



Centre of **SOUTH
ASIAN STUDIES**

MPHIL IN MODERN SOUTH ASIAN STUDIES COURSE HANDBOOK

2022-2023

CENTRE OF SOUTH ASIAN STUDIES
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Welcome Note

October 2022

Dear All,

A very warm welcome to the MPhil in South Asian Studies.

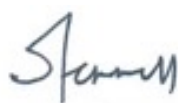
We are looking forward to meeting our students at the Centre as we begin this new academic year. This is an exciting moment for the community of scholars of South Asian Studies as we celebrate the 75th anniversary of South Asian Independence. We encourage you to participate in the weekly seminars as well other standalone workshops and public events that will take place over the year.

We do understand that after numerous lockdowns and other travel restrictions that students arriving in Cambridge might feel the need for additional support. We will, of course, continue to be guided by the latest health and safety directives provided by the University authorities to ensure that your time with us will prove to be enjoyable and rewarding. If you need to raise any questions, please be in touch with the Centre's staff.

This handbook is intended to assist you in settling into the MPhil programme. 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 either in person or online. They will be able to give you specific advice on your MPhil work and how to get started.

Best wishes,



Convenor, MPhil in Modern South Asian Studies

1. Administration

1.1 The MPhil Office

The Administrative Secretary for this MPhil is Prajakti Kalra, you can contact her by e-mail on pk315@cam.ac.uk or mphil@s-asian.cam.ac.uk.

If Prajakti is not working from home your main point of contact in the Centre of South Asian Studies is the Centre's MPhil Office, which is Room 304 on the third floor of the Alison Richard Building in West Road, Cambridge. 38094 is the internal phone number for the Centre, the external number is 01223 338094.

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 Shailaja Fennell. 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: Who 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 Fennell 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 requirements, 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 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, 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. Further information can be found on the POLIS website and the University's [Student Wellbeing website](#).

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.

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):

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.

Further information and forms are available through this link –

<https://www.polis.cam.ac.uk/ethics-risk-and-fieldwork-erf>

All members of the Department conducting research must follow the processes outlined below for obtaining ethical approval, or in the case of postgraduate students, confirming that approval is not required. Any research involving human participants or access to sensitive data will require ethical approval to be obtained in advance of the research being conducted. Any research not involving human participants or access to sensitive data should still maintain a record that its ethical requirements have been considered and found not to require approval.

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 ERF Committee.

1.7 Leave to work away and Risk Assessment

Fieldwork and Leave to Work Away (LTWA)

Postgraduate students (with the exception of MSt students) who will be conducting research outside Cambridge for more than two weeks (at one time) will need to apply for Leave to Work Away (LTWA). One of the requirements of this application is to do a risk assessment application.

If students wish to conduct research outside Cambridge for less than two weeks, they don't need to apply for LTWA but must still complete a risk assessment.

Form available [here](#).

Risk assessment

Keeping yourself safe is also an important consideration, for everyone involved in a study.

In principle, all students and staff doing research outside of Cambridge should submit a risk assessment. In addition, there may be some forms of research (such as online interviews or participating in online forums) which may also carry risk to the researcher and require a risk assessment. If you are not sure about whether your research requires this, you should discuss this with your supervisor (for students) or with the chair of the ERF committee (for staff).

Forms available [here](#).

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/grad-code-of-practice/code-practice-research-students>

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.

More information can be found here: <https://www.cambridgestudents.cam.ac.uk/grad-code-of-practice/postgraduate-student-information>

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 over 9,000,000 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 60,000 books and issues of journals, many of them published in South Asia. It also holds a unique collection of private papers, photographs, 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 and Geography and the Department of Anthropology.

