantages of being at Cambridge is the superb range and variety of library resources available to students. There are over one hundred libraries in the University system so finding books or periodicals in any field is rarely a problem. The University Library is one of the finest research libraries in the world, being entitled under legal deposit regulations to a copy of every book published in Great Britain and Ireland (including American books with a British imprint). Many of these are now received as e-books. A huge number of foreign books and periodicals are also acquired by purchase. From its stock of about 8,000,000 volumes and over 127,000 manuscripts and 860,000 microforms it is able to supply the needs of most graduate students. The Library's rare books collection is particularly fine. The Official Publications section receives material not only from the British Parliament and all branches of government, but from the governments of former British colonies, such as India. The former library of the Royal Commonwealth Society is also housed within the University Library and holds extensive and rich South Asia collections of photographs, published and manuscript accounts. Most of the post-1850 book collection is on open access and the Library permits graduate students to borrow up to twenty books or bound periodical volumes for up to eight weeks at a time.

The University Library also provides access to thousands of electronic databases and journals from Faculty and College PCs across Cambridge.

The Centre of South Asian Studies holds more than 40,000 books and issues of journals, many of them published in South Asia. It also holds a unique collection of private papers, films and microfilmed newspapers relating to the history, culture and present condition of South Asia. The Faculty of Asian and Middle Eastern Studies holds a related collection of articles and printed books and a large collection of materials in Hindi, Sanskrit and other South Asian languages, as does the University Library. Material of benefit to students taking the MPhil can also be found in many of the Departmental and College libraries throughout Cambridge, notably the Faculties of History, Law, Geography and the Department of Anthropology.

2.2 Computing Facilities

The Centre of South Asian Studies offer students on the course access to a photocopier/scanner, network printer and a free printing allocation of 1,500 pages over the duration of their course.

Most Colleges also offer convenient word-processing and printing facilities to their own students. Cheap laser printing and photocopying services are available at the offices of the Graduate Union.

All graduate students are given an e-mail address (ending in @cam.ac.uk) by the University Computing Service. This is accessible in a number of different ways, from any computer with a network connection. For more information on computing facilities in the University, please see the University of Cambridge Computing Service website: <http://www.ucs.cam.ac.uk/>

2.3 Facilities at the Alison Richard Building

The Centre of South Asian Studies occupies part of the third floor of the Alison Richard Building. Students are welcome to work in the open study spaces and in the Centre's library. Students have access to a shared kitchen on the third floor with tea and coffee making facilities and use of a microwave. The ARC Café is situated on the ground floor and offers snacks and light lunches. There is a vending machine on the second floor landing and a water cooler outside the third floor kitchen.

2.4 Academic Seminars

Students must attend the Centre of South Asian Studies Seminars. These take place in Room SG1 in the Alison Richard Building on Wednesdays at 5 pm during term.

In addition to the seminars and other teaching organised for the MPhil course you will be able to attend many lectures and seminars organised for the wider community of Humanities and Social Sciences, such as the World History Seminar, the Development Studies Seminars, the Geography Seminars, and the Global Intellectual History Seminars.

2.5 Transferable skills

During your postgraduate research one of your main aims will be to further your knowledge and expertise in your chosen field. However, while you are carrying out your research, you will also be involved in various tasks that help you to develop a wider range of skills that will be useful to you as you progress through your career to more senior positions. Many of these skills will be useful to you whether you choose to stay in academia or pursue a career outside research. You may be interested in accessing the University skills portal at:

<http://www.skills.cam.ac.uk/postgrads/index.html>

3. Course structure

3.1 Term dates and Residence Requirements (see also p. 5, 1.7 , leave to work away)

The academic year in Cambridge is divided into three terms. In 2019-20 the relevant dates are as follows:

MICHAELMAS FULL TERM:	8 October –6 December
LENT FULL TERM:	14 January – 13 March
EASTER FULL TERM:	21 April – 12 June

During the Christmas and Easter Vacations lectures, classes and supervisions are suspended and undergraduates are not in residence. Graduate students on nine-month courses such as this one, however, are required to remain in residence continuously throughout the academic year, and are expected to work during the Christmas and Easter 'vacations' (apart possibly from short breaks). Residing in Cambridge means, for research students and those taking most other graduate courses, living within 10 miles from the centre of the city. It is your college which must certify to the University that you have fulfilled the residence requirements. If you have further questions, or need fuller information, you should contact your college authorities.

It cannot be emphasized too strongly that the MPhil course has a very tight timetable, and that it is vital that you work consistently throughout your course.

Dissertations are due for submission on Wednesday 10 June 2020.

Students are advised to remain available in Cambridge until Wednesday, 1 July 2020, since some candidates may need to attend an oral examination (*viva voce*).

3.2. Course feedback

The Centre monitors the quality of its teaching carefully. Any problems that you encounter should be discussed either with your supervisor or the Course Convenor. Formal feedback is

invited via questionnaire, considered carefully by the Centre's teaching staff, and is taken into account when planning course arrangements for the following year.

At the beginning of the course students are invited to elect one or two representatives. These representatives will be invited to attend at the end of MPhil Graduate Education Committee's termly meetings to report any concerns on behalf of the whole group.

3.3. The Course

The MPhil in Modern South Asian Studies is a postgraduate course with a substantial research component, which runs for nine months covering the three terms (Michaelmas, Lent and Easter) of the Cambridge Academic Year. It is designed both for students who want to enhance their understanding of the social, cultural, political and economic history and present condition of South Asia and for those who want to go on to further primary research. It provides intensive research and language training for those who wish to go on to prepare a doctoral dissertation, but it is also a freestanding postgraduate degree course in its own right

The course covers South Asia from the early modern period to the present. The areas studied cover the modern states of India, Pakistan, Bangladesh, Sri Lanka and Nepal.

The MPhil aims to introduce students to the latest research topics, methods and debates in South Asian studies at an advanced level. It provides training in the use of printed, manuscript and other sources relevant to South Asian studies. It provides essential language training in Hindi and Urdu. It offers training in the advanced use of library and archival facilities and the appropriate use of electronic databases for the location, identification and evaluation of source materials. It provides a structured introduction to key debates in South Asian history, development economics, politics and sociology through a variety of intensive courses. Finally, it offers close supervision in undertaking an original research project.

(a) Core Course: Introduction to modern South Asia: key themes, concepts and debates

The core course takes advantage of the strengths, across disciplines, in modern South Asian Studies at Cambridge, and encourages students to engage with different disciplinary approaches to, and debates about, the region. It is organized around key themes central to the understanding of modern and contemporary South Asia. It will be held in the Michaelmas term, in 15 sessions, twice weekly. It will provide a broad grounding in the subject, while enabling students to make informed choices about their option courses, seminars for which will be held in the Lent term.

For each class, key debates and questions will be assigned to at least two students who will give short presentations on what they have read.

In November students will be required to write one, **non-assessed practice essay** of 1500-2000 words on a question related to the readings and topics, which will be marked and returned to them individually in mini-tutorials (see page 51 (4)).

Students will be expected to read FOUR articles or book chapters (or one book, as appropriate) on *each* theme in preparation for the twice-weekly two-hour seminars, at which their participation is mandatory and will be assessed. At the end of the term, they will be required to produce a 2,000-word review of a book of their choosing within the remit of the course, and one substantive essay of 3,000 words, both of which will be assessed.

NOTE: the 'Texts in the study of modern South & South East Asia' course, Thursdays, 11.30-1, is designed as a supplement to the Core Course. While the Core Course provides an extensive coverage of themes, this course is designed to aid students in the preparation of their Book Review assignment for the Core Course. Attendance is strongly advised.

Students without a background in modern South Asian history are strongly encouraged to read Barbara D. Metcalf and Thomas R. Metcalf, *A Concise History of Modern India* (3rd edn, Cambridge University Press, 2012), before they come up. They will also benefit from reading C.A. Bayly, *Indian Society and the Making of the British Empire* (New Cambridge History of India, 1988). They are also advised to attend relevant lecture courses in the Faculty of History, advertised in the *University Reporter*, having obtained prior permission to do so from the lecturers concerned.

Annotated reading lists can be found on Moodle.

***NOTE: primary sources are suggested and will add to your understanding, but are not compulsory.**

Michaelmas Term

1. Friday, 11 October, 3.00-5.00 pm, S2: Colonialism and its legacies

Professor Sujit Sivasundaram

How should colonialism in South Asia be characterised? Historians, political scientists, anthropologists and literary scholars have engaged in sustained debates about the impact, legacy and nature of colonial engagement in South Asia. This class provides an introduction to these debates and to the different theoretical orientations at stake in them, encompassing subaltern studies, postcolonialism and decolonial perspectives as well as cultural history, social history, histories of governance and new environmental approaches.

*Bayly C. A., *Indian Society and the Making of the British Empire* (2008).

*Chakrabarty, Dipesh, 'Introduction: The Idea of Provincializing Europe', in *Provincializing Europe: Postcolonial Thought and Historical Difference* (Princeton, 2000), 3-23.

Ranjit Guha, *Elementary Aspects of Peasant Insurgency* (1983).

Chatterjee, Partha, *Black Hole of Empire: History of a Global Practice of Power* (2012), Chapters 6 and 7.

Cohn Bernard, *An Anthropologist Among Historians* (1987).

*Cooper, Frederick, 'Introduction: Colonial Questions, Historical Trajectories', in *Colonialism in Question: Theory, Knowledge, History* (Berkeley, 2005), 3-32.

Raman, Bhavani, *Document Raj* (2012).

Ghosh, Durba, *Sex and the Family in Colonial India* (2006).

Kapila, Shruti, 'Race Matters: Orientalism and Religion in India and Beyond' in *Modern Asian Studies*, (2007), 471-513.

Roy, Tirthankar, 'Rethinking the Origins of British India: State Formation and Military-Fiscal Undertaking in an Eighteenth Century World Region' in *Modern Asian Studies*, 47 (2013), 1125-56.

Sivasundaram, Sujit, *Islanded: Britain, Sri Lanka and the Bounds of an Indian Ocean Colony* (2013).

*O'Hanlon, Rosalind, 'Colonialism and Social Identities in Flux', in Douglas M. Peers and Nandini Gooptu (eds.), *India and the British Empire* (Oxford, 2012), 100-34.

Washbrook, D. A., 'Law, State and Agrarian Society in Colonial India' in *Modern Asian Studies*, 15 (1981), 649-721.

As background for more public-facing accounts, please compare:

S. Tharoor, *Inglorious Empire: What the British Did to India* (2018).

Jon Wilson, *India Conquered: Britain's Raj and the Chaos of India* (2016).

**2. Monday, 14 October, 3-5 pm in S3: History of nationalism and nation building
Luna Sabastian**

What, if anything, is distinctive about South Asian nationalism? How was the broad region of South Asia transformed into different national states, with distinct identities? These themes will be analysed and discussed in this session.

Amin, Shahid. "Gandhi as Mahatma: Gorakhpur District, Eastern UP, 1921-22." In *Subaltern Studies: Writings on South Asian History and Society*, edited by Ranajit Guha, 1-61. Delhi: Oxford University Press, 1984.

Bhagavan, Manu. "Princely States and the Hindu Imaginary: Exploring the Cartography of Hindu Nationalism in Colonial India." *The Journal of Asian Studies* 67, no. 3 (2008): 881-915.

Bose, Sugata, and Ayesha Jalal. "A Nation in Making? 'Rational' Reform, 'Religious' Revival and Swadeshi Nationalism, 1858-1914." Chapter 11 in *Modern South Asia: History, Culture, Political Economy*. 2nd ed. New York and London: Routledge, 2006.

Chatterjee, Partha. *Nationalist Thought and the Colonial World : A Derivative Discourse?* London: Zed Books, 1986.

Chatterji, Joya. "Nationalisms in India, 1857-1947." In *The Oxford Handbook of the History of Nationalism*, edited by John Breuilly, 242-62. Oxford: Oxford University Press, 2013.

Daechsel, Markus. Introduction to *The Politics of Self-Expression: The Urdu Middle-Class Milieu in Mid-Twentieth Century India and Pakistan*, 1–17. London : Routledge, 2006.

Das, Veena. "The Figure of the Abducted Woman: The Citizen as Sexed." Chapter 2 in *Life and Words: Violence and the Descent into the Ordinary*, 18–37. Berkeley: University of California Press, 2007.

Goswami, Manu. *Producing India: From Colonial Economy to National Space*. Chicago: Chicago University Press, 2004).

Heehs, Peter. "Bengali Religious Nationalism and Communalism." *International Journal of Hindu Studies* 1, no. 1 (1997): 117–39.

Jalal, Ayesha. *The Sole Spokesman: Jinnah, the Muslim League, and the Demand for Pakistan*. Cambridge: Cambridge University Press, 1985.

Mookherjee, Nayanika, *The Spectral Wound: Sexual Violence, Public Memories and the Bangladesh War of 1971*. Durham, NC: Duke University Press, 2015.

Shaikh, Farzana, *Making Sense of Pakistan*. London: Hurst, 2009.

Uddin, Sufia M., *Constructing Bangladesh: Religion, Ethnicity, and Language in an Islamic Nation*. Chapel Hill, N.C., 2006. [Browse.]

*Gandhi, M.K., *Hind Swaraj*, ed. Anthony J. Parel (2nd edn, Cambridge, 2009).

**3. Friday, 18 October, 11-1 pm: Gender, the household and the family
Dr Anjali Bhardwaj Datta and Dr Saumya Saxena**

This class will explore the ways in which gendered identities structured the colonial and postcolonial experience, and how postcolonial critiques began to examine this dynamic. Protecting or policing male and female social roles became a theme in colonial legal interventions and debates, leading some scholars to claim that the colonial state's paternalism reinforced or redefined pre-existing patriarchies. Colonial 'civilising missions' and reform movements were preoccupied with the gendered identities of their subjects. But South Asian reformers, nationalists and revolutionaries also placed gender at the heart of their understanding of society, politics and independence. In the postcolonial world, gendered identities remained central to the imagining of new national communities, and ultimately to emerging forms of citizenship and development discourses in the region.

Questions for class presentations:

- (1) What explains for the centrality of 'woman's question' in the society and politics of colonial and nationalist period?
- (2) How has gender intersected with race, caste, class and religion in colonial and post-colonial South Asia.
- (3) How have the intersections of gender, community and nation that emerged in the colonial and early nationalist period shaped both the emergence of new nation-states and gender relations in Modern South Asia?
- (4) How did familial ideologies influence the making of law and legislation in post-colonial South Asia?

Sumit Sarkar and Tanika Sarkar (ed.), *Women and Social Reform in Modern India: A Reader*, Bloomington: Indiana University Press, 2008

De Neloufer Mel, *Women and the Nation's Narrative: Gender and Nationalism in Twentieth Century Sri Lanka*, New Delhi: Kali for Women, 2001

Radha Kumar, *History of Doing: An Illustrated Account of Movement for Women's Rights and Feminism in India*, Delhi: Zubaan, 1997

Urvashi Butalia and Tanika Sarkar, *Women and the Hindu Right: A Collection of Essays*, New Delhi: Kali for Women, 1995

Afshan Jafar, 'Women, Islam and the State in Pakistan', *Gender Issues*, Vol. 22: 1, 2005, pp. 35-55

Padma Anagol, 'Agency, Periodisation and Change in the Gender and Women's History of Colonial India', *Gender and History*, 20: 3, 2008, pp. 603-627

Srimati Basu, *The Trouble with Marriage: Feminists Confront Law and Violence in India*, California: University of California Press, 2015 (Introduction and Chapter 1)

Shailaja Paik, 'Forging a New Dalit Womanhood in Colonial Western India: Discourse on Modernity, Rights, Education and Emancipation', *Journal of Women's History*, Vol 28: 4, 2016, pp. 14-40

Mahua Sarkar, 'Muslim Women and the Politics of Invisibility in Late Colonial India', *Journal of Historical Sociology*, 14:2, 2001, pp. 226-250

4. Monday, 21 October, 3-5 pm: Caste and culture: key anthropological debates
Professor Susan Bayly and Dr Pervez Mody

What is caste? Is it a static 'system' of hierarchy, or a fluid set of social relationships? How did British perceptions of caste change or affect it? Why do historians debate whether caste was, in fact, a British 'invention'? What does 'caste' mean in India today, and what has been the impact of state reservation and affirmative action policies on contemporary understandings of caste?

Questions for class presentations:

- (1) What is Dumont's theory of caste and why is it important?
- (2) To what extent is caste a colonial invention?
- (3) Are there individuals in South Asia?

Appadurai, Arjun, 'Putting Hierarchy in its Place', *Cultural Anthropology* 3:1 (1988), 36-49. Also in George E. Marcus (ed.) *Rereading Cultural Anthropology* (Durham, N.C., 1992). 34-47.

Bayly, Susan, *Caste, Society and Politics in India from the Eighteenth Century to the Modern Age* (Cambridge, 1999), chapters 1, 3 and 4.

Béteille, André, 'Individualism and Equality', *Current Anthropology*, 27:2 (1986), 121-34. See also the 'Discussion and Criticism', *Current Anthropology*, 28:5 (1987), 669-77, where Dumont replies and Béteille replies to him.

Cohn, Bernard S., 'The Census, Social Structure and Objectification in South Asia', in *An Anthropologist Among The Historians And Other Essays* (Delhi, 1987), 224-54.

Dirks, Nicholas B., 'Castes of Mind', *Representations* 37 (1992), 56-78.

Dumont, Louis, *Homo Hierarchicus: The Caste System and Its Implications*, (revised edn, Chicago, 1980), Introduction, Chapters II, III, IV, & Postface.

Fuller, C.J., and Haripriya Narasimhan, *Tamil Brahmins: The Making of a Middle-Class Caste* (Chicago, 2014).

Peabody, Norbert, 'Cents, Sense, Census: Human Inventories in Late Precolonial and Early Colonial India', *Comparative Studies in Society and History* 43:4 (2001), 819-50.

**Q2P* – (film, directed by Paromita Vohra, 2006).

5. Friday, 25 October, 11 am-1 pm in S3: The experience and problems of class analysis in South Asia
Dr Andrew Sanchez

Why did the post-colonial state try to encourage the formation of a national working class? How did post-colonial theory engage with ideas about class? What have been the problems with class-based analyses of India?

Questions for class presentations:

- (1) Is 'class' a reductive, Eurocentric framework for understanding Indian society?
- (2) What has the social science of India contributed to understandings of class?

Core Reading:

Chandavarkar, R. 1997 'The Making of the Working Class': E.P. Thompson and Indian History' *History Workshop Journal* 43: 177-197

Chatterjee, P. 2013 'Subaltern Studies and Capital' *Economic and Political Weekly* 48 (37): 69-75

Chibber, V. 2006 'On the Decline of Class Analysis in South Asian Studies' *Critical Asian Studies* 38 (4): 357-87. pp. 358

Recommended Reading:

Parry, JP. 1999 'Two Cheers for reservation: The Satnamis and the steel Plant' in Guha, R. & Parry, J. (eds.) *Institutions and inequalities: essays in honour of Andre Beteille*, pp. 128-170. (New Delhi: Oxford)

Sarkar, S. 2000 'Orientalism Revisited: Saidian Frameworks in the Writings of Modern Indian History', in V. Chaturvedi (ed.) *Mapping Subaltern Studies and the Postcolonial*, pp. 239-55, (London; New York: Verso).

Steur, L. 2014 An 'Expanded' Class Perspective: Bringing capitalism down to earth in the changing political lives of Adivasi workers in Kerala' *Modern Asian Studies* 48 (5): 1334 - 1357

Further Reading:

Arnold, D. 1980 'Industrial Violence in Colonial India' *Comparative studies in Society and History*, 22, 2, pp. 234-255

Chakrabarty, D. 1981 'Communal Riots and Labour: Bengal's Jute Mill-Hands in the 1890's' *Past and Present*, 91: 140-169

Sanchez, A. & Struempell, C. 2014 'Anthropological and Historical Perspectives on India's Working Classes' *Modern Asian Studies* 48 (5): 1233-1241

**6. Monday, 28 October, 3-5 pm in S3: Modern political thought in South Asia
Dr Tejas Parasher**

This session will examine the ways in which central ideas of modern Western political thought were understood in South Asia in the 19th and 20th centuries, during and immediately after the colonial period. How did Euro-American theories of democracy, rights, sovereignty, citizenship, and law inform South Asian political movements, and how they were reworked in turn? The session will draw from recent secondary literature in intellectual history and political theory. We will pay particular attention to the contested place of 'liberalism,' as an ideology of modern politics, within South Asian thought.

Bajpai, Rochana, "Liberalisms in India: A Sketch," in *Liberalism as Ideology: Essays in Honour of Michael Freeden*, eds. Ben Jackson and Marc Stears (Oxford: Oxford University Press, 2012), 53-76.

Bayly, C.A., *Recovering Liberties: Indian Thought in the Age of Liberalism and Empire* (Cambridge: Cambridge University Press, 2012), 1-25.

Kapila, Shruti, "Self, Spencer and 'Swaraj': Nationalist Thought and Critiques of Liberalism, 1890-1920," *Modern Intellectual History* 4.1 (2007): 109-127.

Skaria, Ajay, "Gandhi's Politics: Liberalism and the Question of the Ashram," *South Atlantic Quarterly* 101.4 (2002): 955-86.

Devji, Faisal, *The Impossible Indian: Gandhi and the Temptation of Violence* (Cambridge, MA: Harvard University Press, 2012).

Guru, Gopal, "Ambedkar's Idea of Social Justice," in *Dalits and the State*, ed. Ghanshyam Shah (Mussoorie: Centre for Rural Studies, 2002), 40-50.

Soske, Jon, "The Other Prince: Ambedkar, Constitutional Democracy, and the Agency of the Law," in *The Political Philosophies of Antonio Gramsci and B.R. Ambedkar*, ed. Cosimo Zene (London: Routledge, 2013), 59-71.

Devji, Faisal, *Muslim Zion: Pakistan as Political Idea* (Cambridge, MA: Harvard University Press, 2013), Introduction and Chapter 6, pp. 1-11 and 201-40.

Majeed, Javed, "Geographies of Subjectivity, Pan-Islam and Muslim Separatism: Muhammad Iqbal and Selfhood," in *An Intellectual History for India*, ed. Shruti Kapila (Cambridge: Cambridge University Press, 2010), 133-49.

Sevea, Iqbal Singh, *The Political Philosophy of Muhammad Iqbal: Islam and Nationalism in Late Colonial India* (Cambridge: Cambridge University Press, 2012). Introduction and Chapter 4, pp. 1-34 and 126-63.

Mehta, Uday. "Indian Constitutionalism: Crisis, Unity, and History," in *The Oxford Handbook of the Indian Constitution*, eds. Pratap Bhanu Mehta, Madhav Khosla, and Sujit Choudhry (Oxford: Oxford University Press, 2016), 38-54.

Dasgupta, Sandipto, "'A Language Which Is Foreign to Us': Continuities and Anxieties in the Making of the Indian Constitution," *Comparative Studies of South Asia, Africa, and the Middle East* 34.2 (2014): 228-42.

Mantena, Karuna, "Popular Sovereignty and Anti-Colonialism," in *Popular Sovereignty in Historical Perspective*, eds. Richard Bourke and Quentin Skinner (Cambridge: Cambridge University Press, 2016), 297-319.

* B.R. Ambedkar, "Grammar of Anarchy," Speech in the Constituent Assembly (New Delhi), 25th November 1949. Available online:
http://cadindia.clpr.org.in/constitution_assembly_debates/volume/11/1949-11-25.
Paragraphs 11.165.310 – 11.165.330.

7. Friday, 1 November, 11-1 in S3: Migration and diaspora Dr Edward Anderson

This class will explore the long and significant history of mobility in South Asia and analyse the ways in which that tradition of mobility was influenced by nation-formation in the mid-20th century, and affected by the changing circumstances of globalization.

Douglas Haynes and Tirthankar Roy, 'Conceiving Mobility: Weavers' Migrations in Precolonial and Colonial India', *Indian Economic and Social History Review*, vol.36, no.1 (1999), pp.35-67.

Sunil Amrith, *Crossing the Bay of Bengal: The Furies of Nature and the Fortunes of Migrants* (Cambridge, Mass., 2013), Prologue and chapter 1.

Joya Chatterji, 'Dispositions and Destinations - Refugee Agency and Mobility Capital in the Bengal Diaspora - 1947-2007', *Comparative Studies in Society and History*, vol.55, no.2 (2013), pp.273–304.

Edward Anderson and Patrick Clibbens, "'Smugglers of truth': the Indian diaspora, Hindu nationalism, and the Emergency (1975-77)", *Modern Asian Studies*, vol. 52, no.5 (2018). pp.1729-1773

Pnina Werbner, 'Theorising Complex Diasporas: Purity and Hybridity in the South Asian Public Sphere in Britain.' *Journal of Ethnic and Migration Studies*, vol.30, no.5 (2004), pp.895-911.

Anandi Ramamurthy, *Black Star: Britain's Asian Youth Movements* (London: Pluto Press, 2013).

8. Monday, 4 November, 3-5 pm: NO CLASS

9. Friday, 8 November, 9.00-11.00 am in S3: Decolonisation and State-Building in South Asia **Dr Harshan Kumarasingham**

Britain's main imperial possessions in South Asia gained independence in the late 1940s and needed to craft constitutions for their new states. Invariably after long years of colonial rule the indigenous elites drew upon British constitutional ideas and institutions regardless of the conditions that prevailed in lands very different from the United Kingdom. The local leaders, lawyers and citizens, however, also made significant alterations to the traditional Westminster export model and developed their own indigenous ideas conscious of the need to forge a new state and build institutions in difficult circumstances. This seminar will explore this unique period in imperial history when for the first time non-white possessions in the British Empire became independent and faced the critical task of constitution-making and state-building in India, Pakistan and Sri Lanka in the wake of colonialism. The critical phase and trial in South Asian history continues to have significant influence on the contemporary lives of millions.

Kumarasingham, H., 'Eastminster – Decolonisation and State-Building in British Asia', in H. Kumarasingham (ed.), *Constitution-Making in Asia – Decolonisation and State-Building in the Aftermath of the British Empire*, (London, 2016), pp 1-35

Bajpai, Rochana, *Debating Difference: Group Rights and Liberal Democracy in India*, (New Delhi, 2011)

Jalal, Ayesha, *Democracy and Authoritarianism in South Asia: A Comparative and Historical Perspective*, (Oxford, 1995)

Khilnani, Sunil, Vikram Raghavan, Arun K. Thiruvengadam (eds.), *Comparative Constitutionalism in South Asia*, (Oxford, 2013)

Kumarasingham, H. (ed.), *Constitution-Making in Asia – Decolonisation and State-Building in the Aftermath of the British Empire*, (London, 2016)

Kumarasingham, H. *A Political Legacy of the British Empire: Power and the Parliamentary System in Post-Colonial India and Sri Lanka* (London, 2013)

Mansergh, P. N. S. (ed.), *Constitutional Relations Between Britain and India: The Transfer of Power 1942-7*, 12 volumes, (London, 1970-82)

Talbot, Ian, *Pakistan: A Modern History*, (London, 2009)

10. Monday, 11 November, 3-5 pm: Labour and capital in South Asian history
Professor Samita Sen

1. Is there something unique about the relationship between labour and capital in South Asia?
2. Why was the South Asian ‘coolie’ seen by the British as ‘docile’ and why were some regions preferred by them as areas of recruitment? What is the role of pre-existing social ties and status in the recruitment and employment of labour?
3. What are the key issues in the debates about class politics, and the role and functioning of the informal sector of the economy?

Questions for presentations:

- (1) What was the significance of migrant labour in the development of modern capitalist industry in colonial South Asia? Discuss with reference to any one industry.
- (2) Have identities of gender, caste and community undermined the struggles of the organized working class in India?

Agarwala, Rina ‘Reshaping the social contract: emerging relations between the state and informal labor in India’, *Theory and Society* (2008) 37: 375. <https://doi.org/10.1007/s11186-008-9061-5>

Breman, Jan, ‘The study of industrial labour in post-colonial India - The informal sector: a concluding review [1]’, *Contributions to Indian Sociology* 33:1-2 (1999), 407-31.

Sabyasachi Bhattacharya and Rana P. Behal (eds.), *The Vernacularization of Labour Politics, Tulika*, 2016. Introduction.

Chandavarkar, Rajnarayan, 'Aspects of the historiography of labour in South Asia', in *History, Culture and the Indian City: Essays by Rajnarayan Chandavarkar* (Cambridge, 2009), 236-50.

Chandavarkar, Rajnarayan, 'Industrialization in India before 1947: Conventional Approaches and Alternative Perspectives', *Modern Asian Studies* 19:3 (1985), 623-68.

Haynes, Douglas E., *Small Town Capitalism in Western India: Artisans, Merchants and the Making of the Informal Economy, 1870–1960* (Cambridge, 2012).

Joshi, Chitra, 'Histories of Indian Labour: Predicaments and Possibilities', *History Compass* 6:2 (2008), 439-54.

Sarkar, Sumit, 'The City Imagined: Calcutta of the Nineteenth and Early Twentieth Centuries' in *Writing Social History* (Delhi, 1997). 159-85.

Sen, Samita, *Women and Labour in Late Colonial India: The Bengal Jute Industry* (Cambridge, 1999), Introduction.

Sen, Samita, and Nilanjana Sengupta, 'Domestic Days: Women, Work, and Politics in *Contemporary Kolkata* (New Delhi, 2016), chapters 1 and 7.

Sharma, Jayeeta, "'Lazy" Natives, Coolie Labour, and the Assam Tea Industry', *Modern Asian Studies* 43:6 (2009), 1287-1324.

Mukherjee, Neel, *The Lives of Others* (London, 2014).

11. Friday, 15 November, 11 am-1 pm in S3: Geographies of Conservation: nature, society and politics in India
Dr Maan Barua

This class will examine the genealogies, practices and key debates in conservation in India. The control, management and preservation of biodiversity are a vital arena through which resources and land have been governed, both historically and in the present. The class will show how biodiversity conservation is not simply about ecology, but is a mode of (bio)politics, enmeshed in particular epistemologies of what constitutes 'nature'.

The class will focus on three key areas: colonial forestry and game management; post-independence species conservation and nation-building; contemporary conservation imperatives and conflicts. It will introduce concepts from political ecology (particularly its South Asian variants) and cultural geography as analytics through which ideas of 'nature', 'landscape' and 'wildlife' might be interrogated, and how practices of governing them might be understood.

Agrawal, Arun, 'Environmentality: Community, Intimate Government, and the Making of Environmental Subjects in Kumaon, India', *Current Anthropology* 46:2 (2005), 161-90.

Barua, Maan, 'Bio-Geo-Graphy: Landscape, Dwelling, and the Political Ecology of Human-Elephant Relations', *Environment and Planning D: Society and Space* 32:5 (2014), 915-34.

Guha, R., 'The Authoritarian Biologist and the Arrogance of Anti-Humanism: Wildlife Conservation in the Third World', *The Ecologist* 27:1 (1997), 14-20.

Rangarajan, Mahesh, 'The Politics of Ecology: The Debate on Wildlife and People in India, 1970-95', *Economic and Political Weekly* 31:35/37 (1996), 2391-409.

12. Monday, 18 November, 3-5 pm in S3: Economic Growth and Development
Dr Shailaja Fennell

This lecture will examine the impact of historical institutions on economic development through an evaluation of economic and historical analyses of the impact of colonialism. There will be an evaluation of why these accounts differ and what it tells us about disciplinary differences with regard to an understanding of institutions.

Daron Acemoglu and James A. Robinson, *Why Nations Fail: The Origins of Power, Prosperity, and Poverty*.

C.A. Bayly, 2008, "Indigenous and colonial origins of comparative economic development: The case of colonial India and Africa," Washington, DC: World Bank Policy Research Working Paper 4474

13. Friday, 22 November, 11 am-1 pm in S3: Neoliberalism and underdevelopment in Pakistan
Dr Kamal Munir

This session introduces students to some central debates about South Asian political economy and business innovation. Why, and to what extent, have the states of South Asia varied in their approaches to, and trajectories towards, economic growth? What is 'jugaad' (or small-scale, low-cost) innovation' and why is its potential so important in India?

Munir, Kamal, and Natalya Naqvi, 'Privatisation in the land of believers' *Modern Asian Studies*, 2017 (skip the financial parts)

Nadir, and Munir, Kamal 'Disruption, displacement and heritagification in Lahore's walled city', working paper.

Munir, Kamal and Khalid, 'Pakistan's power politics', *Economic and Political Weekly*, 2012.
Zaidi, S. Akbar, Introduction: *Issues in Pakistan's Economy: A Political Economy Perspective* (3rd edn, Karachi, 2015).

**14. Monday, 25 November, 3-5 pm in S3: Sri Lanka
Professor Sujit Sivasundaram**

This class will serve as an introduction to the vibrant and expanding literature on Sri Lanka. A central concern will be the question of how to explain and theorise Sinhala Buddhist nationalism as an ideological form. In response, the class will consider a key debate about its long term trajectory (the so called ‘People of the Lion’ debate). It will also delve into recent contributions to its colonial history and to characterizations of its post-colonial and wartime situation. It will also consider the problem of minoritization which opens up perspectives from the point of view of other communities on the island besides those who self-identify as Sinhala Buddhist. It will place Sri Lanka’s long history of conflict, social differentiation and decolonisation in relation to the rest of South Asia. Students are also advised to attend two events at CSAS on Sri Lanka in November: seminars by Dr Ruvani Ranasingha and Dr Farzana Haniffa which will provide compulsory additional context from the disciplines of Literature and Anthropology.

*Nira Wickramasinghe, *Sri Lanka in the modern age: a history* (2014).

*S.J. Tambiah, *Sri Lanka: ethnic fratricide and the dismantling of democracy*, 1986,

*R.A.L.H. Gunawardana, ‘The people of the lion: the Sinhala identity and ideology in history and historiography’ in Jonathan Spencer, *Sri Lanka: history and the roots of conflict*, 1990;

For histories of ethnicity see the following two items:

Jonathan Spencer ed. *Sri Lanka: History and the Roots of Conflict* (2002), for further perspectives on the ‘People of the Lion.’

Alan Strathern, ‘Sri Lanka in the Long Early Modern Period: Its Place in a Comparative Theory of Second Millennium Eurasian History’ in *Modern Asian Studies* (2009)

For Sri Lanka and South Asia see the following two items:

Jonathan Spencer, ‘Anthropology, Politics and Place in Sri Lanka: South Asian Reflections from an Island Adrift’ in *Samaj: South Asia Multidisciplinary Academic Journal*, Vol. 10 (2014).

Sujit Sivasundaram, *Islanded: Britain, Sri Lanka and the Bounds of an Indian Ocean Colony* (2014).

For the anthropology of conflict and development:

Sharika Thiranagama, *In My Mother’s House: Civil War in Sri Lanka* (2013).

Rajesh Venugopal, *Nationalism, Development and Ethnic Conflict in Sri Lanka* (2018).

Sharika Thiranagama (2014) 'Making Tigers from Tamils: Long-Distance Nationalism and Sri Lankan Tamils in Toronto', *American Anthropologist*, 116(2), pp. 265-78.

Farzana Haniffa, 'Piety as Politics Amongst Muslim Women in Contemporary Sri Lanka' in *Modern Asian Studies* (2008).

Harshana Rambukwelle, *The Politics and Poetics of Authenticity: A Cultural Genealogy of Sinhala Nationalism* (2018).

For long-term context see:

Alan Strathern and Zoltan Biedermann eds. *Sri Lanka at the Crossroads of History* (2017).

**15. Friday, 29 November, 3.00-5.00 pm in S2:
Geopolitics: South Asia, inter-regional and international relations
Dr Elisabeth Leake**

How has South Asia, particularly since independence, engaged with the world? What have been the sources of tension within the region, and between South Asian states and their neighbours, whether Afghanistan or China? What were the roles of South Asian states during the Cold War? Has there been in fact a greater degree of cooperation between India and Pakistan than is usually recognized?

Questions for class presentations (for consideration – students can create own questions):

One presentation on regional relations & one presentation on international relations

- (1) What have been the significance of colonial-era borders in postcolonial South Asia? What similarities and differences can we identify in the ways that South Asian states have dealt with border disputes and border populations?
- (2) What political and social issues have shaped regional relations and shaped dynamics within South Asia?
- (3) How have India and Pakistan responded to regional insecurity in similar or different ways?
- (4) To what extent have South Asian states pursued an international role? What specific issues have they focused on?
- (5) To what extent has South Asia been shaped by the Cold War? Alternatively, how did South Asia shape the Cold War?

****Please choose two readings on regional relations and two readings on international relations. As a class, please ensure that all readings are collectively covered.****

On regional relations:

Bass, Gary J., 'The Indian Way of Humanitarian Intervention', *Yale Journal of International Law* 40:2 (2015), 227-94.

Guyot-Rechard, Berenice, 'The Fear of Being Compared: State-shadowing in the Himalayas, 1910-1962', *Political Geography* 75 (2019): <https://doi.org/10.1016/j.polgeo.2019.102050>

Leake, Elisabeth, and Daniel Haines, 'Lines of (In)Convenience: Sovereignty and Border-Making in Postcolonial South Asia, 1947-1965', *Journal of Asian Studies* 76, no. 4 (2017): 963-85.

Omrani, Bijan, 'The Durand Line: History and Problems of the Afghan-Pakistan Border', *Asian Affairs* 40, no. 2 (2009): 177-195.

Raghavan, Pallavi, 'The Making of the Indian-Pakistan Dynamic: Nehru, Liaquat, and the No War Pact correspondence of 1950', *Modern Asian Studies* 50, no. 5 (2016): 1645-1678

On international relations:

Cullather, Nick, 'Damming Afghanistan: Modernization in a Buffer State', *The Journal of American History* 89, no. 2 (2002): 512-37

Engerman, David, 'Learning from the East: Soviet Experts and India in the Era of Competitive Coexistence', *Comparative Studies of South Asia, Africa, and the Middle East* 33:2 (2013), 227-38.

McMahon, Robert J., 'United States Cold War in South Asia: Making a Military Commitment to Pakistan, 1947-1954', *The Journal of American History* 75, no. 3 (1988): 812-40

Rotter, Andrew J., 'Gender Relations, Foreign Relations: The United States and South Asia, 1947-1964', *The Journal of American History* 81:2 (1994), 518-42.

Sarkar, Jayita, 'The Making of a Non-Aligned Nuclear Power: India's Proliferation Drift, 1964-8', *The International History Review* 37, no. 5 (2015): 933-50.

Singh, Sinderpal, 'From Delhi to Bandung: Nehru, "Indian-ness" and "Pan-Asian-ness"', *South Asia: Journal of South Asian Studies* 34, no. 1 (2011): 51-64.

16. Monday, 2 December, 3-5 pm in S3: Ethnogenesis and Open Borders: Nepal's Tarai-Madhes and Nepal-India Relations
Professor David Gellner

This lecture and seminar focuses on the inter-related processes of state formation, political transformation, ethnogenesis, migration, and border construction, with particular reference to the Nepal-India border region.

NOTE: Presenters should contact the lecturer for guidance on readings - david.gellner@anthro.ox.ac.uk

Questions for class presentations:

- (1) How different or similar are Nepalese processes of ethnogenesis and the politicization of caste in comparison to similar processes in north India?
- (2) How has the Maoist insurgency/revolution been domesticated in Nepal?
- (3) What does secularism mean in the Nepalese context?
- (4) What have the 2015 earthquakes revealed about Nepal's politics and society?

Adhikari, Aditya, *The Bullet and the Ballot Box: The Story of Nepal's Maoist Revolution* (London, 2014).

Burghart, Richard, 'The Formation of the Concept of Nation-State in Nepal', *Journal of Asian Studies* 44:1 (1984), 101–25. Reprinted in Richard Burghart, *The Conditions of Listening: Essays on Religion, History and Politics in South Asia*, ed. C.J. Fuller and Jonathan Spencer (Delhi, 1996), 226–60.

Gellner, David, Joanna Pfaff-Czarnecka, and John Whelpton (eds.), *Nationalism and Ethnicity in a Hindu Kingdom: The Politics of Culture in Contemporary Nepal* (Amsterdam, 1996). Introduction to the 2nd edition, 'New Nepal, New Ethnicities: Changes since the Mid 1990s', *Nationalism and Ethnicity in Nepal* (Kathmandu, 2008), i-xxxiii, is available on academia.edu.

Gellner, David N., Sondra L. Hausner, and Chiara Letizia (eds.), *Religion, Secularism, and Ethnicity in Contemporary Nepal* (New Delhi, 2016).

Hutt, Michael, *Unbecoming Citizens: Culture, Nationhood and the Flight of Refugees from Bhutan* (New Delhi, 2003).

Jha, Prashant, *Battles of the New Republic: A Contemporary History of Nepal* (London, 2014).

Lawoti, Mahendra and Susan Hangen (eds.), *Nationalism and Ethnic Conflict in Nepal: Identities and Mobilization after 1990* (London, 2013).

Shneiderman, Sara, *Rituals of Ethnicity: Thangmi Identities between Nepal and India* (Philadelphia, 2015).

16. Thursday, 5 December, 2-5 pm: presentations on dissertations with Professor Sujit Sivasundaram and Luna Sabastian (first of two sessions)

17. Friday, 6 December, 11 am to 1 pm: presentations on dissertations with Professor Sujit Sivasundaram and Luna Sabastian (second of two sessions).

THIS SESSION WILL BE FOLLOWED BY AN END OF TERM SANDWICH LUNCH

**(b) Texts in the study of modern South and Southeast Asia: Thursdays, 11.30-1
Dr Partha Pratim Shil**

This graduate seminar course is designed as a supplement to the Core Course. While the Core Course provides an extensive coverage of themes, this course is designed with two distinct purposes. Firstly, it provides training in the modes of reading specific to the humanities and social sciences, and aids students in the preparation of their Book Review assignment for the Core Course. Secondly, it provides an experience in intensive reading of some interesting monographs on the history and politics of South and Southeast Asia. Each week one monograph is set for the students, dealing with a specific theme to be discussed over a weekly seminar. The seminars will run for one and half hours.