2.2 Computing Facilities

The Centre of South Asian Studies offers 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 printing facilities to their own students. Cheap 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 Information 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 Information Service website

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. There are facilities for making tea and coffee in the kitchen on the third floor of the building. 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 are expected to attend the Centre of South Asian Studies weekly seminars. These normally take place in Room SG1 in the Alison Richard Building on Wednesdays. Details can be found in the 'what's on' section of the CSAS website

In addition to the seminars and other teaching organised for the MPhil course you may be able to audit 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

3. Course structure

3.1 Term Dates and Residence Requirements

(See also p. 7, 1.7, leave to work away)

The academic year in Cambridge is divided into three terms. In 2022-23 the relevant dates are as follows:

MICHAELMAS FULL TERM:	4 October – 2 December
LENT FULL TERM:	17 January – 17 March
EASTER FULL TERM:	25 April – 16 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 14 June 2023.

Students are advised to remain available in Cambridge until Wednesday, 7 July 2023, 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 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 the 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 Academical 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, Myanmar 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 1,500-2,000 words on a question related to the readings and topics, which will be marked and returned to them individually in mini-tutorials.

Students will be expected to read at least 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. 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.

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 ed, 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/monitor relevant lecture courses in the Faculty of History, advertised in the *University Reporter*, having obtained prior permission to do so from the lecturers concerned.

Online readings will be provided via Leganto and Moodle. We apologise if the readings are slightly different in the Handbook to those on the Leganto lists (when available) and we will be updating as much as we can towards the beginning of term.

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. Colonialism and its legacies

Shailaja Fennell

7 October 3-5pm

How should colonialism in South Asia be characterised? Historians, political scientists, economists, anthropologists, and literary scholars have engaged in sustained debates about the impact, legacy, and nature of colonial engagement in South Asia. This class introduces 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.

Questions for class presentations:

1. How far did colonialism redefine South Asia?
2. How do we recover the perspectives of marginalised and colonised peoples in colonial South Asia?
3. What was the relationship between colonialism and knowledge production about the colony?

Readings:

Bagchi, A., *Colonialism and Indian Economy* (Oxford University Press, 2010).

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

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

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

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

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

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

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

Ghosh, Durba, *Sex and the Family in Colonial India: The Making of Empire* (Cambridge: 2006).

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

Patnaik, Utsa and Prabhat Patnaik, *A Theory of Imperialism*, (Columbia University Press: 2016)

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* (Chicago: 2013).

O'Hanlon, Rosalind, 'Colonialism and Social Identities in Flux', in Douglas M. Peers and Nandini Gooptu (eds.), *India and the British Empire* (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* (Hurst: 2018).

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

2. History of nationalism and nation building

Shailaja Fennell

10 October 11am-1pm

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 questions will be analysed by drawing on themes and sources deployed by different strands on nationalism and the methods of analysis will be reviewed and discussed in this session.

Questions for class presentations:

1. Were South Asian nationalisms only concerned with claiming the state away from empire?
2. What different conceptions of the nation emerged from South Asian nationalisms, both before and after independence?
3. What visions of territoriality did South Asian nationalisms produce?

Readings:

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.

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

McGarr, P. *The Cold War in South Asia*, (Cambridge University Press, 2013). Chps 1 and 2.

Menon, N., *Planning Democracy: Modern India's Quest for Development*, (Cambridge University Press, 2022)

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

Mantena, Karuna. 'Popular Sovereignty and Anti-Colonialism.' In *Popular Sovereignty in Historical Perspective*, edited by Richard Bourke and Quentin Skinner, 297–319. Cambridge: Cambridge University Press, 2016. <https://doi.org/10.1017/CBO9781316418024.013>.

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

3. Gender, the household, and the family

Anjali Bhardwaj Datta and Saumya Saxena

14 October 3-5pm

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 the '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?