In addition to MPhil in MSAS students, this graduate seminar is open to a limited number of graduate students across the University of Cambridge.

Week 1: Thursday, 10 October, 11.30-1: Economic Development

Prasannan Parthasarathi, *Why Europe Grew Rich and Asia Did Not: Global Economic Divergence, 1600-1850*, Cambridge University Press, 2011.

NOTE: no class on Thursday, 17 October

Week 2: Thursday, 24 October, 11.30-1: The Nation Form

Thongchai Winichakul, *Siam Mapped: A History of the Geo-body of a Nation*, University of Hawaii Press, 1994.

Week 3: Thursday, 31 October, 11.30-1: Women and the Nation-State

Nayanika Mookherjee, *The Spectral Wound: Sexual Violence, Public Memories, and the Bangladesh War of 1971*, Duke University Press, 2015.

Week 4: Thursday, 7 November, 11.30-1: Resistance

James C Scott, *The Art of Not Being Governed: An Anarchist History of Upland Southeast Asia*, Yale University Press, 2009.

Week 5: Thursday, 14 November, 11.30-1: Majoritarian Democracy

Thomas Blom Hansen, *The Saffron Wave: Democracy and Hindu Nationalism in Modern India*, Princeton University Press, 1999.

Week 6: Thursday, 21 November, 11.30-1: Caste and Labour

Rupa Viswanath, *The Pariah Problem: Caste, Religion and the Social in Modern India*, Columbia University Press, 2014.

Week 7: Thursday, 28 November, 11.30-1: Conflict and Militarization

Niloufer De Mel, *Militarizing Sri Lanka: Popular Culture, Memory and Narrative in the Armed Conflict*, Sage, 2007.

Week 8: Thursday, 5 December, 11.30-1: The Military in Post-colonial Democracy

Ayesha Siddiqa, *Military Inc.: Inside Pakistan's Military Economy*, Pluto Press, Second edition, 2017; First published, 2007.

(c) Language Training

South Asian languages and literature are an essential component of this MPhil degree course. Students are expected to study at least one South Asian language. Teaching in Hindi and Urdu are offered. Instruction will take the form of two classes per week for the duration of the course and students will be expected to spend at least a further six hours per week in private study. Regular assessments will be made of students' progress. Language training will be conducted by Mr A. Kumar of the Faculty of Asian and Middle Eastern Studies. At the commencement of the course you will join the class appropriate to your level depending on your knowledge of the language. If you are a complete beginner, you will join the Level 1 Class. If you are at an intermediate level, then you will join the Level 2 Class. If you are fluent in Hindi you may join the advanced class in Level 3.

(i) Hindi beginners' course (Level 1)

Michaelmas Term

The main aim of this term is to ensure that students of the Hindi Beginners' Course get a strong grounding in Hindi grammar. Three kinds of material will be used for this purpose. Firstly,

students will be encouraged to use the text-book, by Rupert Snell 'Teach yourself Hindi', along with its accompanying CD. Both of these are available at the FAMES Library and at the Centre's Library. Secondly, they will receive handouts on a regular basis comprising exercises on the same aspects of Hindi grammar covered in the book to ensure additional practice. Most of the grammar topics and Devanagari script will be covered in the Michaelmas Term. By the end of the term students will be able to form simple sentences in Hindi. Thirdly, students will be encouraged to engage in conversations in Hindi with their classmates and their tutor on topics related to everyday life such as sharing a room, neighbours, hobbies, vacations, etc.

Lent Term

At the beginning of this term, the remaining grammar topics will be covered. Following this, revision of the entire grammar syllabus will begin. Listening and speaking exercises will also start in this term.

Easter Term

Teaching will take place in the first four weeks of the term. These four weeks of teaching will be devoted to the revision of the topics and exercises which we have covered in the last two terms. Guidance will be provided as to how you must conduct your oral exam as well as the written examination. A written examination paper and an oral examination will be conducted in late May or early June.

(ii) Hindi intermediate course (Level 2)

The aim of the course is to bring all students to a good level of proficiency in reading, writing, listening and speaking in Hindi. The basic grammar of Hindi will be thoroughly reviewed, and detailed instruction in both writing and speaking will be given. Teaching materials will include, in addition to published grammars and course books, video materials, film clips and film songs, and items taken from the print media. These exchanges will provide students with the opportunity to both employ and listen to a range of Hindi vocabulary related to different themes. The vocabulary used in these conversations will be referred to and used once again in supervision classes in order to discern the level of progress achieved by students individually.

Michaelmas Term

Each week's class will revisit different aspects of the Hindi grammar and read a Hindi text on different topics such as holidays, travel, daily routine etc. The vocabulary covered in these topics will be revised regularly and an occasional class test will be conducted on the same topics.

Lent Term

The focus of these classes will be on reading Hindi texts on different topics. The aim would be to introduce students to idiomatic usages of language and a higher register of Hindi. These classes will give students the opportunity to practice listening and speaking Hindi on different topics.

Easter Term

This term's teaching will be devoted to exam preparation. The topics covered in the first two terms will be reviewed. Grammar points and vocabulary will be revised and exercises related to the examination will be conducted in the first four weeks of teaching.

A written examination paper and an oral examination will be conducted in late May or early June.

(iii) Hindi advanced course (Level 3)

This course will focus primarily on literary texts from the nineteenth and twentieth centuries covering modern poetry and fiction by notable South Asian authors. The course aims to give students an appreciation of the diverse nature of South Asian culture.

Michaelmas Term

The aim of this term is to read some well known nineteenth-century Hindi authors such as Bharatendu Harishchandra, Shiv Prasad, Badri Narayan Premghan, BalaKrishna Bhatt etc. This course will also provide students the opportunity to appreciate the differences between the various regional linguistic components of Hindi and standardised vocabulary in this language.

Lent Term

This term will be devoted to the Hindi texts from twentieth-century North India. The list of authors include such famous names as Premchand, Nirala, Nagaarjun, Ageya etc. We will also discuss Hindi literary historiography during this term.

Easter Term

All the topics covered in the first two terms will be revised in the first four weeks of teaching. Translating texts from English to Hindi and vice versa will be encouraged. Group discussion on various literary topics will also begin during this term. Regular vocabulary exercises will be conducted during which particular attention will be given to the various idiomatic usages in Hindi. A written examination paper and an oral examination will be conducted in late May or early June.

(d) Options

In addition to the core course and language, students will select a further option. The assessed work for the options will consist of an essay selected from a list of questions set by the teaching officer taking the option. The essay questions will be distributed at the Division of the Lent Term, and the essay must be submitted on the first day of the Easter Term. It should not be more than 5,000 words in length.

The options classes are held in the Lent Term in 8 weekly sessions for each option. Students are encouraged to attend all option courses before deciding on one for which to write their essay. For 2019-20 the options will be as follows:

Lent Term

Option (i) Mondays, 2.30-4.00 pm

(NOTE: Monday, 3 February class will be 3.15-4.45 pm)

'Religion' in modern South Asian history, politics and culture

Luna Sabastian

Portrayed as a 'native' religious fanaticism necessitating the arbiter of Empire, an Orientalist trope, or as a statistical conflict between 'religious' communities: 'religion' has been part of the toolbox of colonialism in South Asia. The aim of this course is not to reproduce the fallacy of naturalising religion and essentialising South Asia as uniquely religious. Neither will it defer religion to only a superstructure. Instead, this course will treat 'religion(s)' neither as a separate, transcendent realm nor a category *sui generis*, but as part of the social, political, historical and intellectual fabric of the subcontinent. Easy slippage into conceptually proximate concepts like 'communalism' and 'nationalism' should not be allowed to explain away that religion – variously imagined – was essential in the transformation the subcontinent into modern nation-states and the enduring problems that are its legacies. Religious symbols, idioms and practices were the fountain into which all anti-colonial projects in the subcontinent dipped. In employing religion in this way, the various anti-colonial projects (from liberal to revolutionary, Hindu and Muslim, to Sikh, and indeed Dalit) fundamentally redefined the content and practices of historical religions that they tended to present as authentic traditions. This course is designed to familiarise students with a new perspective on South Asian history, which builds on, and complements, the perspectives and historiographies of the core course and the other option courses. Gender will be an integral analytical frame in all sessions. Students will leave the course with a good understanding of modern developments in South Asian religious history, particularly those that had a strong bearing on the anti-colonial movement and the development of separate Hindu and Muslim nationalisms. For students wishing to pursue a PhD on any aspect of religion in colonial or postcolonial South Asia, this course will provide both the historical framework and the conceptual tools to do so.

Week 1: Monday, 20 January, 2.30-4.00 pm: South Asian "(World) Religions"? Problems and Approaches, and nineteenth-century Hindu religious reform movements

The introductory session has two aims. First, it will problematise the study of 'religion' in South Asia. Second, it will delve into what some scholars have called the colonial 'construction' of Hinduism.

The ancient and modern vibrancy of religious life in the subcontinent is proverbial, while its religious fractures are painfully obvious. Like 'caste', the category of 'religion' lacked vernacular equivalents, and also like caste, a narrow and unfamiliar categorisation of 'religion' earned confusion when it was first introduced into Census operations. South Asian religious practices – Hindu women worshipping at Sufi shrines, Christians observing caste – beliefs, and

identities did not easily fit nor were they easily enumerated as ‘religions’. Much of the knowledge about India’s religious past comes out of colonial knowledge production, which decanted narrow, elite and text-based or ‘Protestantised’ ‘religions’ from the accepted multiplicity of religious schools, traditional fluidities, and predominantly devotional religious practices in the subcontinent, producing such conceptual novelties as *Hinduism and Buddhism*.

Conservative religious revivalist and reform movements sprang up in nineteenth-century India as a reaction against the success of Protestant missions, British legal interventions and pressures on ‘native’ society. Situated in a global context of religious revivalism, Bengal was the intellectual epicentre both of religious reform and conservative revival in India. The most important reform movements, the monotheistic Brahma Samaj and the Arya Samaj, which turned Hinduism into a proselytising religion, were themselves patterned on missionary societies. The globally active Theosophical Society left its huge mark on these South Asian ‘world religions’, as on global discourses of ‘esotericism’, ‘spirituality’, and Aryanism. It was in this nineteenth-century context that Hinduism came to be lastingly identified with the *Advaita Vedanta* or non-dualism (the identity of the *Atman* with the *Brahman*) of the eighth-century philosopher Shankara. Swami Vivekananda popularised this neo-Hinduism at the World Parliament of Religions in Chicago in 1893, which he announced as the sought-for ‘universal religion’ with which to redeem the materialistic ‘West’. This rebuff to Western claims of superiority became a rallying point for nationalism.

ASAD, Talal. *Genealogies of Religion: Discipline and Reasons of Power in Christianity and Islam*. Baltimore: Johns Hopkins University Press, 2009.

BASU, Shamita. *Religious Revivalism as Nationalist Discourse: Swami Vivekananda and New Hinduism in Nineteenth Century Bengal*. New Delhi: Oxford University Press, 2002.

BAYLY, C. A. *Recovering Liberties: Indian Thought in the Age of Liberalism and Empire*. Cambridge: Cambridge University Press, 2011.

BERGUNDER, Michael. “Experiments with Theosophical Truth: Gandhi, Esotericism and Global Religious History.” *Journal of the American Academy of Religion* 82, no. 2 (2014): 398–427.

JONES, Kenneth. “Religious Practice and the Indian Census.” In *The Census of British India: New Perspectives*, edited by Gerald N. Barrier, 73-101. Delhi: Manohar Publications, 1981.

JONES, Kenneth W. *Socio-Religious Reform Movements in British India*. Cambridge: Cambridge University Press, 1990.

KING, Richard. *Orientalism and Religion: Postcolonial Theory, India, and “the Mystic East.”* London and New York: Routledge, 1999.

MASUZAWA, Tomoko. *The Invention of World Religions, or, How European Universalism Was Preserved in the Language of Pluralism*. Chicago, London: University of Chicago Press, 2005.

MCMAHAN, David L. *The Making of Buddhist Modernism* (Oxford: Oxford University Press, 2009).

PENNINGTON, Brian P. *Was Hinduism Invented? Britons, Indians, and the Colonial Construction of Religion* (Oxford: Oxford University Press, 2005).

RADICE, William. *Swami Vivekananda and the Modernization of Hinduism*. Delhi: Oxford University Press, 1998.

Primary Sources:

VIVEKANANDA, Swami. "Addresses at the Parliament of Religions, Chicago." In idem, *Swami Vivekananda: A Contemporary Reader*, edited by Makarand R. Paranjape, 1-21. New Delhi: Routledge, 2015.

Audio recording of Vivekananda's speech: <http://gdhar.com/2009/02/19/swami-vivekananda-1893>

Rabindranath Tagore, *Gora*.

Week 2: Monday, 27 January, 2.30-4.00 pm: Islam: Sufis, Ulama, Reform

For the most part, Islam in South Asia was scriptural only in theory but devotional in practice. Religious and political authority and popular religiosity centred on Sufi shrines and the heirs of their charisma (the *Pirs* and *sajjada-nishins* in the Punjab). This changed with attacks on Muslim ritualism by movements like the Barelwis and reformist schools like the Deobandis in the last quarter of the nineteenth century. These movements advocated a return to the word of the prophet and a transfer of authority to the ulama, the community of religious scholars trained in the law. If these forces represented Muslim 'revivalism', 'modernism' found its institutional home in the Aligarh Muslim University, founded in 1875 by Sir Syed Ahmad Khan. What kind of different imaginings of Muslim territory, community, and self did these produce? This session will discuss the importance of these agents in the Pakistan movement, as well as postcolonial legacies in India, Pakistan and Afghanistan.

ROBINSON, Francis. "The British Empire and Muslim Identity in South Asia." *Transaction of the Royal Historical Society* 8 (1998): 271–89.

MAJEED, J. (2007). "Geographies of Subjectivity, Pan-Islam and Muslim Separatism: Muhammad Iqbal and Selfhood." *Modern Intellectual History*, 4(1), 145-161.
doi:10.1017/S1479244306001090

METCALF, Barbara D. "Devotion and Praise: To Allah, Muhammad, Imams and Elders: Introduction". In *Islam in South Asia in Practice*, 43–7. Princeton: Princeton University Press, 2009.

METCALF, Barbara D. *Islamic Revival in British India: Deoband, 1860-1900*. Princeton: Princeton University Press, 1982.

MINAULT, Gail. "Sayyid Mumtaz Ali and 'Huquq Un-Niswan': An Advocate of Women's Rights in Islam in the Late Nineteenth Century." *Modern Asian Studies* 24, no. 1 (1990): 147–72.

ZAMAN, Muhammad Qasim. Introduction to *The Ulama in Contemporary Islam, Custodians of Change*. Course Book. Princeton: Princeton University Press, 2010.

Primary source:

HAY, Stephen, ed. "Leaders of Islamic Revival, Reform and Nationalism in Pre-Independent India." In *Sources of Indian Tradition*, 2nd ed., 2: Modern India and Pakistan:173–95. Penguin Books, 1992.

Week 3: Monday, 3 February, 3.15-4.45 pm:

Bharat Mata: "O Thou Mother of the Universe [...] – Make Me a Man!"¹

As objects of some of the first colonial legislations (the Abolition of Sati Act of 1829, the Widow Remarriage Act of 1856, and the Age of Consent Act of 1891), women formed the entry point of the colonial state's foray into Indian society. Thus challenged in the public and private spheres, Hindu male sovereignty arguably retreated to the private sphere, tightening control over women and converting them into goddesses of domesticity. It was in this nineteenth-century Bengali, Hindu and upper-caste context that Bharat Mata, the deified and feminised nation, arose. In psychoanalyst Sudhir Kakar's provocative description, Bharat Mata represents the Hindu 'mother' and goddess in her magnificent and terrible aspects – as Durga and Kali. Nationalism was domesticated and tradition nationalised by this dip into the personal well of India's devotionality and the intimacy of the home. Yet the overtly Hindu, male-oriented idiom was catastrophically ill-suited to the requirements of an all-inclusive Indian nationalism. In representations of the Mother's 'rape' by British colonialism, the British were often just a cipher for the Muslim 'conqueror' and alleged sexual rapaciousness. Revolutionary nationalism and Hindu nationalism in particular asked the Hindu male subject to respond to this 'rape' with feelings of outrage and humiliation, assume kshatriyahood, and self-sacrifice in the service of the Mother/nation. Drawing heavily on Gender Studies, this session will conceptualise the nationalist erasure of women as anything but mothers of sons, gendered representations of the nation as female, and representations of colonialism as a violent emasculation, a feminisation, or indeed a queering of Hindu males. Where are women in this imagination beyond the hyperreal Bharat Mata? Is the nation a fraternity bound by an exclusive commitment to the same mother? This will allow us to cast a fresh look at the Brahmacharya ideal, which draws

¹ Swami Vivekananda, *Complete Works*, Mayavati memorial ed. (Calcutta: Advaita Ashrama, 1955-62), 4:143.

hyper-masculine strength from the control of libido and abstention from women, and an ideal which Gandhi, revolutionary Indian nationalists and Hindu nationalists past and present hold in common.

CHAKRAVARTI, Uma. "Whatever Happened to the Vedic Dasi? Orientalism, Nationalism and a Script for the Past." In *Recasting Women: Essays in Indian Colonial History*, edited by Kumkum Sangari, Sudesh Vaid, 27-87. New Brunswick: Rutgers University Press, 1990.

CHATTERJEE, Partha. "The Nationalist Resolution to the Women's Question." In *Recasting Women: Essays in Indian Colonial History*, edited by Kumkum Sangari, Sudesh Vaid, 233-53. New Brunswick: Rutgers University Press, 1990.

DAS, Veena. *Life and Words: Violence and the Descent into the Ordinary*. Berkeley: University of California Press, 2007.

DONNER, Henrike 2008. *Domestic Goddesses: Maternity, Globalization and Middle-Class Identity in Contemporary India*. Aldershot: Ashgate.

GUPTA, Charu. "The Icon of Mother in Late Colonial North India: 'Bharat Mata', 'Matri Bhasha' and 'Gau Mata.'" *Economic and Political Weekly* 36, no. 45 (2001): 4291-99.

GUPTA, Charu. *Sexuality, Obscenity, Community: Women, Muslims and the Hindu Public in Colonial India*. Delhi: Permanent Black, 2001.

MEL, Nelfour de. "Static Signifiers? Metaphors of Woman in Contemporary Sri Lankan War Poetry." In *Embodied Violence: Communalising Women's Sexuality in South Asia*, edited by Kumari Jayawardena, Malathi de Alwis. New Delhi: Kali for Women, 1996.

RAMASWAMY, Sumathi. "Visualising India's Geo-Body: Globes, Maps, Bodyscapes." *Contributions to Indian Sociology* 36, no. 1&2 (2002): 151-89.

RUSKOLA, Teemu. "Raping Like a State." *UCLA Law Review* 57, no. 5 (2010): 1477-1536.

SARKAR, Tanika. *Hindu Wife, Hindu Nation: Community, Religion, and Cultural Nationalism*. London: Hurst, 2001.

Primary sources:

CHATTOPADHYAY, Bankim Chandra. *Anandamath*.

TAGORE, Rabindranath. *Ghare Baire (The Home and the World)*.

NEUMAYER, Erwin, and Christine Schelberger. *Bharat Mata: India's Freedom Movement in Popular Art*. Oxford: Oxford University Press, 2008.

Week 4: Monday, 10 February, 2.30-4.00 pm: Conversion – Identity, Protest, Politics

‘Conversion’ is considered to be a decision based on individual conscience, which effects a break with the past. It is a problematic concept to bring to the study of South Asia, which has traditionally not valorised exclusivity in religious doctrine and practice in this way. And yet conversion is indispensable to understanding the history of anti-colonial nationalism and ‘communalism’ in British India. In the nineteenth-century, anti-colonialism nationalism and religious reform movements rose in opposition to Christian missionary zeal and attacks on ‘native’ practices. But it was the Muslim (rather than the Christian) subject and the historical conversion that the Muslim was made to signify, that singularly politicised conversion. Census operations and political representation on a community basis had led to a hysteria over dwindling Hindu numbers and ‘forced’ conversions to Islam targeting women and reproduction in particular. This structured the ‘communal’ violence in the decades leading up to Partition and beyond, to the Love-Jihads of today.

Yet conversion has historically been, and remains, an important language of political protest and a means of social and subjective liberation in the subcontinent. Standing in this tradition, the Dalit leader and ‘father’ of the Indian Constitution, B. R. Ambedkar, converted to Buddhism in 1954, thereby rejecting Brahmanism and celebrating a new identity for (Mahar) Dalits. However, in most cases, conversion has not succeeded to break caste. The development of Dalit Theology in recent decades counters the upper-caste dominance in Indian Christianity by reframing Jesus Christ as a Dalit, and by identifying with his story of universal suffering and brokenness.