Readings:

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. Power and difference: religious minorities in South and Southeast Asia

Liana Chua

17 October 11am-1pm

South and Southeast Asia are home to a multitude of religious forms—from 'world' religions such as Islam, Hinduism, Buddhism and Christianity to myriad indigenous and animist traditions. Their interaction over centuries has often been productive and creative, giving rise to multiple syncretic forms and networks. Particularly over the past century, however, religious identities and tensions have become increasingly potent regional forces, fuelling ethno-nationalist narratives, governing public life, and sparking violence, marginalisation, and displacement. The most dramatic manifestations of these processes—such as riots and rallies—

often dominate international media portrayals and policy analyses. But what do things look like on the ground, in ordinary lives and spaces?

In this session, we will explore how religious difference, interaction and tensions are articulated and experienced through ethnographies of the everyday lives of religious minorities in South and Southeast Asia. Taking the small-scale, ground-up approach that typifies anthropological inquiry, we will consider how religious politics, belief and identities intersect with other factors, such as gender, kinship, food consumption, transnational trade, urban spaces and indigenous lifeworlds. Doing so pushes us to look beyond religious categories and stereotypes towards textures of religiosity, diversity within religious groups, and the connections, exchanges and affinities that can be found between seemingly opposed religious players.

Questions for class presentation:

1. How are religious minorities imagined and created, both by themselves and by religious majorities?
2. Are religious categories and binaries (eg 'Hindu' vs 'Muslim', tolerance vs intolerance, segregation vs connection) always as watertight as they seem?
3. What can ethnographic studies of religious minorities' lived experience bring to our understandings of religious pluralism, conflict and segregation in South/Southeast Asia?
4. Is conversion only or mainly a social or political manoeuvre?
5. How do religious minorities' beliefs, politics and positionings shape those of religious majorities?

Readings:

Bellamy, Carla. 2021. 'Being Muslim the Chhipa Way: Caste Identity as Islamic Identity in a Low-Caste Indian Muslim Community'. *Contributions to Indian Sociology* 55 (2): 224–53.

Chao, En-Chieh. 2014. 'In Each Other's Shadow: Building Pentecostal Churches in Muslim Java'. In *Religious Diversity in Muslim-majority States in Southeast Asia: Areas of Toleration and Conflict*, edited by Bernhard Platzdasch and Johan Saravanamuttu. Singapore: Institute of Southeast Asian Studies, pp. 133-53.

- Chua, Liana. 2016. 'Gifting, Dam(n)ing and the Ambiguation of Development in Malaysian Borneo'. *Ethnos* 81 (4): 735-757.
- Ghimire, Pustak. 2016. "'Living Goddesses Everywhere?'" On the Possession of Women by the Goddess Bhagavati in Some Mountain Villages of Eastern Nepal.' In *Religion, Secularism, and Ethnicity in Contemporary Nepal*, edited by David N. Gellner, Sondra L. Hausner, and Chiara Letizia, 326–52. Delhi: Oxford University Press.
- Haniffa, Farzana. 2008. 'Piety as Politics Amongst Muslim Women in Contemporary Sri Lanka'. *Modern Asian Studies* 42 (2/3): 347-75.
- Longkumer, Arkotong. 2018. 'Bible, guns and land: sovereignty and nationalism amongst the Nagas of India'. *Nations and Nationalism* 24: 1097– 1116.
- Mosse, David. 2012. 'Chapter 6: Hindu Religious Nationalism and Dalit Christian Activism'. In *The Saint in the Banyan Tree: Christianity and Caste Society in India*. Berkeley: University of California Press.
- Osella, Filippo and Caroline Osella. 2009. 'Muslim entrepreneurs in public life between India and the Gulf: making good and doing good'. *Journal of the Royal Anthropological Institute*: S202-221.
- Roberts, Nathaniel. 2016. 'Chapter 6: Pastoral Power and the Miracles of Christ'. In *To Be Cared For: The Power of Conversion and Foreignness of Belonging in an Indian Slum*. Berkeley: University of California Press.
- Staples, James. 2020. 'Chapter 3: From Cattle Shed to Dinner Plate'. In *Sacred Cows and Chicken Manchurian: the Everyday Politics of Eating Meat in India*. Seattle: University of Washington Press.
- Verstappen, Sanderien. 2018. 'Communal Living: Religion, Class, and the Politics of Dwelling in Small-Town Gujarat'. *Contributions to Indian Sociology* 52 (1): 53–78.
<https://doi.org/10.1177/0069966717743383>.

5. Freedom and Slavery in South Asia

Dr. Malarvizhi Jayant

21 October 3-5pm

This session offers an introduction to historic through contemporary forms of unfree labour in South Asia. We will discuss medieval forms of slavery, the early modern slave trade, abolition and

its enduring relevance, and the memorialising of slavery among caste groups historically affected by the practice.

Questions for class presentation:

1. What are some of the markers of slavery in South Asian contexts?
2. How did abolition impact the slave trade in the Indian Ocean region?
3. How is freedom conceptualised vis-à-vis slavery in abolitionist discourse and by descendants of the ‘slave castes’?

Readings

Ali, Daud. 2006. ‘War, Servitude, and the Imperial Household: A Study of Palace Women in the Chola Empire’. In *Slavery and South Asian History*, edited by Indrani Chatterjee and Richard M. Eaton. Bloomington: Indiana University Press.

Allen, Richard B. 2009. ‘Suppressing a Nefarious Traffic: Britain and the Abolition of Slave Trading in India and the Western Indian Ocean, 1770-1830’. *The William and Mary Quarterly*, Third Series, 66 (4): 873–94.

Fisher, Michael H. 2006. ‘Bound for Britain: Changing Conditions of Servitude, 1600-1857’. In *Slavery and South Asian History*, edited by Indrani Chatterjee and Richard M. Eaton. Bloomington: Indiana University Press.

Hjejle, Benedicte. 1967. ‘Slavery and Agricultural Bondage in South India in the Nineteenth Century’. *Scandinavian Economic History Review* 15 (1–2): 71–126.

Hopkins, B. D. 2008. ‘Race, Sex and Slavery: “Forced Labour” in Central Asia and Afghanistan in the Early 19th Century’. *Modern Asian Studies* 42 (4): 629–71.

Major, Andrea. 2009. ‘Enslaving Spaces: Domestic Slavery and the Spatial, Ideological and Practical Limits of Colonial Control in the Nineteenth-Century Rajput and Maratha States’. *The Indian Economic & Social History Review* 46 (3): 315–42.

———. 2012. “‘The Produce of the East by Free Men’: Indian Sugar and Indian Slavery in British Abolitionist Debates, 1793-1833’. In *Slavery, Abolitionism and Empire in India, 1772-1843*. Liverpool: Liverpool University Press.

Mohan, Sanal. 2015. ‘Prathyaksha Raksha Daiva Sabha and the Imagining of Equality in Twentieth-Century Kerala’. In *Modernity of Slavery: Struggles against Caste Inequality in Colonial Kerala*. New Delhi: Oxford University Press.

Quirk, Joel. 2006. 'The Anti-Slavery Project: Linking the Historical and Contemporary'. *Human Rights Quarterly* 28 (3): 565–98.

Vink, Markus. 2003. "'The World's Oldest Trade": Dutch Slavery and Slave Trade in the Indian Ocean in the Seventeenth Century'. *Journal of World History* 14 (2): 131–77.

6. Sri Lanka: The Road to Independence and the Rise of Ethnic Conflict

Shailaja Fennell

23 October 3-5pm

Sri Lanka's history after c.1800 is quite anomalous when contextualised in South Asia. At the moment of decolonisation there was a decade of what some historians call 'fake independence', where the handover from the British was marked by relative stability politically and socially. But then came a wave of ideological protest, insurrection, riots and then finally ethnic conflict. How has this small island differed from its 'big brother' next door? And how might we reconsider the history and politics of South Asia from this margin state?