CLARKE, Sathianathan. *Dalits and Christianity: Subaltern Religion and Liberation Theology in India*. Delhi & Oxford: Oxford University Press, 1998.

DATTA, Pradip Kumar. “‘Dying Hindus:’ Production of Hindu Communal Sense in Early 20th Century Bengal.” *Economic and Political Weekly* 28, no. 25 (1993): 1305–19.

GUPTA, Charu. “Anxious Hindu Masculinities in Colonial North India: ‘Shuddhi’ and ‘Sangathan’ Movements.” *CrossCurrents* 61, no. 4 (2001): 441–56.

ROBINSON, Rowena, and Sathianathan Clarke, eds. *Religious Conversion in India: Modes, Motivations, and Meanings*. Delhi & Oxford: Oxford University Press, 2003.

VISWANATHAN, Gauri. *Outside the Fold: Conversion, Modernity, and Belief*. Princeton: Princeton University Press, 1998.

Primary Source:

AMBEDKAR, B. R. “Conversion: Away from the Hindus.” In idem. *The Essential Writings of B.R. Ambedkar*, edited by Valerian Rodriguez, 219-38. New Delhi & Oxford: Oxford University Press, 2004.

Week 5: Monday, 17 February, 2.30-4.00 pm: Secularism

The Indian Constitution defines India as a secular state, though its idiosyncratic concept of secularism consists of endorsing all religions. In contrast, Pakistan was founded as a secular state for the ethnic Muslims of South Asia, not as a religious state – a distinction which was unclear and immediately challenged. This class will discuss how South Asian states have negotiated ‘secularism’ and accommodated the claims of religious ‘minorities’ and ‘majorities’. What is the basis of the Hindu nationalist claim of being ‘secular’, as the Hindu Mahasabha and its post-colonial successor parties maintained before their rise to power against the Congress-dominated and as they called it ‘pseudo-secular’ Indian state? After 9/11, Muslims, including Muslims in the subcontinent, were tasked to ‘secularise’ Islam: Sunni Islam seemed suspicious, Sufism a safe candidate. As the bankruptcy of the theory of modernisation leading to secular liberalism became evident in recent decades, some post-colonial critics and global intellectuals responded by advocating a post-secular order. How can one reflect anew on secularism and global modernity from a South Asian perspective after the rise of Political Islam and Political Hinduism?

AHMED, Asad. “Advocating a Secular Pakistan: The Munir Report 1954.” In *Islam in South Asia in Practice*, edited by Barbara D. Metcalf. Princeton: Princeton University Press, 2009.

ASEF, Bayat. *Making Islam Democratic: Social Movements and the Post-Islamist Turn*. Stanford: Stanford University Press, 2007.

BABER, Zaheer. “Secularism, Anti-Secularism and ‘Theoretical Bubble-Blowing.’” In *Secularism, Communalism and the Intellectuals*. Gurgaon: Three Essays Collective, 2006.

BILGRAMI, Akeel. *Secularism, Identity and Enchantment*. Cambridge, MA: Harvard University Press, 2014.

BUTTERFIELD, Herbert. *The Whig Interpretation of History*. S.l.: S:n., 1931.

DEVJI, Faisal. *Muslim Zion: Pakistan as a Political Idea*. Cambridge, Mass.: Harvard University Press, 2013.

HANSEN, Thomas Blom. “Secular Speech and Popular Passions.” In *After Secular Law*, edited by Winnifred Fallers Sullivan, Robert A. Yelle, and Mateo Taussig-Rubbo, 261–81. Stanford University Press, 2011.

IQTIDAR, Humeira. *Secularizing Islamists? Jama’at-e-Islami and Jama’at-Ud-Da’wa in Urban Pakistan*. Chicago: University of Chicago Press, 2011.

JAFFRELOT, Christophe. “Secularity without Secularism in Pakistan: The Politics of Islam from Sir Syed to Zia.” In *A Secular Age Beyond the West*, edited by Mirjam Künkler, John Madeley, and Shylashri Shankar, 152–84. Cambridge: Cambridge University Press, 2018.

JAFFRELOT, Christophe, ed. *Hindu Nationalism: A Reader*. Princeton: Princeton University Press, 2007. Read chapter 18, “Secularism”.

JANSEN, Yolande. “Postsecularism, Piety and Fanaticism: Reflections on Jürgen Habermas’ and Saba Mahmood’s Critiques of Secularism.” *Philosophy & Social Criticism* 37, no. 9 (2011): 977–998.

NANDA, Meera. *Prophets Facing Backward: Postmodernism, Science and Hindu Nationalism*. Delhi: Permanent Black, 2004.

Primary Source:

Rushdie, Salman. *The Satanic Verses*.

Week 6: Monday, 24 February, 2.30-4.00 pm: Death, War, Suicide and Killing

This session will look at religiously sanctioned killing. India has a strong history of revolutionary terrorism that leads back to the turn of the twentieth century. Revolutionary Hindu thought produced a language in which the divide between the killing of an other and suicide was slippery. Religion, an imaginary of race, and a theory of conquest and indignity converge on Sri Lanka’s ‘ethnic’ conflict. And Pakistan, which is home to many of the Madrasas in which the Taliban are educated, is a major pin on the map of the global Jihad.

ASAD, Talal. *On Suicide Bombing*. New York: Columbia University Press, 2007.

DEVJI, Faisal. *Landscapes of the Jihad: Militancy, Morality, Modernity*. Updated edition. London: Hurst & Company, 2017.

JUERGENSMEYER, M. *Global Rebellion. Religious Challenges to the Secular State, from Christian Militias to al Qaeda*. Berkeley: University of California Press, 2008.

KAPILA, Shruti, and Faisal Devji, eds. *Political Thought in Action: The Bhagavad Gita and Modern India*. Cambridge: Cambridge University Press, 2013.

ROY, Olivier. *Jihad and Death: The Global Appeal of Islamic State*. Translated by Cynthia Schoch. London: Hurst & Company, 2017.

SANGARI, Kumkum, and Sudesh Vaid. “Institutions, Beliefs and Ideologies: Widow Immolation in Contemporary Rajasthan.” In *Embodied Violence: Communalising Women’s Sexuality in South Asia*, edited by Kumari Jayawardena, and Malathi de Alwis. New Delhi: Kali for Women, 1996.

TAMBIAH, Stanley Jeyeraja. *Buddhism Betrayed? Religion, Politics, and Violence in Sri Lanka*. Chicago: Chicago University Press, 1992.

Primary Source:

SAVARKAR, Vinayak Damodar. *The Indian War of Independence of 1857*.

Week 7: Monday, 2 March, 2.30-4.00 pm: Hindu nationalism

Hindu nationalism or Hindutva is of undisputed importance today. This session will trace its historical roots (leading back to the nineteenth century and its prominent 1923 formulation by V. D. Savarkar) and examine its current forms, while problematising the issue of continuity. It will pay particular attention to Hindutva's role in the creation of a Hindu identity and discuss its connection to Hinduism.

Blom Hansen, Thomas. *The Saffron Wave: Democracy and Nationalism in Modern India*. Princeton: Princeton University Press, 1999.

Butalia, Urvashi, and Tanika Sarkar, eds. *Women and the Hindu Right: A Collection of Essays*. New Delhi: Kali for Women, 1995.

Jaffrelot, Christophe, ed. *Hindu Nationalism: A Reader*. Princeton: Princeton University Press, 2007.

Mathur, Shubh. *The Everyday Life of Hindu Nationalism: An Ethnographic Account*. New Delhi: Three Essays Collective, 2008.

Rajagopal, Arvind. "Hindutva Goes Global." Chapter 6 in *Politics after Television: Religious Nationalism and the Reshaping of the Indian Public*. Cambridge: Cambridge University Press, 2001.

Sarkar, Tanika. "Hindutva's Hinduism." In *Public Hinduisms*, edited by John Zavos, Pralay Kanungo, Deepak S. Reddy, Maya Warrior, Raymond Brady Williams. New Delhi: Sage, 2012.

Primary Source:

Savarkar, Vinayak Damodar. *Hindutva: Who Is a Hindu?* New Delhi: Hindi Sahitya Sadan, 2003. [Originally published as: A Maratha, pseud. *Essentials of Hindutva*. Nagpur: V. V. Ketkar, 1923.]

Week 8: Monday, 9 March, 2.30-4.00 pm: Yoga – body and politics

Tens of millions of people around the globe practice yoga today. Following the initiative of India's Prime Minister Modi, the UN has declared the 21st of June International Yoga Day. Yoga is a global commodity that is deeply embedded in discourses of individual self-

optimisation. Is this all cultural, new-age-y ‘stuff’, or is there a political story to Yoga? Religious communities have registered protest against what they see as tacit missionising through Yoga.

What is Yoga? By reputation a tradition as old as Indian civilisation, and with textual evidence going back some two and a half millennia, what is today practiced as Yoga is both of surprisingly recent vintage and global in its conception. Its modern form dates back no later than the late nineteenth and early twentieth centuries. The idiosyncratic formulations of a first wave of world-travelling gurus like Vivekananda and Yogananda, Swedish gymnastics, military drill and India’s wrestling tradition were arguably more crucial ingredients than the ancient practices of India’s holy men. Re-situated in global discourses about science, medicine and psychology at the beginning of the twentieth century, yoga supported a re-valorisation of the somatic, and put this to nationalist effect: the individual body was redefined as the locus of individual and national sovereignty. Thus, Yoga is situated within anti-colonial discourses of self- and nation-making through discipline, (militant) male subjectivity, and a philosophy of action, from Vivekananda and Aurobindo to the RSS – and inverted by Gandhi’s bodily practices. Disciplining the body through yoga would effect an ontological transformation of individual consciousness. Are we looking at a mass-disciplining of the world through Yoga?

ALTER, Joseph S. *Gandhi’s Body: Sex, Diet, and the Politics of Nationalism*. Philadelphia: University of Pennsylvania Press, 2000.

ALTER, JOSEPH S.. *Yoga in Modern India: The Body between Science and Philosophy*. Princeton: Princeton University Press, 2004.

ALTER, JOSEPH S. “Indian Clubs and Colonialism: Hindu Masculinity and Muscular Christianity.” *Comparative Studies in Society and History* 46, no. 3 (2004).

MALLINSON, James, and Mark Singleton, trans., eds. *Roots of Yoga*. London: Penguin Books, 2017.

SINGLETON, Mark. *Yoga Body: The Origins of Modern Posture Practice*. Oxford: Oxford University Press, 2019.

Veer, Peter van der. “Global Breathing: Religious Utopias in India and China.” *Anthropological Theory* 7, no. 3 (2007): 315–28.

Primary sources:

YOGANANDA, Paramahansa, *Autobiography of a Yogi*.

Yoga practice with Narendra Modi:

<https://www.youtube.com/playlist?list=PLBG6UuYpOcTtJuejaJLPYjhEcjdsIRWGY>

Option (ii) Thursdays, 11.30 am-1.00 pm
Elections, polls and policy in South Asia
Dr Patrick Clibbens

This course will explore the politics of South Asia since Independence through a focus on elections. It approaches this issue through vibrant and ongoing debates in the fields of contemporary history, anthropology, political science and political theory. We will discuss the establishment of electoral democracy in South Asia and the changing nature of South Asian elections and electoral campaigning. The course will explore the debates about the meaning of the vote, and about the relationship between public policy, electioneering and electoral success in South Asia's diverse democracies.

India was one of the first countries of the global South to undertake opinion polls and polls are ubiquitous in Indian media today. This course will also investigate concepts of 'the public' in South Asia and the institutional production of 'public opinion', with the aim of understanding how these ideas have shaped South Asia's complex political landscape. Alongside the secondary readings listed below, we will discuss a selection of short primary texts together in each class.

General histories:

Ali, S. Mahmud, *Understanding Bangladesh* (London, 2010).

Guha, Ramachandra, *India after Gandhi: The history of the world's largest democracy* (London, 2007)

Jaffrelot, Christophe, *The Pakistan paradox: Instability and resilience*, trans. Cynthia Schoch (London, 2015).

Jalal, Ayesha, *The state of martial rule: The origins of Pakistan's political economy of defence* (Cambridge, 1990).

Khilnani, Sunil, *The idea of India* (London, 1997).

Riaz, Ali, *Bangladesh: A political history since Independence* (London, 2016).

Talbot, Ian, *Pakistan: A new history* (London, 2012).

Approaches:

Banerjee, Mukulika, *Why India votes?* (London, 2014).

Banerjee, 'Money and meaning in elections: Towards a theory of the vote', *Modern Asian Studies* (forthcoming, 2019).

Chatterjee, Partha, *The politics of the governed: Reflections on popular politics in most of the world* (New York, 2004).

Kothari, Rajni, *Politics in India* (New Delhi, 1970).

Kumar, Sanjay, and Praveen Rai, *Measuring Voting Behaviour in India* (New Delhi, 2013).

Lama-Rewal, Stéphanie Tawa, 'Studying Elections in India: Scientific and Political Debates', *SAMAJ*, vol. 3 (2009).

Piliavsky, Anastasia (ed.), *Patronage as Politics in South Asia* (Cambridge, 2014).

Quraishi, S.Y. (ed.), *The great march of democracy: Seven decades of India's elections* (Gurgaon, 2019).

Yadav, Yogendra, 'Invitation to a dialogue: What work does "fieldwork" do in the field of elections?', in A.M. Shah (ed.), *The grassroots of democracy: Field studies of Indian elections* (Delhi, 2007), pp. 345-68.

Week 1: Thursday, 16 January, 11.30-1.00: Representative democracy and popular sovereignty

The first session will introduce the course by illustrating the key themes of popular sovereignty and the theory and practice of representative democracy in South Asia and globally.

Achen, Christopher H., and Larry M. Bartels, *Democracy for realists: Why elections do not produce responsive government* (Princeton, N.J., 2016).

Ahuja, Amit, and Pradeep Chhibber, 'Why the poor vote in India: "If I don't vote, I am dead to the state"', *Studies in Comparative International Development*, vol. 47, no. 4 (2012), 1-22.

Banerjee, Mukulika, *Why India votes?* (London, 2014).

Chakrabarty, Dipesh, "'In the name of politics": Sovereignty, democracy and the multitude in India', *Economic and Political Weekly*, vol. 40, no. 30 (2005), 3293-301.

Drèze, Jean, and Amartya Sen, 'Democracy, inequality and public reasoning', in Jean Drèze and Amartya Sen, *An uncertain glory: India and its contradictions* (London, 2013), pp. 243-75.

Gilman, Nils, *Mandarins of the future: Modernization theory in Cold War America* (Baltimore, 2007), esp. 'The elite theory of democracy', pp. 47-63.

Gilmartin, David, 'Imperial sovereignty in Mughal and British forms', *History & Theory*, vol. 56, no. 1 (2017), 80-88.

Gilmartin, David, 'The paradox of patronage and the people's sovereignty,' in Anastasia Piliavsky (ed.), *Patronage as politics in South Asia* (Cambridge, 2014), pp. 125-153.

Gilmartin, David, 'Towards a Global History of Voting: Sovereignty, the Diffusion of Ideas, and the Enchanted Individual', *Religions*, vol. 3, no. 2 (2012), 407-423.

Jayal, Niraja Gopal, 'Contending representative claims in Indian democracy', *India Review*, vol. 15, no. 2 (2016), 172-95.

Kaviraj, Sudipta, 'Democracy and Development in India', in *The enchantment of democracy and India: Politics and ideas* (Ranikhet, 2011), pp. 116-60. Originally published in: Amiya Kumar Bagchi (ed.), *Democracy and development: Proceedings of the IEA conference held in Barcelona, Spain* (Basingstoke, 1995), pp. 92-130.

Parry, Jonathan P., 'The "crisis of corruption" and "the idea of India": a worm's eye view', in I. Pardo (ed.), *The morals of legitimacy* (New York; Oxford, 2000), pp 27-55.

Przeworski, Adam, *Why bother with elections?* (Cambridge, 2018).

Quraishi, S.Y. (ed.), *The great march of democracy: Seven decades of India's elections* (Gurgaon, 2019).

Ryan, Alan, 'Democracy in the modern world', in *On politics: A history of political thought from Herodotus to the present* (London, 2012), pp. 946-77.

Week 2: Thursday, 23 January, 11.30-1.00: Constructing democracy in South Asia

This session will focus on the creation and negation of electoral democracy in India and Pakistan in the decades immediately before and after Independence.

- Chiriyankandath, James. “‘Democracy’ under the Raj: Elections and separate representation in British India’, *Journal of Commonwealth and Comparative Politics*, vol. 30, no. 1 (1992), 39-63.
- Gilmartin, David, ‘Election law and the “people” in colonial and postcolonial India’, in Dipesh Chakrabarty, Rochona Mazumdar and Andrew Sartori (eds.), *From the colonial to the postcolonial: India and Pakistan in transition* (New Delhi, 2007), pp. 55–82.
- Kamran, Tahir, ‘Early phase of electoral politics in Pakistan: 1950s’, *South Asian Studies*, vol. 24, no. 2 (2009), 257-82.
- Kamran, Tahir, ‘Electoral politics in Pakistan (1955-1969)’, *Pakistan Vision*, vol. 10, no. 1 (2010), 82-97.
- Kothari, Rajni, ‘The Congress “system” in India’, *Asian Survey*, vol. 4, no. 12 (1964), 1161-73.
- Manor, James, ‘How and why liberal and representative politics emerged in India’, *Political Studies*, vol. 38, no. 1 (1990), pp. 20-38.
- Naqvi, Tahir H., ‘Nation, space and exception: Pakistan’s Basic Democracies experiment’, *Comparative Studies of South Asia, Africa and the Middle East*, vol. 33, no. 3 (2013), 279-94.
- Singer, Wendy, ‘The 15 per cent solution: Women as a special category in early Indian elections’, in Wendy Singer, *‘A constituency suitable for ladies’ and other social histories of Indian elections* (New Delhi, 2007), pp. 62-88.
- Shani, Ornit, *How India Became Democratic: Citizenship and the Making of the Universal Franchise* (Cambridge, 2017).

Week 3: Thursday, 30 January, 11.30-1.00: Elections and populism

This class will focus on elections that took place under ‘populist’ leaders in India, Pakistan and Bangladesh. It will explore whether and how these populists changed the prevalent ideas about popular sovereignty and introduced new methods of electioneering. It will place South Asian populism in the context of wider debates in political theory.

- Bhuwania, Anuj, ‘Courting the people: The rise of public interest litigation in post-Emergency India’, *Comparative Studies of South Asia, Africa and the Middle East*, vol. 34, no. 2 (2014), 314-35.
- Burki, Shahid Javed, *Pakistan under Bhutto, 1971-1977*, 2nd edn (Basingstoke, 1988), esp. chs 8-9, pp. 171-220.
- Jaffrelot, Christophe and Louise Tillin, ‘Populism in India’, in Cristóbal Rovira Kaltwasser et al. (eds.), *The Oxford handbook of populism* (Oxford, 2017), pp. 179-94.
- Jalal, A. *Democracy and authoritarianism in South Asia: A comparative and historical perspective* (Cambridge, 1995).
- Kaviraj, Sudipta, ‘Indira Gandhi and Indian Politics’, *Economic and Political Weekly*, vol. 21, nos 38/9 (1986), 1697-708.

- Müller, Jan-Werner, *What is populism?* (Philadelphia, 2016).
- Pandian, M.S.S., *The image trap: MG Ramachandran in film and politics* (New Delhi, 1992).
- Rudolph, Susanne Hoeber, and Lloyd I. Rudolph, 'Congress learns to lose: From a one-party dominant to a multiparty system in India', in Edward Friedman and Joseph Wong (eds.) *Political transitions in Dominant Party Systems: Learning to Lose* (London, 2008), pp. 15-41.
- Shah, A.M., 'Introduction', in A.M. Shah (ed.), *The grassroots of democracy: Field studies of Indian elections* (Delhi, 2007), pp. 1-27.
- Sisson, Richard, and Leo E. Rose, *War and secession: Pakistan, India and the creation of Bangladesh* (Berkeley, Calif., 1990), esp. ch. 2.
- Zaidi, S. Akbar, 'Special report: The triumph of populism 1971-1973', *Dawn* (2017) [<https://www.dawn.com/news/1360571>].

Week 4: Thursday, 6 February, 11.30-1.00: Contemporary elections

This class will look at the elections that have taken place in South Asia in the last two decades, which have witnessed an uneven democratisation in Pakistan and the rise of the BJP in India. It will consider whether established ideas about the Pakistani state, the dominance of state-level politics over national politics, and the Indian party system have been overturned in recent years.