Questions for class presentations:

1. How was Sri Lanka's path to independence different from other parts of South Asia?
2. What are the roots of the breaking up of inter-communal co-operation?
3. Why was the postcolonial ethnic conflict in Sri Lanka so sustained and violent?

Key Readings:

S. J. Tambiah, *Sri Lanka: Ethnic Fratricide and the Dismantling of Democracy*, 1986

Nira Wickramasinghe, *Sri Lanka in the Modern Age: A History*, 2014

Neil DeVotta, *Blowback - Linguistic Nationalism, Institutional Decay and Ethnic Conflict in Sri Lanka*, Stanford, CA: 2004

Further Readings:

K. M. De Silva, *A History of Sri Lanka*, 2005

James Manor, *The Expedient Utopian: Bandaranaike and Ceylon*, 1989

Michael Roberts, 'Ethnic Conflict in Sri Lanka and Sinhalese Perspectives: Barriers to Accommodation', *Modern Asian Studies*, Vol. 12, No. 3, 1978;

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

S. J. Tambiah, *Buddhism Betrayed? Religion, Politics and Violence in Sri Lanka*, 1992

A.J. Wilson, *Sri Lankan Tamil Nationalism - Its Origins and Development in the 19th and 20th Centuries*, London, 2000

7. Voices, Images, and Gods in South and Southeast Asian Publics

Michael Edwards

28 October 3-5pm

This session considers the place of 'the public' or 'publics' in the political, religious, and social life of South and Southeast Asia. Exploring how different media technologies draw different publics into being, we will reflect on the sensorial and affective entailments of publicity. Along the way we will also ask how the 'public' might be situated in relation to entities such as the audience, the crowd, or the people. While Myanmar will be a particular focus of much of our discussion, other settings will also be considered.

Questions for class presentations

1. What might a focus on media add to our understanding of political life in South and Southeast Asia?
2. How useful is the concept of the 'split public' in approaching contemporary South and Southeast Asia?
3. What might be at stake in the apparent distinction between the public and the crowd?

Readings

Chowdhury, Nusrat Sabina. *Paradoxes of the Popular: Crowd Politics in Bangladesh*. Stanford University Press, 2019. Read chapter 1: Picture Thinking.

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.

Edwards, Michael. 'Circulating in difference: Performances of publicity on and beyond a Yangon train', *Journal of the Royal Anthropological Institute*, vol. 28, no. 2 (Forthcoming, 2022).

Prasse-Freeman, Elliott. 'Hate Bait, Micro-publics, and National(ist) Conversations on Burmese Facebook,' *Independent Journal of Burmese Scholarship*, vol. 2, no. 1 (2020).

Bo Kyeong Seo, 'Populist Becoming: The Red Shirt Movement and Political Affliction in Thailand', *Cultural Anthropology*, vol. 34, no. 4 (2019).

Strassler, Karen. *Demanding Images: Democracy, Mediation, and the Image-Event in Indonesia*, Durham: Duke University Press, 2020. Read: Introduction, Chapter 1 & Chapter 5.

Mazzarella, William. *Censorium: Cinema and the Open Edge of Mass Publicity*. Durham: Duke University Press, 2013. Read Introduction: The Censor's First.

Jain, Kaijri. 'Gods in the Time of Automobility', *Current Anthropology*, vol. 58, no. S15 (2017): S13-S26.

8. Labour and capital in South Asian history

Samita Sen

31 October 11am-1pm

Is there something unique about the relationship between labour and capital in South Asia? What is the role of pre-existing social ties and status in the recruitment and employment of labour? 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 class 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?

Readings:

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.

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).

9. Geographies of Conservation: nature, society and politics in India

Maan Barua

4 November 3-5pm

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.

Questions for class presentations:

1. Conservation in South Asia has been unable to shake off its colonial legacies. Critically discuss.
2. Postcolonial critiques of conservation have have been unable to overcome nature-society binaries. Discuss the merits and implications of this claim.

Readings:

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.