- Ahmad, Irfan, and Pralay Kanungo (eds), *The algebra of warfare-welfare: A long view of India's 2014 election* (New Delhi, 2019).
- Ahmed Yusuf, 'Elections 2018: Mapping the trends', *Dawn* (2 September 2018) [<https://www.dawn.com/news/1430121>]
- Diwakar, Rekha, 'Change and continuity in Indian politics and the Indian party system: Revisiting the results of the 2014 Indian general election', *Asian Journal of Political Science*, vol. 2, no. 4 (2017), 327-46.
- Fair, C. Christine, 'Bangladesh in 2018: Careening toward one-woman rule', *Asian Survey*, vol. 59, no. 1 (2019), 124-32.
- 'How India voted: A symposium on the results of the 2019 general election', *Seminar*, no. 720 (2019), [<https://www.india-seminar.com/2019/720.htm>].
- Jha, Prashant, *How the BJP wins: Inside India's greatest election machine* (New Delhi, 2017).
- Martin, Nicolas, *Politics, landlords and Islam in Pakistan* (Abingdon, 2016), esp. ch. 3, 'Electoral politics and the reproduction of inequality', pp. 66-92.
- Palshikar, Suhas, Sanjay Kumar and Sanjay Lodha (eds.), *Electoral politics in India: The resurgence of the Bharatiya Janata Party* (Abingdon, 2017).
- Samad, Yunus, 'Elections and democratic transition in Pakistan: one step forward and two steps backwards', *Commonwealth & Comparative Politics*, vol. 55, no. 4 (2017), 509-30.
- Shah, Aqil, 'Pakistan in 2018: Theft of an election', *Asian Survey*, vol. 59, no. 1 (2019), 98-107.
- Waseem, Mohammad, *Democratization in Pakistan: A study of the 2002 elections* (Karachi, 2006).
- Wilder, Andrew R., *The Pakistani voter: Electoral politics and voting behaviour in the Punjab* (Karachi, 1999).
- Wilkinson, Steven, 'Elections in India: Behind the Congress comeback', *Journal of Democracy*, vol. 16, no. 1 (2005), 153-67.
- Yadav, Yogendra, and Suhas Palshikar, 'Ten theses on state politics in India', *Seminar* 591 (2008) [http://www.india-seminar.com/2008/591/591_y_yadav_&_s_palshkar.htm]

Week 5: Thursday, 13 February, 11.30-1.00: Locating the public

This session will focus on the idea of ‘the public’, which will be considered in the *longue durée*. It will consider the emergence of ideas of ‘public opinion’ in colonial India and the development of vernacular ‘public spheres’. It will also consider the role played by print media in constituting the public in contemporary South Asia, in complex ways often far removed from the ideal suggested by liberal political theory.

- ‘Aspects of “the public” in colonial South Asia’, special issue, *South Asia*, vol. 14, no. 1 (1991).
- Blom Hansen, Thomas, ‘Whose public, whose authority? Reflections on the moral force of violence’, *Modern Asian Studies*, vol. 52, no. 3 (2018), 1076-87.
- Cody, Francis, ‘Populist publics: Print capitalism and crowd violence beyond liberal frameworks’, *Comparative Studies of South Asia, Africa and the Middle East*, vol. 35, no. 1 (2015), 50-65.
- Gilmartin, David, ‘Rethinking the public through the lens of sovereignty,’ *South Asia*, vol. 38, no. 3 (2015), 371-86.
- Jaffrelot, Christophe, *The Pakistan paradox: Instability and resilience* (London, 2015), esp. ch. 7, ‘The Judiciary, the Media and NGOs: In Search of Opposition Forces’, pp. 373-436.
- Jeffrey, Robin, ‘Testing concepts about print, newspapers, and politics: Kerala, India, 1800-2009’, in *Media and Modernity: Communications, Women, and the State in India* (Ranikhet, 2010), pp. 257-88.
- Orsini, Francesca, *The Hindi public sphere, 1920-1940: Language and literature in the age of nationalism* (New Delhi, 2000).
- Parry, Jonathan P., ‘The “crisis of corruption” and “the idea of India”: a worm’s eye view’, in I. Pardo (ed), *The morals of legitimacy* (New York; Oxford, 2000), pp. 27-55.
- Rajagopal, Arvind (ed.), *The Indian public sphere: Readings in media history* (New Delhi, 2009).
- Ruud, Arild Engelsen, ‘Democracy in Bangladesh: A village view’, in Stig Toft Madsen, Kenneth Bo Nielsen and Uwe Skoda (eds.), *Trusts with democracy: political practice in South Asia* (London, 2011), pp. 45-70.
- Scott, J. Barton, and Brannon D. Ingram, ‘What is a Public? Notes from South Asia’, *South Asia*, 38, 3 (2015), pp. 357-70. Also see the rest of this special issue, *Imagining the Public in South Asia*.

Week 6: Thursday, 20 February, 11.30-1.00: Polling

This class will consider the emergence of opinion polling in India in the 1950s and 1960s and its limitations, its proliferation across South Asia in recent decades, and the role that polls have come to play in elections and politicians’ thinking.

- Bhaskara Rao, N., ‘Poll surveys: The Indian scene’, in *A handbook of poll surveys in media: an Indian perspective* (New Delhi, 2010).
- da Costa E.P.W., *The Indian General Elections: The Structure of Indian Voting Intentions: January 1967* (New Delhi: Indian Institute of Public Opinion, 1967).

- Dixon, John, 'Eric P.W. Da Costa: Polling pioneer of India', *International Journal of Public Opinion Research*, vol. 18, no. 1 (2006).
- Eldersveld, Samuel J., 'The Political behavior of the Indian public', *Indian Institute of Public Opinion, Monthly Public Opinion Surveys* 9 (1964), 4-9.
- Gilani, Ijaz Shafi, *Voice of the people: Public opinion in Pakistan 2007-2009* (Karachi, 2010).
- Kaushik, Krishn, 'Spot On', *Caravan* (1 December 2013)
[<http://www.caravanmagazine.in/reportage/spot/2>]
- Mattes, Robert, 'Public opinion research in emerging democracies', in Wolfgang Donsbach and Michael W. Traugott (eds.), *The SAGE Handbook of Public Opinion Research* (Los Angeles, 2008), pp. 113-22.
- 'Measuring Democracy: A symposium on the state of election surveys in India', *Seminar* no. 684 (2016), esp. Kumar, Rai & Gupta.
- Oldenburg, Philip, 'Pollsters, pundits and a mandate to rule: Interpreting India's 1984 parliamentary elections', *Journal of Commonwealth & Comparative Politics*, vol. 26, no. 3 (1988), 296-317.
- Rai, Praveen, 'Status of opinion polls: Media gimmick and political communication in India' *Economic and Political Weekly*, vol. 49, no. 16 (2014).
- Roy, Prannoy, and Dorab R. Sopariwala, *The Verdict: Decoding India's elections* (2019).
- Rudolph, Lloyd, and Susanne H. Rudolph, 'Surveys in India: Field experience in Madras state', *Public Opinion Quarterly*, vol. 22, no. 3 (1958), 235-44.

Week 7: Thursday, 27 February, 11.30-1.00: Electioneering and political candidacy

In this class, we will discuss the politics of candidacy and the process of 'getting a ticket'. The class will also consider changing methods of electioneering and campaigning in South Asian politics, including visual media and new social media.

- Bajaj, Shelly Ghai, 'The Use of Twitter during the 2014 Indian general Elections Framing, Agenda-Setting, and the Personalization of Politics', *Asian Survey*, vol. 57, no. 2 (2017), 249-70.
- Chaturvedi, Swati, *I Am A Troll: Inside the Secret World of the BJP's Digital Army* (New Delhi, 2016).
- Chhibber, Pradeep K., and Rahul Verma, 'The myth of vote buying in India', in *Ideology and identity: The changing party systems of India* (New York, 2018).
- Dadi, Iftikhar, 'Political posters in Karachi, 1988-1999', *South Asian Popular Culture*, vol. 5, no. 1 (2007), 11-30.
- Manor, James, 'India', in David Butler and Austin Ranney (eds.), *Electioneering: A comparative study of continuity and change* (Oxford, 1992), pp. 110-32.
- Siddiqui, Dina Mahnaz, 'Political culture in contemporary Bangladesh: Histories, ruptures and contradictions', in Ali Riaz and C. Christine Fair (eds.), *Political Islam and Governance in Bangladesh* (London, 2010), pp. 7-26.
- Singer, Wendy, 'Rhetoric, culture, and elections on the ground', in Wendy Singer, *'A constituency suitable for ladies' and other social histories of Indian elections* (New Delhi, 2007), pp. 157-85.
- Vaishnav, Milan, 'The costs of democracy: How money fuels muscle in elections', in *When crime pays: Money and muscle in Indian politics* (New Haven, 2017), pp. 115-56.

Willnat, Lars, Roshni Verghese and Rashad Mammadov, 'Symbols, slogans, and charisma: Political posters in India's 2014 national election', in Christina Holtz-Bacha and Bengt Johansson (eds.), *Election posters around the globe: Political campaigning in the public space* (Cham, 2017), pp. 187-209.

Week 8: Thursday, 5 March, 11.30-1.00: Public opinion and public policy

This week will focus on the relationship between public opinion and public policy, using two case studies: the development and testing of nuclear weapons by India and Pakistan in the 1990s; and economic liberalisation and employment guarantees in the 1990s and 2000s.

Verma, Rahul, 'What determines electoral outcomes in India? caste, class or voters' satisfaction with government performance?', *Asian Survey*, vol. 52, no. 2 (2012), 270-97.

Economic reforms

Bardhan, Pranab, 'Democracy and Distributive Politics in India'

[<https://eml.berkeley.edu/~webfac/bardhan/papers/BardhDemoDist.pdf>]

Jenkins, Rob, *Democratic politics and economic reform in India* (Cambridge, 1999).

Jenkins, Rob, and James Manor, *Politics and the right to work: India's National Rural Employment Guarantee Act* (New York, 2017).

Sinha, Aseema, 'Why has "development" become a political issue in Indian politics?' *Brown Journal of World Affairs*, vol. 23, no. 1 (2016), 189-203.

Thompson, Helen, *Might, right and prosperity: Representative democracy and the international economy, 1919-2001* (Manchester, 2008), esp. ch. 4.

Zaidi, A., *Issues in Pakistan's Economy: A political economy perspective*, 3rd edn (Karachi, 2015), chapters 26-7.

The bomb

Ahmed, Samina, and David Cortright, 'Pakistani Public Opinion and Nuclear Weapons Policy', in Samina Ahmed and David Cortright, *Pakistan and the bomb: Public opinion and nuclear options* (Oxford, 2000), pp. 3-28.

Cortright, David, and Amitabh Mattoo (ed.), *India and the bomb: Public opinion and nuclear options* (Notre Dame, Ind., 1996).

Kapur, Devesh, 'Public Opinion', in David M. Malone, C. Raja Mohan and Srinath Raghavan (eds.), *The Oxford handbook of Indian foreign policy* (Oxford, 2015), pp. 298-311.

Kaur, Raminder, 'Nuclear Revelations', in Raminder Kaur and William Mazzarella (eds.), *Censorship in South Asia: Cultural regulation from sedition to seduction* (Bloomington, Ind., 2009), pp. 140-71.

Sen, Amartya, 'India and the Bomb', Dorothy Hodgkin Memorial Lecture (2000)

[<https://britishpugwash.org/india-and-the-bomb/>]; revised version published as Amartya

Sen, 'India and the Bomb', in *The Argumentative Indian: Writings on Indian History, Culture and Identity* (London, 2005), pp. 251-69.

Option (iii) Tuesdays, 4.00-5.30 pm:

Knowledge and Power in South Asia from 1700 to the Present

Dr Charu Singh with Dr Rohan Deb Roy, Professor Simon Schaffer, and Professor Sujit Sivasundaram

South Asia has been a key site for the rise of new disciplines and modes of inquiry in early modern and modern world history. By focussing on a series of ways of knowing, from anthropology and astronomy to zoology, botany, surveying, medicine and racial and gendered science, this course embeds knowledge and its practice in the specific cultural, environmental, infrastructural, economic and political context of South Asia. It draws from over three decades of charged debates undertaken by historians of science, technology, medicine and the environment about the relationship between knowledge and power in the subcontinent. It also responds to the methodological insights of the sociology of scientific knowledge, as also to the intersection of postcolonial theory, the Anthropocene debate, climate change and posthumanism. Decidedly anti-diffusionist and soundly empirical in its approach, the course will have the added aim of introducing students to a variety of sources within the collections of the Centre of South Asian Studies as a means of grounding the discussions in a rich archive.

Recommended Reading

David Arnold, *Science, Technology and Medicine in Colonial India* (Cambridge: Cambridge University Press, 2000)

C. A. Bayly, *Empire and Information: Intelligence Gathering and Social Communication in India, 1780-1870* (Cambridge: Cambridge University Press, 1999)

Bernard Cohn, *Colonialism and Its Forms of Knowledge: The British in India* (Princeton: Princeton University Press, 1996)

Sheldon Pollock (ed.), *Forms of Knowledge in Early Modern Asia: Explorations in the Intellectual History of India and Tibet, 1500-1800* (Durham/NC: Duke University Press, 2011)

Gyan Prakash, *Another Reason: Science and the Imagination of Modern India* (Princeton: Princeton University Press, 1999)

Kapil Raj, *Relocating Modern Science: Circulation and the Construction of Knowledge in South Asia and Europe, 1650-1900* (Basingstoke: Palgrave Macmillan, 2007)

Week 1: Tuesday, 21 January, 4-5.30: Introduction

Rohan Deb Roy, Simon Schaffer, Tom Simpson, Charu Singh, Sujit Sivasundaram

*Partha Chatterjee, 'The Disciplines in Colonial Bengal,' in Partha Chatterjee (ed.), *Texts of Power: Emerging Disciplines in Colonial Bengal* (Minneapolis: University of Minnesota Press, 1995), 1-29

Dipesh Chakrabarty, 'The Climate of History: Four Theses,' *Critical Inquiry*, 35, 2, 2009, 197-222

*Rohan Deb Roy, '[Decolonise Science: Time to End Another Imperial Era,](#)' *The Conversation*, April 2018

*Sarah Hodges, 'The Global Menace,' *Social History of Medicine*, 25, 3, 2012, 719-728.

Kapil Raj, 'Beyond Postcolonialism... and Postpositivism: Circulation and the Global History of Science,' *Isis*, 104, 2, 2013, 337-347

*Sujit Sivasundaram, 'Sciences and the Global: On Methods, Questions, and Theory,' *Isis*, 101, 1, 2010, pp.146-158

Week 2: Tuesday, 28 January, 4-5.30: Languages and sciences

Charu Singh

D. Senthil Babu, 'Memory and Mathematics in the Tamil tinnai schools of South India in the Eighteenth and Nineteenth Centuries,' *International Journal for the History of Mathematics Education*, 2 (1) 2007, pp.15-37

Kavita Datla, 'A Worldly Vernacular: Urdu at Osmania University,' *Modern Asian Studies*, 43, 5, 2009, pp.1117-1148

*Michael Dodson, 'Translating Science, Translating Empire: The Power of Language in Colonial North India', *Comparative Studies in Society and History*, 47(4), pp.809-835

*Javed Majeed, *Nation and Region in Grierson's Linguistic Survey of India* (New Delhi: Routledge, 2018), ch.1: 'The Survey and India's Languages.'

*Sheldon Pollock (ed.), *Forms of Knowledge in Early Modern Asia: Explorations in the Intellectual History of India and Tibet, 1500-1800* (Durham/NC: Duke University Press, 2011), ch.1: 'The Languages of Science in Early Modern Asia', pp.19-48

Thomas R. Trautmann, *Aryans and British India* (Berkeley: University of California Press, 1997), ch.2: 'The Mosaick Ethnology of Asiatick Jones', pp.28-62

Week 3: Tuesday, 4 February, 4-5.30:

Astral sciences, imperial governance and celestial knowledge

Simon Schaffer

*Katharine Anderson, *Predicting the weather: Victorians and the science of meteorology* (Chicago: Chicago University Press, 2005), pp. 250-284

*S.M. Razaullah Ansari, 'Early modern observatories in India 1792-1900', in Uma Das Gupta (ed.), *Science and Modern India: an institutional history* (Delhi: Pearson Longman, 2011), ch. 13

Mike Davis, *Late Victorian holocausts: El Niño famines and the making of the Third World* (London: Verso, 2001), chs. 1 & 5

R.K.Kochhar, 'The growth of modern astronomy in India 1651-1960', *Vistas in astronomy* 34 (1991), 69-105

Jessica Ratcliff, 'Travancore's magnetic crusade: geomagnetism and the geography of scientific production in a princely state', *British journal for the history of science* 49 (2016), pp. 325-352

*Joydeep Sen, *Astronomy in India 1784-1876* (London: Pickering & Chatto, 2014), chapters 2 & 3

Week 4: Tuesday, 11 February, 4-5.30: Mapping South Asia; maps in South Asia

Tom Simpson

*Matthew H. Edney, *Mapping an Empire: The Geographical Construction of British India, 1765-1843* (Chicago: University of Chicago Press, 1997), ch.1: 'The ideologies and practices of mapping and imperialism', pp.1-36

*Susan Gole, *Indian maps and plans: From earliest times to the advent of European surveys* (New Delhi: Manohar, 1989), 'Topographical maps', pp.29-37, 90-145

Kapil Raj, *Relocating Modern Science: Circulation and the Construction of Knowledge in South Asia and Europe, 1650-1900* (Basingstoke: Palgrave Macmillan, 2007), pp.181-222

*Sumathi Ramaswamy, 'Maps, Mother-Goddesses, and Martyrdom in Modern India', *Journal of Asian Studies*, 67, 3 (2008), pp.819-53

Sumathi Ramaswamy, *Terrestrial lessons: The conquest of the world as globe* (Chicago: University of Chicago Press, 2017), ch.1: 'In pursuit of a global thing', pp.1-35

Thomas Simpson, "'Clean out of the map": Knowing and doubting space at India's high imperial frontiers', *History of Science*, 55, 1 (2017), pp.3-36

Week 5: Tuesday, 18 February, 4-5.30:

Science and the Construction of South Asia as Area

Sujit Sivasundaram

*William van Schendel, 'Geographies of Knowing, Geographies of Ignorance: Jumping Scale in Southeast Asia' in *Environment and Planning* (2002).

*Nicholas Dirks, 'South Asian Studies: Future's Past' in Dirks, *Autobiography of an Archive: A Scholar's Passage to India* (2015).

Dhruv Raina, *Needham's Indian Network: The Search for a Home for the History of Science in India*

Leon Rocha, 'How deep is love? The engagement with India in Joseph Needham's historiography of China' in *British Journal for the History of Science* (2016), 13-41.

*Sunil Amrith, *Unruly Waters: How Mountain Rivers and Monsoons Have Shaped South Asia's History* (2018), Chapter 1.

Sujit Sivasundaram, *Islanded: Britain, Sri Lanka and the Bounds of an Indian Ocean Colony* (2013), Chapter 5.

Warwick Anderson, 'Re-orienting STS: Emergent Studies of Science, Technology and Medicine in Southeast Asia' in *East Asian Science, Technology and Society* (2009) or 'Asia as Method in Science and Technology Studies' (2012).

J. Phalkey ed. 'Science, History and Modern India,' *Isis*, 104, 2, 2013, Focus Section.

Week 6: Tuesday, 25 February, 4-5.30: Histories of Anthropology

Tom Simpson

Clare Anderson, 'Oscar Mallitte's Andaman Photographs, 1857-8', *History Workshop Journal*, 67 (Spring, 2009), pp.152-72

*Susan Bayly, *Caste, Society and Politics in India from the Eighteenth Century to the Modern Age* (Cambridge: Cambridge University Press, 1999), ch.3: 'Western "orientalists" and the colonial perception of caste', pp.97-143

*Nicholas Dirks, *Castes of Mind: Colonialism and the Making of Modern India* (Princeton: Princeton University Press, 2001), chs.8-10, pp.149-227

Zak Leonard, 'Colonial ethnography on India's north-west frontier, 1850-1910', *The Historical Journal*, 59, 1 (Mar., 2016), pp.175-96

*Anastasia Piliavsky, 'The "Criminal Tribe" in India before the British', *Comparative Studies in Society and History*, 57, 2 (2015), pp.323-54

Patricia Uberoi, Nandini Sundar and Satish Deshpande (eds.), *Anthropology in the East: Founders of Indian sociology and anthropology* (New Delhi: Permanent Black, 2007), 'Introduction: The Professionalisation of Indian Anthropology and Sociology—People, Places, and Institutions', pp.1-63

Week 7: Tuesday, 3 March, 4-5.30: Colonial Medicine

Rohan Deb Roy

Alan Bewell, 'Introduction', *Romanticism and colonial disease* (Baltimore: Johns Hopkins University Press, 2003)

Mark Harrison, "The tender frame of man": Disease, climate and racial difference in India and the West Indies, 1760-1860', *Bulletin of the History of Medicine* 70, (1996), 68-93

*David Arnold, 'Touching the body: Perspectives on the Indian plague', in Ranajit Guha and Gayatri Chakravorty Spivak (eds.), *Selected Subaltern Studies*, (New York: Oxford University Press, 1988)

Pratik Chakrabarti, *Bacteriology in British India: Laboratory medicine and the tropics*, (New York: Rochester University Press, 2012), Chapters 1 and 2

*Mohandas K. Gandhi, 'Chapter 12: Doctors', in *Hind Swaraj or Indian Home Rule* (Natal: International Printing Press, 1910)

*Frantz Fanon, 'Medicine and colonialism', in *A Dying Colonialism*, (New York: Grove Press, 1965), especially pp. 121-128

Week 8: Tuesday, 10 March, 4-5.30: Gender, Sex and Medicine

Charu Singh

The Memoirs of Dr. Haimabati Sen: from Child Widow to Lady Doctor, translated by Tapan Raychaudhuri; edited by Geraldine Forbes, (New Delhi: Roli Books, 2000), pp.TBA.

*Sarah Hodges, *Contraception, Colonialism and Commerce: Birth Control in South India, 1920-40* (Aldershot: Ashgate, 2008), ch.2, 'Anxiety Without Action: Contraception and the Late Colonial State'.

Neelam Kumar (ed.), *Women and Science in India: A Reader* (New Delhi: Oxford University Press, 2009).

Durba Mitra, 'Translation as Techné: Female Sexuality and the Science of Social Progress in Colonial India,' *History and Technology*, 31, 4, 2015, 350-375.

*Sujata Mukherjee, *Gender, Medicine, and Society in Colonial India: Women's Healthcare in Nineteenth and Early Twentieth-Century Bengal* (New Delhi: Oxford University Press, 2016), ch.2, 'Medical Education and Emergence of Women Medics in Colonial Bengal', pp.38-68.

*Samiksha Sehrawat, *Colonial Medical Care in North India: Gender, State, and Society c.1840-1920* (New Delhi: Oxford University Press, 2013), ch.5, 'Founding the Women's Medical Service in India: The Colonial State and the 'Medical Needs' of Indian Women', pp.155-186.

4. Assessment

Students are required to write one, non-assessed practice essay of 1500-2000 words on a question related to the readings and topics of a particular core course class, which will be marked and returned to them individually in mini-tutorials. The practice essay mark will **NOT** affect the final mark.

The core course will be assessed by means of a written essay of no more than 3,000 words (worth 12% of the final mark) and a book review of no more than 2,000 words (worth 8% of the final mark), both to be submitted by 4 pm on the first day of the Lent Full Term (14 January 2020).

The optional course will be assessed by means of an essay of no more than 5,000 words to be submitted by 4 pm on the first day of the Easter Full Term (21 April 2020), this will count for 15% of the final mark.

The language course is examined by means of one three-hour unseen written examination and a one-hour oral examination, taken during the May/June examination period, this counts for 15% of the final mark.

The dissertation must be between 15,000 and 20,000 words in length. It counts for 50% of the final mark. It must be submitted before 4 pm on the Wednesday, 10 June 2020.

If the examiners consider it necessary, they may conduct an oral examination on the MPhil essays or dissertation.

Parts I and II of the MPhil assessment must be passed in order for the degree to be obtained.

See Appendix C for a detailed explanation of the assessment process and marking scheme.

5. The Dissertation

In consultation with the supervisor, the dissertation topic and title must be submitted by 14 January for approval by the MPhil Graduate Education Committee. **Although there will be opportunities to make changes to titles during the Lent Term it is important to note that fairly firm decisions on the dissertation topic must be made by the January deadline.** The title should approximate a simple statement of the subject or content of the dissertation. Dissertation titles may, where appropriate, be in the form of a question. Students are advised to discuss titles with their supervisor. They are strongly advised to work on refining their topic with their supervisors to avoid the problem of over-ambition or under-theorisation. The use of South Asian languages, other than English, is also encouraged.

The second half of the Lent Term and the Easter Term will be largely devoted to the production of a dissertation, which must be between 15,000 and 20,000 words in length. The dissertation must be submitted before 4 pm on Wednesday, 10 June 2020. **The use of primary sources in dissertations is highly recommended, although it may not be possible for everyone to access relevant material of this sort.** Mastery of the appropriate research techniques should be demonstrated. The dissertation does not necessarily have to be publishable.

It is important to make sure that you do not submit your dissertation with a large number of typographical and other errors. Carelessness may result in deduction of marks.

Please see **Appendix B** 'Notes on the Approved Style for MPhil Essays and Dissertations', and **Appendix C** 'Examining and Marking Scheme: Notes for Examiners of Essays and Dissertations'.

6. Submission of Essays and Dissertations

The key dates for the submission of work for this course are:

14 January 2020	Core essay of not more than 3,000 words and book review of not more than 2,000 words
21 April 2020	Option Course essay of not more than 5,000 words
10 June 2020	Dissertation of between 15,000 and 20,000 words

All work must be submitted to the MPhil Office at the Centre of South Asian Studies.

Two copies of essays (which need not be bound) and **two soft-bound** copies of dissertations must be submitted in hard copy with an **emailed** version in Word format (email to mphil@s-asian.cam.ac.uk) by 4 p.m. on the submission date.

A dissertation submitted at least one day beyond the deadline and without a valid reason could result in the deduction of five marks for the first day and one mark for each additional day.

You are advised to carefully check your thesis for typing errors, spelling mistakes and poor grammar or written expression. The thesis, apart from quotations and recognised technical formulae, must be written in English.

Secured inside the thesis there must be:

a title page containing:

- the thesis title;
- your name as it appears on your passport;
- your College;
- the Date (optional);

and a Declaration stating: ‘This dissertation is submitted for the degree of Master of Philosophy’;

a declaration page in the preface stating: ‘This dissertation is the result of my own work and includes nothing which is the outcome of work done in collaboration except where specifically indicated in the text’;

a statement of length stating that the thesis does not exceed the word limit for the Degree Committee.

Unconnected or unrelated work which has previously been published can be submitted along with the thesis - and may be considered by the examiners at their discretion.

Further information can be found at: <http://www.cambridgestudents.cam.ac.uk/your-course/examinations/graduate-exam-information/submitting-and-examination/mphilres>

Applications for deferral of submission

An application for deferral of submission should ideally be made at least one to two weeks prior to the dissertation submission date for consideration by the MPhil Graduate Education Committee and the Degree Committee. All applicants for deferral of submission need to apply to extend their ‘end of registration date’. Details of how to proceed can be found on the Student Registry website: .

<https://www.cambridgestudents.cam.ac.uk/your-course/graduate-study/your-student-status/extending-your-end-registration-date>

Medical reasons – copies of medical certificates/letters from doctor or other medical official (e.g. physiotherapist, counsellor)

Personal reasons – letter from the college tutor, MPhil Course Convenor

Visa extension – appropriate evidence, a communication from the University’s PBI/Visa Office

Other reason – appropriate evidence to be supplied.

Please see **Appendix D** for the course schedule.

7. Supervision

A supervisor will be appointed for each student at the beginning of the course who will guide the student’s programme of study as a regular advisor for the entire year as well as advising on all aspects of the MPhil dissertation. The supervisor will have expertise in an area close to that defined as the dissertation field in the student’s application.

The supervisor’s role is to help students clarify and develop their own ideas, not impose his or her own interests on the subject. Students should not expect to be ‘spoon-fed’ by their

supervisors. Graduate students in Cambridge are expected to have the capacity and enthusiasm for organizing their own research and working largely on their own initiative. The frequency of meetings between students and their supervisors is a matter for mutual agreement and will vary according to the stage of the dissertation work and an individual's particular needs, but we project that, on average, students will receive approximately twelve supervisions during the course of the academic year.

8. Continuing to the PhD Programme

The MPhil is a freestanding degree, but it is expected that many candidates, because of the significant research-training component of the course, will proceed thereafter to pursue a PhD. The course offers a thorough preparation for doctoral research, through the conceptual emphasis of the taught component, the specialist options, and the dissertation. All MPhil students who wish to continue to a PhD will be encouraged to discuss their progress with their supervisor and are encouraged to attend the session on **'Applying to study for the PhD' with Professor Sivasundaram on Friday, 18 October, 2.30-4 in Room 138, first floor of the ARB.**

Applicants should be aware that, if they wish to apply for funding, they will be required to apply for leave to continue almost as soon as they begin their MPhil course as a result of deadlines set by external funding bodies. For funding deadlines applicable to those seeking leave to continue for 2020-21 see the Graduate Admissions website:

<http://www.admin.cam.ac.uk/students/gradadmissions/prospec/apply/deadlines.html>

Applicants for leave to continue should note that it may not always be possible to secure a supervisor from within Cambridge University for the PhD course, and this is a requirement. In such cases, applicants will be informed as soon as possible. To avoid disappointment applicants are strongly advised to apply for PhD courses at other universities at the same time as they apply for leave to continue at Cambridge.

9. Students with Disabilities

New students or those who are continuing their studies who have disabilities have been asked to make contact with their college tutor, the Centre's MPhil office and with the Board of Graduate Studies, **before arriving in Cambridge.** If the Centre, College and Board of Graduate Studies are fully informed in advance of the nature of the disability, the student and officers at the University can work together to ensure that appropriate arrangements are made for the student to make the Cambridge experience as enjoyable as it should be.

Colleges can provide assessments of dyslexia, dysgraphia or dyspraxia to ensure that the correct level of support is provided by the University. The University's Disability Resource Centre can provide further information, advice, equipment and assistance to students and supervisors. The Disability Resource Centre is at the Student Services Centre, Bene't Street, Cambridge, CB2 3PT; telephone, 01223 332301; email: disability@admin.cam.ac.uk

10. **Points of Contact Elsewhere in the University**

(a) **Your College**

As you will know by now, you are all members of a particular college as well as members of the University. The college is a very important part of the Cambridge experience. It allows you to mix with individuals from many different disciplines, helps with your accommodation, provides for your tutorial support, makes available additional library and computer facilities, feeds you, and provides sporting and other recreational opportunities.

(b) **The College Tutor**

Colleges will assign you to a tutor who helps to support you in all aspects of your life in Cambridge. Tutors will help in cases of difficulty, whether academic, practical or psychological. If you are ill or experience other problems which may in any way affect timely submission of your essays, dissertations or other work, you should, in the first instance, immediately contact your tutor. Please do not suffer in silence, your college tutor and supervisor are both willing to help - but they need to know there is a problem.

(c) **Counselling Service**

You will find that your tutor or supervisor will be able to deal with many problems you may face in Cambridge. However, there may be times when it may be preferable to talk to someone else or when you might wish to have professional guidance. In such cases, the University provides an excellent Counselling Service, located at the Student Services Centre, Bene't Street, Cambridge CB2 3PT, Tel: 01223 332865. All students are entitled to a number of free and confidential sessions there by contacting the Service's Reception.

<http://www.counselling.cam.ac.uk/>

(d) **The Students' Unions' Advice Service**

The Students' Unions' Advice Service provides confidential, impartial and independent advice to all students at Cambridge, undergraduate and graduate from any College. The Advice Service can help students on a whole range of issues, from making friends to exams from intermission to bullying, and from welfare concerns to finance. The advisers in the team are warm and welcoming, and you can discuss anything with them. Drop in: ground floor, 17 Mill Lane, Cambridge, CB2 1RX, Monday to Friday 9 am–5 pm; email:

advice@studentadvice.cam.ac.uk or call: 01223 746999

<http://www.studentadvice.cam.ac.uk/>

(e) **The Graduate Union**

All graduate students in Cambridge automatically become members of the Graduate Union and are entitled to use the wide range of technical and social services in the Union's offices. View the Union's website for the most up-to-date information at <http://www.gradunion.cam.ac.uk/>. It is the Union's task to ensure, through its Executive Committee, that graduate students are represented appropriately within the University. The Union lobbies the University and the Colleges in order to highlight issues of importance to graduates and helps new graduate students with advice on many aspects of academic and social life in Cambridge. **The Graduate Union also offers a variety of services, such as photocopying, thesis binding and gown loans.**

(f) **The Student Registry**

The Student Registry is responsible for producing the official Cambridge University Degree Certificate. All students are entitled to one free copy of their degree certificate after graduation. Students pay for additional copies of the official University Degree Certificate. The charge, at the time of writing, is £15. Order forms and information regarding the transcript can be found at:

<http://www.admin.cam.ac.uk/univ/degrees/certificates/>.

Academic transcripts are ordered online. Access is only via [CamSIS Self-Service](#) for current students, or [CamSIS Extended Self-Service](#) for students who have completed their course.

<https://www.cambridgestudents.cam.ac.uk/your-course/graduation-and-what-next/degree-certificates-and-transcripts/academic-transcripts>

The Centre of South Asian Studies issues unofficial transcripts, containing additional information beyond grades (such as prizes). However, the Student Registry issues the only official University transcript.

(g) **Student complaints and examination review procedure**

Professor James Mayall (jblm2@cam.ac.uk) is the Responsible Officer for student complaints and examination review in the Department of POLIS. Information can be obtained here:

www.studentcomplaints.admin.cam.ac.uk/student-complaints - student complaints procedure

www.studentcomplaints.admin.cam.ac.uk/examination-reviews - exam review procedure

APPENDIX A:

ACADEMIC STAFF ASSOCIATED WITH THE MPhil

Those involved in teaching the MPhil are internationally known scholars in their areas of specialisation. In addition to those listed here, a number of other distinguished academics in Cambridge occasionally supervise, teach, or examine for the course.

Dr Edward Anderson	Senior Research Fellow, ONLINERPOL Project, Institute of Ethnology, LMU and formerly Smuts Research Fellow, CSAS Main research interests: Indian politics and contemporary history, diasporas and migration, the internet and social media, transnational networks, long-distance nationalism, multiculturalism, hybridity, the politics of the Indian diaspora
Dr Maan Barua	Lecturer in Human Geography, Department of Geography Main research interests: urban ecology, more-than-human geographies, biodiversity conservation and the politics of lively capital.
Professor Susan Bayly (Christ's College)	Professor of Historical Anthropology, Department of Social Anthropology Main research interests: the study of modernity and achievement; globalisation; theories of historical change; the disciplinary interface between history and anthropology; colonialism and its cultural afterlife in Vietnam and India, and beyond.
Dr Anjali Bhardwaj-Datta (Wolfson College)	Temporary Lecturer in the Faculty of History Main research interests: gender and urban space in post-colonial Delhi, women's informalities and patterns of urban change in modern South Asia.
Dr Patrick Clibbens (Trinity College)	Teaching Associate in South Asian Studies Main research interests: South Asian politics and history, public opinion, social policy, history of political thought, diaspora politics.
On leave Michaelmas Term 2019	

Dr Shailaja Fennell
(Jesus College)

On leave Lent and Easter 2020

**University Lecturer in Development Studies
attached to the Department of Land Economy**
Main research interests: institutional reform and
collective action, food production and rural
development; gender norms and gender gaps in
development interventions, and provision of public
goods and the role of partnerships.

Dr Shruti Kapila
(Corpus Christi College)

University Lecturer, Faculty of History
Main research interests: Indian history, the history
of political thought and psychoanalysis

Mr Aishwarj Kumar
(St Catharine's College)

**Language teaching officer in Hindi, Faculty of
Asian and Middle Eastern Studies**
Main research interests: language and literature,
Indian culture, cinema and the media.

Dr Emma Mawdsley
(Newnham College)

**Reader in Human Geography & Vice-Principal,
Newnham College**
Main research interests: politics (broadly
interpreted) of international development

Dr Perveez Mody
(King's College)

**University Lecturer, Department of Social
Anthropology**
Main research interests: South Asia; marriage,
kinship, urban sexuality; theories of caste and
community; human rights.

Dr Kamal Munir

**Reader in Strategy & Policy, Judge Business
School**
Main research interests: Social and institutional
change and stability; technological shifts in society;
emergence of new markets; socio-economic changes
in South Asia and Africa; economic development and
competitiveness of developing countries.

Professor Jaideep Prabhu
(Clare College)

Jawaharlal Nehru Professor of Indian Business & Enterprise, Judge Business School
Main research interests: International business, marketing, strategy and innovation.

Luna Sabastian
(Wolfson College)

Smuts Research Fellow at the Centre of South Asian Studies, 2019-21
Main research interests: late-nineteenth and twentieth-century Indian intellectual history and political thought; anti-colonial nationalism; Hindutva; global fascism; political modernity and violence; themes of race and caste.

Dr Andrew Sanchez
(Trinity Hall)

Lecturer, Department of Social Anthropology
Main research interests: Capitalism, class, corruption, economy, India, industry, organised crime, urban anthropology, work and labour.

Dr Saumya Saxena
(Jesus College)

British Academy Postdoctoral Fellow, Faculty of History
Main research interests: a legal historian interested in family law, religion and gender politics in India. Women's rights movements, religion and law in late 20th and 21st century South Asia.

Professor Samita Sen
(Trinity College)

Vere Harmsworth Professor, Faculty of History
Main research interests: South Asian History and Society, Global History, Colonialism and Post-colonial Studies, Gender Studies, Labour Studies, Education (especially Higher Education), Migration, Women's Movement, Trade Union Movements, Transport workers, Domestic workers (and their movements), History of domesticity, Slavery and Indenture, History of Marriage Systems and Legal History.

Dr Partha Pratim Shil
(Trinity College)

Junior Research Fellow, Trinity College
Main research interests: labour history of police constables and village watchmen in colonial Bengal; social and economic history of South Asia, history of government workers in colonial India, and state formation.

Dr Charu Singh
(Darwin College)

Adrian Research Fellow, Darwin College
Main research interests: South Asia; history of knowledge and science; genre, language, and translation; cultures and technologies of print; gender and technology; concepts in circulation; colonialism and empire.

Professor Sujit Sivasundaram
(Gonville and Caius College)

Professor of World History, Director of the Centre of South Asian Studies
Main research interests: late-eighteenth and early-nineteenth centuries in the Indian and Pacific Oceans, with a special emphasis on South and South-East Asia and Polynesia.

Dr David Washbrook
(Trinity College)

Senior Research Fellow at Trinity College
Main research interests: history of South India between the 18th and 20th Century, history of Indian capitalism

APPENDIX B:

**NOTES ON THE APPROVED STYLE FOR ESSAYS AND
DISSERTATIONS IN THE CENTRE OF SOUTH ASIAN STUDIES**

B1. LENGTH

The Core Course Practice Essay should be no longer than 2,000 words. The Core Course essay should be no longer than 3,000 words. The Option Course essay should be no longer than 5,000 words. The book review should be no longer than 2,000 words. The dissertation must be between 15,000 and 20,000 words. **The word limit includes appendices but excludes footnotes, table of contents, acknowledgements and bibliography.** However, where footnotes are used to provide additional commentary or information, over and above the citation of sources, they **will** be included in the word count.

Acknowledgements, which should be no longer than one A4 page, are encouraged. They will not contribute to the word count.

Statistical tables should be counted as 150 words per table. Maps, illustrations and other pictorial images count as 0 words. Graphs, if they are the only representation of the data being presented, are to be counted as 150 words. However, if graphs are used as an illustration of statistical data that is also presented elsewhere within the thesis (as a table for instance), then the graphs count as 0 words. Only under exceptional circumstances will permission be granted to exceed this limit.

B2. BINDING

Dissertations need not be hard bound and spiral binding is acceptable. Essays may be bound, but need not be.

B3. PLAGIARISM

Guidance on Plagiarism

What follows is important guidance on plagiarism for all graduate students in the Department of Politics and International Studies. Plagiarism is presenting as your own work words and thoughts that are not your own. It is a form of cheating and treated as such by the University's ordinances. If you are in any doubt about what constitutes plagiarism, ask your graduate supervisor or Director of Studies to talk you through the issue. You should also ensure that you are familiar with the University's formal Statement on Plagiarism, <http://www.plagiarism.admin.cam.ac.uk/what-plagiarism/universitys-definition-plagiarism>

The Consequences of Plagiarism. A supervisor or examiner with concerns about potential plagiarism in work for formal assessment, whether or not the work has yet been submitted, will contact the Chair or Senior Examiner, who will liaise with the University Proctors. This will lead to an investigative meeting with the student. If the Proctor believes that there is a case to answer, s/he will then inform the University Advocate who can take the student before the University's Court of Discipline. The Court of Discipline has the power to deprive any student found guilty of plagiarism of membership of the University, and to strip them of any degrees awarded by it. A case may be made irrespective of the student's intent to deceive.

Use of originality checking software. The University subscribes to a service named 'Turnitin' that provides an electronic means of checking student work against a very large database of material from the internet, published sources and other student essays. This service also helps to protect the work submitted by students from future plagiarism and thereby maintains the integrity of any qualifications you are awarded by the University. All work submitted as part of the formal assessment of graduate courses in the Department will be submitted to Turnitin. The originality report will then be used to inform judgements about whether or not plagiarism has occurred. The copyright of the material remains entirely with the author, and no personal data will be uploaded with the work.

Examples of plagiarism include:

- Quoting verbatim another person's work without due acknowledgement of the source.
- Paraphrasing another person's work by changing some of the words, or the order of the words, without due acknowledgement of the source.
- Using ideas taken from someone else without reference to the originator.
- Cutting and pasting from the internet to make a compilation of online sources
- Submitting someone else's work as part of your own without identifying clearly who did the work. For example, buying or commissioning work via professional agencies such as 'essay banks' or 'paper mills', or not attributing research contributed by others to a joint project.

NOTE: Submitting your own work for more than one assessment would also count as plagiarism. This would include cutting and pasting substantial passages from essays and book reviews submitted for the MPhil course.

Plagiarism might also arise from colluding with another person, including another candidate, other than as permitted for joint project work (i.e. where collaboration is concealed or has been forbidden). A candidate should include a general acknowledgement where he or she has received substantial help, for example with the language and style of a piece of written work.

While it is understood that some students may need or desire editorial help, particularly if English is not their first language, the precise type of assistance received in writing an essay and from whom it was received should be explicitly stated in a footnote or acknowledgement. Proofreading, reading drafts, and suggesting general improvements are not collusion and students are encouraged to obtain a third party view on their essays. However, for example, if a supervisor or another student carried out a detailed redraft of the entire conclusion portion of an essay, this would be considered collusion.

Plagiarism can occur in respect to all types of sources and media:

- Text, illustrations, musical quotations, mathematical derivations, computer code, etc.
- Material downloaded from websites or drawn from manuscripts or other media.
- Published and unpublished material, including lecture hand outs and other students' work.

How to avoid plagiarism

The stylistic conventions for different subjects vary and you should consult your Course Director or Supervisor about the conventions pertaining to your particular subject area. Most courses will issue written guidance on the relevant scholarly conventions and you are expected to have read and to follow this advice. However, the main points are:

- When presenting the view and work of others, include in the text an indication of the source of the material, e.g. 'As Sharpe (1993) has shown,' and give full details of the work quoted in your bibliography.
- If you quote text verbatim, place the sentence in inverted commas and give the appropriate reference e.g. 'The elk is of necessity less graceful than the gazelle' (Thompson, 1942, p46) and give the full details in your bibliography as above.
- If you wish to set out the work of another at length so that you can produce a counter-argument, set the quoted text apart from your own text (e.g. by indenting a paragraph) and identify it by using inverted commas and adding a reference as above. NB long quotations may infringe copyright, which exists for the life of the author plus another seventy years.
- If you are copying text, keep a note of the author and the reference as you go along, *with the copied text*, so that you will not mistakenly think the material to be your own work when you return to it after a period of time.
- If you reproduce an illustration or include someone else's data in a graph, include the reference to the original work in the legend, e.g. (figure redrawn from Webb, 1976) or (triangles = data from Webb, 1976).
- If you wish to collaborate with another person on your project, you should check with your supervisor whether this might be allowed and then obtain permission (for research degrees, the permission of the Board of Graduate Studies must be sought).
- If you have been authorised to work together with another candidate or other researchers, you must acknowledge their contribution fully in your introductory section. If there is likely to be any doubt as to who contributed which part of the work, you should make this clear in the text wherever necessary, e.g. 'I am grateful to A. Smith for analysing the sodium content of these samples.'
- Be especially careful if cutting and pasting work from electronic media; do not fail to attribute the work to its source. If authorship of the electronic source is unclear or not given, ask yourself whether it is worth copying.

B4. Bibliographical References in dissertations

The bibliography must include all material, primary and secondary, that has been cited or has substantially informed the dissertation; it should not include materials consulted that have not, in the end, been used. It should normally be divided into manuscript sources, printed sources, printed secondary works and unpublished dissertations.

We do not give precise instructions about citations in the thesis. The choice between footnotes and author-date or Harvard referencing is a pragmatic one, on which you should take advice from your supervisor, and may reflect the discipline within which you are working and the extent to which your dissertation relies upon primary materials. We recommend that you consult one of the books listed below, which both offer excellent advice on scholarly presentation. Style guides abound and differ considerably one from another. Many have been through numerous editions, and it is always best to consult the most recent edition. Some have been quicker than others to adapt to the electronic age. Shorter guides inevitably fail to cover some of the more arcane issues. On the other hand the longer and more authoritative guides are heavy and expensive and include much material you will never need.

MHRA Style Guide: a Handbook for Authors, Editors, and Writers of Theses (London, Modern Humanities Research Association, 2nd edition, 2008). Currently out of print but available in the CSAS library, classmark: 02

The Chicago Manual of Style (Chicago and London: University of Chicago Press, various editions). Simply the best, but very comprehensive, and expensive.

Should you still be confused, please consult your supervisor for further advice.

B5. THE TYPESCRIPT

It is most important to ensure that you do not submit your essays and dissertations with a large number of typographical and other errors. Be sure to proof read carefully. The following notes give guidance on the preparation of a typescript, on bibliographies and footnoting. They are not intended to be exhaustive, nor are they compulsory. There are a number of accepted conventions that you can use. The conventions outlined below have been adapted from the house-style of the Cambridge *Historical Journal*. Recent articles published in this journal will normally provide a good model for you to follow, in line with the guidance outlined here. You may, however, wish to choose a different set of conventions. **The main principle is to be consistent.** Choose your system and stick to it. If you have doubts about using the system outlined below, seek the advice of your supervisor. For another helpful source of very detailed guidance on all aspects of bibliographical style and other conventions such as abbreviations, spelling, capitalization, etc., consult the style guide of the MHRA (Modern Humanities Research Association), available as a pdf file at:

<http://mhra.org.uk/Publications/Books/StyleGuide/download.shtml>

Always make regular backups of your computer files, as well as hard copy print-outs.

Have your dissertation printed on one side of A4 paper (on a laser printer or a good inkjet printer).

Leave margins of at least 40mm at the top, the left and the foot, and 25mm at the right.

Line spacing: Everything in the main text should be one-and-a-half spaced, except indented quotations and footnotes (which should be at the foot of the page) which should be single-spaced. Be sure to paginate.

There is no prescribed typeface but it is strongly recommended that candidates use simple classical typefaces (such as Times New Roman). Use 12 pt for the body of the text and 11 pt for footnotes.

In the case of rare languages where the appropriate fonts may not be available hand-written additions to the printed texts are allowed. See that any handwriting is entirely legible, and that subscripts and superscripts are clearly positioned.

B6. TEXT CONVENTIONS

(a) Transliteration of Non-English Words

When transcribing non-English words it is best to use the modern forms of transliteration used, for instance, in R.S. McGregor's *The Oxford Hindi-English dictionary*, which also contains many transliterations of Urdu words. However, when using original sources from historical works you must maintain the original spellings. This is particularly important when reproducing Indian names of the 19th Century or earlier. It is best to use the name forms which these individuals themselves used, unless there are very good reasons for doing otherwise. For instance, Syed Ameer Ali, always used this form for his own name and it would not be necessary to change it into a modern transliteration such as 'Sayyid Amir Ali'.

Not everyone will have access to superscripts denoting long vowels, so these are not obligatory. Broadly speaking students should use their own judgement and consult their supervisors for guidance on these points.

(b) Headings

Do not use more than three kinds of headings within a chapter; the more kinds there are, the more difficult it will be for the reader to distinguish one grade from another.

(c) Abbreviations

A list of abbreviations used in the text and the footnotes should be placed at the beginning of the thesis, after the preface.

(d) Tables

May be typed on separate sheets or in the text. Tables of more than four lines should be numbered and given suitably descriptive titles, and referred to in the text by number rather than 'as follows'. Do check your tables carefully. Are they in the form that the reader will find most helpful? Will the reader be able to compare one set of values with another? Are all units, percentages and totals identified? Do the totals tally with the individual values? You should also make clear (either in the title, the text, or using a footnote) the source(s) of material from which the table has been compiled.

(e) Quotations

Follow the punctuation, capitalization, and spelling of the original.

For short quotations use single quotation marks (except for quotations within quotations which should have double quotation marks). Short quotations (those that do not exceed four lines of typescript) should run on with the main text. Longer quotations should be typed as a displayed extract, i.e. indented and separated from the rest of the text with a line space above and below, using single spacing for the quoted extract. Longer quotations formatted in this way do not need quotation marks (except for single quotation marks for quotations within quotations).

Use three point ellipses ... when omitting material within quotations. (Note that there is no purpose in placing brackets around ellipses; and rarely is there any purpose in placing ellipses at the beginning or end of quotations.) Punctuation should come after closing quotation marks, except for exclamation marks and question marks belonging to the quotation, or a full stop if the quotation is (or ends with) a grammatically complete sentence beginning with a capital. Some examples:

He declared that ‘the sergemakers are rebelling’.

He made his report. ‘The sergemakers are rebelling.’

He stated that ‘Mr Ovington told me, ‘the sergemakers will rebel’, but I did not believe him’.

(f) Spelling

Follow British English rather than American English (e.g. defence, labour, programme, sceptical). Note the following preferences:

-ize
-tion
acknowledgement
connection
dispatch
elite (no accent)
focused
indexes
inquiry
judgement
medieval
premise
reflection
regime (no accent)
role (no accent)

Note especially the use of -ize rather than -ise. E.g. criticize, emphasize, organize, recognize.

(g) Titles cited in the text

Titles of books should be either italicized or underlined; do not use inverted commas. Use inverted commas and roman type if naming a part of a book or an individual chapter. E.g. ‘This point is strongly made in the fourth chapter, ‘Of sincerity’, in Maxim Pirandello’s *Princely government* (1582).’

(h) Foreign words and phrases

Foreign words and phrases should be italicized (or underlined), except when they are naturalized, i.e. have become normalized in English usage. E.g. *phronesis*, *ius naturale*, status quo, ex officio. Some words that are naturalized may nonetheless still carry accents if it affects pronunciation, e.g. protégé, whereas ‘regime’ and ‘role’ have lost their accents. Translations of quoted material that is not in English should be provided in the footnotes. Where appropriate, the original may be quoted alongside the English in the main body of the dissertation. In either case, the duplicate text may be excluded from the word count.

(i) Numerals

Spell out all numbers up to ninety-nine (e.g. five hospitals, twenty years ago, seventy-four years old; but 101 days, 404 parishes), except when used in groups or in statistical discussion (e.g. '75 voted for, 39 against, and 30 abstained'). Use words rather than figures to start a sentence.

Thousands take a comma: '5,000'. Use 0.15 rather than .15.

Note the use of elisions: 101-2; 1568-9. Numbers in the teens are not fully elided: 115-16; 1611-12.

(j) Dates

Express dates as follows in the text: 12 December 1770 (i.e. do not use the form December 12th, 1770). Decades should be referred to as 1660s (not 1660's).

Use 1534-5 (not 1534-35), but for years in the teens use 1513-14 (not 1513-4). In B.C. references the full dates must be given, e.g. 250-245 B.C (not 250-45 B.C.). Use 'between 1641 and 1650' and 'from 1641 until 1650' or just '1641-60', but not 'between 1641-50' or 'from 1641-50'.

Place a comma before dates when citing titles of books and articles: A history of Hungary, 1810-1890. When referring to centuries, be aware of the distinction between 'the court in the sixteenth century' (noun, without hyphen) and the 'sixteenth-century court' (adjective, with hyphen).

When abbreviating months in footnotes, note that the standard abbreviations are: Jan., Feb., Mar., Apr., May, June, July, Aug., Sept., Oct., Nov., Dec.

(k) Currency

Words should be used to express simple sums of money occurring in normal prose: 'the manuscript was sold for two shillings in 1682'. Sums of money which are cumbersome to express in words, and sums occurring in statistical tables etc. should be expressed in figures. British currency prior to 1971 should be shown in the following form: 'The value of the goods stolen was £3 4s 8d'. British decimal currency should be expressed in pounds and new pence, separated by a full stop and not a comma: '£5.00'. Sums below one pound can be shown as '84p' or '½p' (note no full stop after 'p').

Abbreviations may be used for the more familiar foreign currencies where it is not appropriate to express sums in words. Do not use £ for lire or livres, use li. instead. Always make it clear what currency you are using, particularly when there may be confusion, e.g. livres tournois and livres paris, US \$, Canadian \$ and Rupee (R).

(l) Punctuation

The addition of a possessive - 's following a name ending in -s is preferred (e.g. Dickens's, Jones's, rather than Dickens', Jones'), except that people in the ancient world do not carry the possessive final 's, e.g. Sophocles', Jesus'.

Note that plainly parenthetical clauses or phrases require commas both before and after them; if in doubt about comma placement in these and other cases you are advised to consult *Fowler's English Modern Usage*. Round (not square) brackets should be used for brackets within brackets. Square brackets should be reserved for editorial interpolation within quoted matter.

(m) Capitalization

In general, use lower case wherever possible, but do not take this policy to extremes. Use lower case for titles of books and articles (except for the initial letter), but not for journals and newspapers, where each significant word carries a capital. E.g. 'In his book *The making of peace* he argued in favour; but, writing in *The Sheffield Gazette*, he declared that ...' Note that newspapers include the definite article

in their titles when cited in the text, e.g. *The Guardian*, *The Observer*, *The Lancet*; but without the definite article in footnotes, e.g. *Guardian*, 14 Aug. 1964, p. 8.

Use lower case for titular offices: the king, sultan, monarch, pope, lord mayor, prime minister, foreign secretary, bishop of Durham, chiefs of staff, duke of Portland. But use upper case to avoid ambiguity (the Speaker, the British Resident). Use upper case in personal titles only when they immediately preface names (Pope John, King William, Duke Richard, Viscount Andover, Bishop Outhwaite). E.g. 'The earl of Lovelace conveyed the king's command to the bishops ordering them to refrain from preaching, but Bishop Outhwaite was not dissuaded.'

In general, use lower case for institutions, government agencies, etc.: the cabinet, privy council, royal commission, select committee, member of parliament (but MP), the opposition. But use upper case to avoid ambiguity or where convention insists: the Bank of England, King's Bench, the Inner Temple, the House of Commons, the Star Chamber.

Use upper case for political parties except where ambiguity is impossible: so, whig, tory, but Conservative government, the Liberal Party, the Labour opposition.

Use lower case for historical systems, periods, events, and religions, wherever possible: Washington treaty, the British empire, home rule, the commonwealth, the middle ages, puritans, parliamentarians. But use upper case to avoid ambiguity or where convention insists: the Congress of Vienna, the Renaissance, the Enlightenment, the First World War, the French Revolution, the Third Republic, the Second Empire, the Union; Catholic, Protestant, Muslim, Jewish, Wesleyan, Quaker.

Note that words derived from names of persons take upper case: Jesuit, Calvinism, Bonapartist, Marxism.

Use lower case for official publications (e.g. the report of the select committee on agriculture, a bill, an act, the act, the bill), except for the names of specific items (e.g. the Stamp Act).

Examples:

an act
battle of Waterloo
bishop of Durham
Bishop Tenison
British empire
cabinet
Catholics
chiefs of staff
the church
the Commons
commonwealth
council of state
crown
duke of Portland
Duke William
First World War
foreign secretary
French Revolution
houses of parliament
king
King's Bench
Labour opposition

lord mayor
member of parliament
middle ages
ministry of defence
parliamentarians
Presbyterian
prime minister
privy council
Protestants
Prussian Diet
Seven Years' War
the state
tory
the Union
Washington treaty
Whig

(n) Bibliographical References

The bibliography must include all material, primary and secondary, that has been cited or has substantially informed the dissertation; it should not include materials consulted that have not, in the end, been used. It should normally be divided into manuscript sources, printed sources, printed secondary works and unpublished dissertations.

We do not give precise instructions about citations in the thesis. The choice between footnotes and author-date or Harvard referencing is a pragmatic one, on which you should take advice from your supervisor, and may reflect the discipline within which you are working and the extent to which your dissertation relies upon primary materials. We recommend that you consult one of the books listed below, which both offer excellent advice on scholarly presentation. Style guides abound and differ considerably one from another. Many have been through numerous editions, and it is always best to consult the most recent edition. Some have been quicker than others to adapt to the electronic age. Shorter guides inevitably fail to cover some of the more arcane issues. On the other hand the longer and more authoritative guides are heavy and expensive and include much material you will never need.

MHRA Style Guide: a Handbook for Authors, Editors, and Writers of Theses (London, Modern Humanities Research Association, 2nd edition, 2008). Available in the CSAS library, classmark: 02.

The Chicago Manual of Style (Chicago and London: University of Chicago Press, various editions). Simply the best, but very comprehensive, and expensive.

Should you still be confused, please consult your supervisor for further advice.

(o) Glossary

Occasionally a student might wish to include a glossary in their dissertation. A glossary should appear at the beginning of the dissertation, not the end.

APPENDIX C:

EXAMINING AND MARKING SCHEME: NOTES FOR EXAMINERS OF ESSAYS AND DISSERTATIONS

These are the 'Notes for Examiners' which will be supplied to all examiners, and which are notified and supplied to candidates and supervisors by their inclusion in the Course Handbook. They are in addition to the Guide to Examiners and Assessors for the Degree of MPhil and MRes issued by the Board of Graduate Studies.

C1. The Structure of the Course:

Assessment is done in two parts: coursework essay, book review and the option essay (Part I) and the dissertation (Part II). Both parts must be passed.

Part I

The coursework essay should be no longer than 3,000 words in length and should be submitted by 4 pm on the first day of Lent Full Term. This essay counts for 12% of the final mark of the MPhil.

The book review should be no longer than 2,000 words in length and should be submitted by 4 pm on the first day of Lent Full Term. This book review counts for 8% of the final mark of the MPhil.

The option essay should be no longer than 5,000 words in length and should be submitted by 4 pm on the first day of Easter Full Term. This essay counts for 15% of the final mark of the MPhil.

Part II

The dissertation should be no shorter than 15,000 words but no longer than 20,000 words in length, inclusive of appendices, but exclusive of footnotes and bibliography. It counts for 50% of the final mark of the MPhil. It must be submitted before 4 pm on Wednesday, 10 June 2020.

The language course, which runs throughout the academic year separately from Part I and Part II, is examined by means of one three-hour unseen written examination and an oral examination of one hour, taken during the May/June examination period. This counts for 15% of the final mark of the MPhil.

C2. Notes on Coursework Essays and Book Review:

Students choose one essay from a list of titles and/or questions issued by the MPhil Graduate Education Committee for each core course/option. At the end of the Michaelmas Term students will be required to produce a review of a book of their choosing within the remit of the course. The word limits may not be breached under any circumstances.

C3. Notes on the MPhil Dissertation:

Part II of the course is examined by means of a dissertation, based on individually supervised research. Titles are chosen in conjunction with the supervisor and are approved by the candidate's supervisor before the end of January and thereafter by the MPhil Graduate Education Committee. Once approved by the Degree Committee in May no change, however minimal, may be made to the title. It is important that dissertations correspond to their titles and that those titles are as informative as possible. A dissertation title should be brief and to the point and should approximate a simple statement of the subject or contents of the dissertation.

C4. Note on Plagiarism, Footnotes and Word Count:

Policy, procedure and guidance for examiners concerning good academic practice and plagiarism can be found at:

<http://www.admin.cam.ac.uk/univ/plagiarism/examiners/>

See also **Appendix B3** for notes on plagiarism.

Candidates are required to note the total word count on the cover sheet submitted with the dissertation and to email the dissertation in Word format so that, if necessary, the word count may be verified.

The word limit includes appendices but excludes acknowledgements, footnotes and bibliography. However, where footnotes are used to provide additional commentary or information, over and above the citation of sources, they **will** be included in the word count.

Statistical tables should be counted as 150 words per table. Maps, illustrations and other pictorial images count as 0 words. Graphs, if they are the only representation of the data being presented, are to be counted as 150 words. However, if graphs are used as an illustration of statistical data that is also presented elsewhere within the thesis (as a table for instance), then the graphs count as 0 words. Only under exceptional circumstances will permission be granted to exceed this limit. Students can expect to be severely penalized for exceeding the word limit. Normally the penalty will be up to 5 marks but in severe cases the essay or dissertation may be marked as FAILED.

With regards to plagiarism, **examiners who believe that a dissertation infringes the course rules in respect of plagiarism, use of footnotes, or word count, are required to state this in their report but to award a mark independent of these issues.**

C5. The Marking Scheme:

Candidates are required to pass each essay examination in this MPhil in these terms. The classification scheme of essay marks, expressed in percentage points, is as follows:

75 and above	<i>Marks of 75 and above indicate Distinction</i>
70-74	<i>Marks of 70-74 are 'High Pass' marks</i>
67-74	<i>Marks of 70 and above are strong marks to support the case for continuation to the PhD in, for example, the Faculty of History. However, this requirement varies from Faculty to Faculty.</i>
63-69	<i>Marks of 63 (the necessary mark for compensation: see C11) to 69 are solid but medium-range marks, which will help the candidate securely to pass the course but may, as essay marks, raise questions about whether leave to continue to the PhD should be granted</i>
60-62	<i>Marks of 60 to 62 are weak pass marks which indicate that the piece of work deserves a bare pass in itself but is not strong enough to offer compensating support should other work be of marginal fail quality</i>
58-59	Marginal fail marks. <i>Marks of 59 and below indicate work which falls below the academic standard of the course as set out above</i>
57 and below	Fail

Note that 'leave to continue' to the PhD is judged primarily on the basis of dissertation performance, although essay performance may be taken into account in marginal cases.

C6. How the final mark is calculated:

Core essay: Double marked and an average mark produced. This is worth 12% of the final weighted average mark.

Book review: Double marked and an average mark produced. This is worth 8% of the final weighted average mark.

Option essay: Double marked and an average mark produced. This is worth 15% of the final weighted average mark.

Language course:

Oral examination: One mark decided by the two examiners present.

Written examination: double marked.

The three marks (one oral and two written) are used to produce an average mark. This is worth 15% of the weighted average mark.

Dissertation: Double marked and an average mark produced. This is worth 50% of the final weighted average mark.

The five **weighted** marks (core and option essays, book review, language and dissertation) are then added together and rounded either up or down to produce a final mark.

The Board of Examiners will place students into four categories: Distinction, High Pass, Pass, and Fail. Normally this will be based on their final mark as indicated in the table below, although all of a student's marks may be taken into consideration in this decision.

75 and above	<i>Marks of 75 and above indicate Distinction.</i>
70-74	<i>Marks of 70-74 indicate High Pass.</i>
60-69	<i>Marks of 60-69 indicate Pass.</i>
59 and below	<i>Fail</i>

TO NOTE: official transcripts issued by the University do not record 'High Pass' but only 'Pass', 'Fail' and 'Distinction'. Unofficial transcripts issued by the Centre of South Asian Studies do record 'High Pass'.

C7. Criteria of Assessment:

Work at this level, particularly the dissertation, should reveal high standards of intellectual enquiry, research skills and analytical sophistication. A mark of 67 or above should be awarded only if the candidate might reasonably be expected to go on to complete a successful PhD. Examiners will primarily assess the academic content of essays. They will consider **scope** (i.e. the appropriateness of the topic, its situation within its larger historical or philosophical context, and in current debate), **research content** (i.e. identification and study of primary sources, in the case of historically focused essays, though these may be limited to a single published text), **quality of argument** (i.e. analysis of historical sources, development of analytical arguments, or reconsideration of existing accounts), and **awareness of limits of knowledge**.

An important criterion of evaluation is the extent to which the dissertation makes an ORIGINAL CONTRIBUTION TO KNOWLEDGE. Original primary research, and original interpretations of known materials and sources, will be recognised by examiners

Candidates are also expected to present work which is clearly and correctly written and which has an adequate scholarly apparatus. The decision to balance judgment on content and presentation in marking MPhil essays, on how to mark relatively for weaknesses either of argument or of prose and presentation rests with the examiner. Examiners should consider the **organisation of the narrative** and the argument, **capacity to summarize** findings, **style and clarity** of prose and **precision in documentation** (including footnotes and bibliography).

C8. Use of English:

Candidates are expected to make use of all available resources to ensure that both essay work and dissertations are written in correct English. Examiners should comment on linguistic shortcomings if appropriate. Linguistic shortcomings should be penalized if their effect is to

make the work not clearly intelligible. Candidates are encouraged to take great care when proof-reading their work.

C9. Selection of Examiners:

All work is assessed by two independent examiners in the first instance. Examiners are nominated by the MPhil Graduate Education Committee at the time that titles of essays are approved and any necessary changes (e.g. due to refusals to serve) are made by the Convenor subject to the approval of the MPhil Graduate Education Committee acting as Board of Examiners. Dissertation supervisors may not act as examiners of dissertations they have supervised.

C10. Marking Procedures:

Examiners are asked to write at least 250-500 words for students on essays and 500 to 1,000 words of feedback for students on dissertations. The two examiners must not confer before marking and there is **no reconciliation** of the two marks into a single overall mark. The marks are registered separately by the MPhil Graduate Education Committee sitting as Board of Examiners (and, if necessary, by the External Examiner) and reported separately to the Degree Committee. On receipt of two pass marks where there is a discrepancy of 7 or more marks, a third mark will be sought from the External Examiner, except where both marks are **75** or above. If the External Examiner is one of the regular examiners involved in a case of manifest divergence, the Convenor will ask an experienced faculty member in Cambridge with relevant expertise to provide the third mark and appointment of this person will be confirmed by the MPhil Graduate Education Committee sitting as Board of Examiners at the time the marks are confirmed. When a third examiner has to be appointed, this person should first reach an independent conclusion on the basis of the written work and only then look at the marks and comments of the two examiners before giving a final mark.

Where all the marks are pass marks, all three will be presented to the Examiners' meeting and recorded in the candidate's file. However, for the purposes of the scaled average, whichever two marks of the three are closest to each other will stand, the outlying mark being discarded.

Where the three marks are equidistant from each other, the two marks most favourable to the candidate will stand.

In the case of one or more marks being a marginal fail or fail, all three marks are presented, with the third mark confirming whether that element is deemed to be a pass, marginal fail or fail. If the candidate is deemed to have passed, the marginal fail mark will be discarded.

If the supervisor or examiner of any piece of work (except the External Examiner) are members of the MPhil Graduate Education Committee sitting as Board of Examiners, they shall not be able to vote on any question arising about that piece of work.

C11. Marginal Fail Marks in the Core Course and Options Essays

(a) The marks of 58 and 59 are a marginal fail marks. All work receiving a marginal fail mark will be read by a third examiner (normally the External Examiner). The third reader will examine and award marks independently, without reference to the marks already awarded. Whenever possible, the third reader's mark should give a clear recommendation of Pass or Fail. If the External Examiner awards a mark of more than 60, the marginal fail mark or marks will be ignored. If confirmed by the External Examiner or other third marker, marginal fail marks on a single essay may be redeemed by the essay for the other course element where the mark for that essay does not fall under 63 (counting for this purpose only the third mark on an essay where one has been awarded).

(b) If a confirmed marginal fail mark on an essay (with the other essay a clear pass) is not compensated by the evidence specified in (a) above, the candidate shall be deemed to be a case of 'marginal failure' of the MPhil. Candidates in this position will normally be advised to leave the course. However, in exceptional circumstances, point 3(a) of the Board of Graduate Studies 'Guide to Examiners and Assessors for the degree of MPhil' may apply, giving the Degree Committee of the Department of Politics and International Studies discretion to allow a candidate to submit a dissertation. In such a case, if the dissertation achieves two marks of 63 or above (or a confirmed post-*viva* mark of 63 or above), the Degree Committee has power by this regulation to take this into account as a compensatory mark in making its final recommendation to the Board of Graduate Studies.

(c) Receipt of a marginal fail mark from any examiner, confirmed by the External Examiner or by another third marker, in both essays will constitute an outright failure of Part I of the course, see below.

C12. Failure in Part I:

(a) As a consequence of confirmed marginal fail marks in two essays:

Receipt of a marginal fail mark from any examiner, confirmed by a third marker, on more than one essay will constitute an outright failure of the course. Normally this would entail failure of the course as a whole. The MPhil Graduate Education Committee sitting as Board of Examiners will make a recommendation to this effect to the Degree Committee of the Department of Politics and International Studies, which has the responsibility of confirming passes and fails in MPhil courses under its jurisdiction. Any candidate who fails this part of the MPhil course may apply to the Board of Graduate Studies for transfer to the Certificate of Postgraduate Study.

(b) As a consequence of a confirmed fail mark:

In the case of one or two fail marks (58 or below) the External Examiner is automatically asked by the Chair of the MPhil Graduate Education Committee to examine and enter a third mark for the essay. Fail marks submitted by the External Examiner acting as a regular essay examiner will be moderated by a third marker appointed by the Convenor and confirmed by the MPhil Graduate Education Committee sitting as Board of Examiners. The third reader will examine and award marks independently, without reference to the marks already awarded. Whenever possible, the third reader's mark should give a clear recommendation of Pass or Fail. A third mark, which is a

failing mark, cannot be compensated and constitutes grounds for failure of the course overall. The MPhil Graduate Education Committee sitting as Board of Examiners will make a recommendation to this effect to the Degree Committee of the Department of Politics and International Studies. Any candidate who fails this part of the MPhil course may apply to the Board of Graduate Studies for transfer to the Certificate of Postgraduate Study. The Board of Graduate Studies allows the Degree Committee discretion in the case of certain core course and option failures to allow a candidate to submit a dissertation. In such a case, two marks of 63 or above (or a confirmed post-*viva* mark of 63 or above) for the dissertation would be required in order to compensate for the core course or option failure. Referral of essays for further work and for re-examination at a later date is not allowed.

C13. Marginal Fail Marks in the Dissertation:

The mark of 59 is a marginal fail mark, which is redeemable by evidence of more than borderline performance overall in the essays submitted in the core course and options. In giving such a mark examiners would indicate that the dissertation alone is not evidence enough to pass the course, but that it is sufficiently close that evidence of reasonably strong performance elsewhere in the course would warrant the award of the MPhil degree.

In the case of one examiner awarding a marginal fail (59) and the other a pass (60 or above), the dissertation will be marked by a third reader (normally the External Examiner). The third reader will examine and award marks independently, without reference to the marks already awarded. Whenever possible, the third reader's mark should give a clear recommendation of pass or fail. If the third mark is a pass the candidate is deemed to have passed. If the third mark is a marginal or an outright fail, a *viva* will be held. In the case of both examiners awarding a marginal fail, a third reader (normally the External Examiner) is consulted. If the third mark is a pass, a *viva* will be held. If the third mark is a marginal or outright fail, the candidate will be deemed to have failed. If the outcome of such a *viva* is itself a marginal fail mark of 59, this would constitute a marginal fail of the dissertation, and point 3(b) of the Board of Graduate Studies Guide to Examiners and Assessors for the Degree of Master of Philosophy would apply, giving the Degree Committee discretion to judge whether the essays in the core course and options, taken as a whole had achieved what the Guide calls 'high performance' and to take this into account in recommending a pass to the Board of Graduate Studies. Such 'high performance' would, for this course, be constituted by a set of essay marks none of which falls under 63 (and excluding for this purpose any mark of 59 which was not confirmed by a third marker). If such compensation is judged to be available, the candidate may be deemed to have passed the MPhil as a whole. If compensation is not available, the candidate will be deemed to have failed.

C14. Failure in the Dissertation:

In the case of one passing and one failing mark (i.e. 58 or below) from examiners, the dissertation is sent to a third marker (normally the External Examiner). If the third mark is a clear pass, the dissertation will be deemed to have passed. If that marker awards a fail mark (i.e. 58 or below), the candidate will be deemed to have failed. If the third mark is a marginal fail, a *viva* will be held.

The third reader will examine and award marks independently, without reference to the marks already awarded. Whenever possible, the third reader's mark should give a clear recommendation of pass or fail.

In the event of two clear failing marks, the candidate will be deemed to have failed. In each case where a candidate is deemed to have failed, a *viva* may be held, but only if the candidate wishes it. Candidates must be informed of their right to request a *viva* in such cases. In the event of two low failing marks, it is appropriate to advise the student that a conversion of the fail to a passing mark, though theoretically possible, is in practice highly unlikely.

Referral of the dissertation for further work and for re-examination at a later date is not permitted for MPhil dissertations. A fail mark (58 or below, or uncompensated marginal fail mark of 59) confirmed after the *viva* is grounds for failure of the MPhil course overall. The Graduate Education Committee sitting as Board of Examiners will make a recommendation to this effect to the Degree Committee of the Department of Politics and International Studies. Any candidate who is deemed by the Degree Committee to have failed an MPhil course as a whole, may apply to the Board of Graduate Studies and the Degree Committee to be considered for the award of the Certificate of Postgraduate Study.

C15. *Viva Voce* Examinations:

A *viva* will be required only for certain candidates who receive a failing mark (or a confirmed marginal fail) or in other special circumstances (e.g. suspected plagiarism) recommended by the examiners and/or determined by the MPhil Graduate Education Committee acting as Board of Examiners. *Viva voce* examinations (which normally last for thirty minutes) are held at a predetermined date (usually the day or the day before the Board of Examiners meet). All candidates are informed of this date well in advance. Unauthorised absence of a candidate from a *viva* implies a failure in the dissertation examination. Postponement of the *viva* will be allowed by the MPhil Graduate Education Committee only on the most serious (e.g. medical) grounds. In many cases, candidates may have left Cambridge after submitting the thesis; however, if a candidate is required to attend a *viva*, they must return to Cambridge. *Vivas* must almost always be held in person. The Department Degree Committee has determined that *vivas* held by videoconference are not in the best interest of students, and therefore will not authorise this except in very unusual circumstances. Candidates are usually expected to bear the cost of their return travel and accommodation if they have left Cambridge. If a *viva* is necessary, the candidate will be notified as soon as possible so that appropriate arrangements can be made. If that happens the *viva* examiners will be notified immediately.

The Chair of the MPhil Graduate Education Committee will call a *viva voce* examination by the two examiners of the dissertation jointly with the External Examiner acting as adjudicator. *Vivas* caused by a mark submitted by the External Examiner acting as a regular dissertation examiner are moderated by a member of the MPhil Graduate Education Committee sitting as a member of the Board of Examiners. The *viva voce* examiners (including the External Examiner or additional member of the MPhil Graduate Education Committee) must submit a joint written report to the MPhil Graduate Education Committee sitting as Board of Examiners and may recommend the

raising of dissertation examination marks to pass level or higher. If a joint report is not possible and the two original examiners remain in disagreement after the *viva*, the view of the External Examiner (who will be present at the *viva* and have read the dissertation) will prevail; should he or she be one of the two original examiners, the Examining Board, of which the External Examiner is a member, will decide the matter. It should be noted that the normal expectation is that marks will not be reduced as the result of a *viva*. Confidential minutes of the *viva* examination will be taken either by the Administrative Secretary or another member of the Centre's staff appointed by the Chair. The officer attending in this capacity will be present at the *viva* only as an observer and will not participate in the discussion.

C16. Distinctions:

Outstanding work in Parts I and II of the MPhil should be rewarded with a mark of 75 or above. Examiners are encouraged to make full use of the range of marks above 75.

For outstanding performance on the MPhil as a whole, the MPhil Graduate Education Committee sitting as Board of Examiners may place students in the category of Distinction. Students and their supervisors are informed if they achieve this level so that information may be used for further academic applications. Distinction will be awarded normally only to those candidates achieving a final weighted average of 75 or above. In addition, students awarded Distinction will normally be expected to have a majority of marks of 70 or more in Part I.

C17. The Role of the External Examiner:

External Examiners are appointed by the Degree Committee to act in a moderating capacity, provide an independent assessment of academic standards, and comment on the validity of the examination process. External Examiners are not normally expected to carry out marking of assessed work. Rather, they are involved in assessing whether internal marking has been appropriately and consistently applied. External Examiners are entitled to see all scripts and any other work that contributes to the assessment and subsequent classification. More usually however, External Examiners will review a sample of scripts to ensure that internal marking is accurate and consistent and that classifications are of an appropriate standard. External Examiners are expected to advise on the borderlines between classes and between passing and failing. External Examiners appointed to MPhil Degrees are also expected to attend the final meeting of Examiners.

C18. Deposit of Dissertations in the Centre of South Asian Studies Library:

The Graduate Education Committee will normally recommend all dissertations for deposit in the Centre of South Asian Studies Library.

C19. Recommendations for Leave to Continue as a graduate student in Cambridge:

For the purpose of leave to continue many faculties require a mark of 70. It is assumed that a mark of 70 or above in the dissertation indicates that the candidate has demonstrated the qualities necessary to be allowed to continue on to the PhD, and conversely, that a mark of 69 or below indicates that a candidate is not suitable to be allowed to continue. It would depend on the chosen course but, for example, under the History Faculty's procedure for leave to continue, a mark of 70 (if confirmed by the other examiner's mark) usually constitutes a straightforward criterion for granting leave to continue to the PhD. Examiners should therefore give detailed reasons in their reports if they would wish to recommend that a candidate to whom they have awarded a mark below 70 be allowed to continue to the PhD. *But* they should not award a mark of 70 or above to any candidate whose dissertation does not, in their opinion, demonstrate the qualities necessary for research at PhD level.

C20. Deadlines and Submission of Examiner's Reports:

The MPhil Graduate Education Committee will not extend the deadline for the submission of MPhil dissertations by students except on the most serious (e.g. medical) grounds. If that happens examiners will be notified immediately. Normally the MPhil Office will dispatch dissertations to examiners on the day they are received and examiners will have up to two weeks to submit their report and marks. It is essential that examiners should regard their deadline for submission as unmovable and respond as early as they can. If an examiner, for whatever reason, anticipates any difficulty in meeting the deadline, it would be very helpful if the MPhil Office could be warned as soon as possible. In the case of dissertation examinations there is an unusually tight schedule, dictated by a need for a firm decision before mid-July in order for candidates to receive their MPhil degree from the Vice-Chancellor at the customary late-July Congregation. Before final approval is given, the examiners' marks must go to the Graduate Education Committee for the MPhil sitting as Board of Examiners, then to the Degree Committee of the Department of Politics and International Studies, and finally to the Board of Graduate Studies of the University. Failure to meet the entirely inflexible deadlines set by these committees, to which the MPhil's own deadline is linked, will delay the approval of the degree and may do harm to the candidate's plans and chance of receiving funding for the next academic year.

Examiners **should not write specific comments or corrections on the texts of essays or dissertations** (all submissions are returned to their authors after the completion of the examination process). The space provided on the second page of the report form should be used to complete the report. **It should be between 500 to 1,000 words in length - long enough to provide sufficient feedback to students.** The reports should give a brief account of the main claims and features of the work, including any particular achievements or flaws, and should explain the mark awarded according to the marking scheme and criteria set out above. Reports and marks should be submitted by the University Messenger Service or by post on the forms provided to the MPhil Office, Centre of South Asian Studies, Alison Richard Building, 7 West Road, CB3 9DT. **Examination reports, which should be typed, may be sent as an email attachment, so long as a hard copy with signature is also provided.**

C21. Confidentiality and Feedback to Students:

Essay marks will not be communicated to candidates until approved by the Graduate Education Committee sitting as Board of Examiners. While the names of examiners remain confidential and cannot be released to students, the anonymized examiners' reports will be provided to students once these reports have been confirmed by the Graduate Education Committee sitting as Board of Examiners.

Dissertation marks will not be communicated to candidates until approved by the Degree Committee of the Department of Politics and International Studies. The names of examiners remain confidential and cannot be released to students. However, the anonymized examiners' reports will be provided to students once these reports have been confirmed by the Graduate Education Committee sitting as Board of Examiners and agreed by the Degree Committee.

Examiners of the dissertation are asked not to discuss their reports with candidates, even after the examination process has been completed, as it would be unfair for some students but not others to learn the identity of their examiners.

C22. Payment of Examiners:

The Degree Committee will only authorise payment for examiners who are not officers of the University of Cambridge (except for Affiliated Lecturers, who are eligible). Such examiners are invited to complete and return the claim form, an electronic version of which can be found at:

<http://www.admin.cam.ac.uk/students/studentregistry/staff/exams/dc/examiners.html>

C23 C.A. Bayly Dissertation Prize

The C.A. Bayly Dissertation Prize will be awarded by the Graduate Education Committee sitting as Board of Examiners to the candidate(s) deemed to have produced the best dissertation(s).

C24 Prize for best performance overall

The prize for best performance overall in the MPhil 2019-20 will be awarded by the Graduate Education Committee sitting as Board of Examiners.

APPENDIX D:**COURSE SCHEDULE FOR STUDENTS**

DATE	EVENT	COMMENTS
Wednesday, 16 October 2019	Practice essay questions distributed	Non-assessed essays of 1,500-2,000 words
Wednesday, 13 November 2019	Practice essays submitted Core essay questions distributed	Submit to MPhil Office by 4 pm
Tuesday, 14 January 2020	Core Course essays and book reviews submitted	Submit to MPhil Office by 4 pm
Tuesday, 14 January 2020	Dissertation titles due	Email to mphil@s-asian.cam.ac.uk by 4 pm
Monday, 10 February 2020	Option essay questions distributed	Essays of not more than 5,000 words in length
Tuesday, 21 April 2020	Option essays submitted 4 pm	Submit to MPhil Office by 4 pm
Wednesday, 6 May 2020	Last date for revision of dissertation titles	MPhil Office will submit the final list to the Degree Committee
Wednesday, 27 May 2020 (SUBJECT TO CONFIRMATION)	LANGUAGE ORAL EXAMS	30 minutes in length. May be held on other days in this week TBC.
Monday, 1 June 2020 (SUBJECT TO CONFIRMATION)	THREE HOUR EXAM	Time and venue TBC
Wednesday, 10 June 2020	Dissertation submission	Submit to the MPhil Office by 4 pm 2 soft-bound copies + an emailed copy of the dissertation in Word must also be provided so that, if necessary, the word count may be verified. Dissertation of between 15,000 and 20,000 words
FROM THURSDAY 2 JULY 2020 (SUBJECT TO CONFIRMATION)	RESULTS RELEASED TO STUDENTS	
Friday & Saturday, 17 & 18 July 2020	First Congregation date at which MPhil students will be able to graduate in person if they wish to	Arrangements to be made with students' colleges

All the information contained in the MPhil in Modern South Asian Studies Course Handbook 2019-2020 is correct at the time of publication but may be subject to alteration at any time.

*MPhil Office
Centre of South Asian Studies*