10. Economic growth and development outcomes in South Asia

Dr Rekha Bhangaonkar

7 November 11am-1pm

This lecture will the narratives on economic growth and development policy that have circulated in South Asia over the past half century. There will be an examination of different models and an evaluation of why these accounts differ and what it tells us about institutional differences regarding the key mechanisms of growth and development.

Questions for class presentations:

1. What was the impact of national economic growth trajectories in the post-colonial economies of South Asia?
2. What role did indigenous elites play in the development of economic institutions in twentieth century South Asia?
3. Why did investment strategies for industrialisation vary across South Asian states?

Readings:

Bagchi, A., *Private Investment in India, 1900-1939*, Cambridge University Press, 1972

Rainu, M., *Tata: The Global Corporation that Built Indian Capitalism*, Harvard University Press, 2021.

Nabi, I., et. al. 2010. Economic Growth and Structural Change in South Asia: Miracle or Mirage?, International Growth Centre,
http://eprints.lse.ac.uk/36389/1/Economic_growth_and_structural_change_in_South_Asia.pdf

McCartney, M., *Pakistan: the Political Economy of Growth, Stagnation and the State, 1950-2009* (Routledge, 2013)

Khan, M., *The Political Settlement, Growth and Technical Progress in Bangladesh*, DIIS Working Paper, 2013.

Sultan, A., and D. Washbrook. 2017. Institutions and Economic Development in South Asia, *Modern Asian Studies*, Volume 51 - Special Issue 6 - November 2017 (especially the introduction)

Singh, N., 2005. The Idea of South Asia and the role of the middle class, https://mpa.ub.uni-muenchen.de/1277/1/MPRA_paper_1277.pdf

11. Film and Faith in South Asia

Timothy Cooper

11 November 3-5pm

Scholarship on film and screen media in South Asia has shown how intimately the infrastructures, affects, and ethics of film experience are entangled with the world of faith. Film experience does not begin and end in the cinema hall or on video files, but variously comes to shape public morality, challenges or reinforces patriarchal power, and inspires religious outrage. In order to understand the interfaces between film and faith, this session examines how religious belief comes to impact notions of *cinophilia* and *cinophobia*, two closely connected concepts that respond to the ontological, emotional, and affective affordances of the medium.

Questions for class presentations:

1. Why has film been such a powerful means of both mediating faith and provoking religious offence in South Asia?
2. How do Dehlavi and Gazdar's films deal with faith, ritual, and religious difference in its social and political forms in Pakistan?
3. Film is a secular medium. Discuss the implications of this statement with reference to film experience in South Asia.

NOTE: Presenters are welcome to contact lecturer for guidance on readings – Dr Timothy Cooper, Department of Social Anthropology, tpc40@cam.ac.uk

Viewing List:

The Blood of Hussain, (Dir. Jamil Dehlavi. Pakistan/UK. 1980. 106 mins).

They Are Killing the Horse (Dir. Mushtaq Gazdar. Pakistan. 1978. 32 mins)

Readings:

Bhrugubanda, Uma Maheswari, 'Introduction' in *Deities and Devotees: Cinema, Religion, and Politics in South India*. Oxford University Press, 2018.

Dwyer, Rachel. 'I am crazy about the Lord: The Muslim devotional genre in Hindi film.' *Third Text* 24.1 (2010): 123-134.

Vasudevan, Ravi S. 'Film Genres, the Muslim Social, and Discourses of Identity c. 1935–1945.' *BioScope: South Asian Screen Studies* 6.1 (2015): 27-43.

Pinney, Christopher, 'The Indian Work of Art in the Age of Mechanical Reproduction or, What Happens When Peasants "Get Hold" of Images' in Ginsburg, Faye D., Lila Abu-Lughod, and Brian Larkin, eds. *Media worlds*. Berkeley: University of California Press, 2002. 355-369.

Mazzarella, William. 'Chapter 3 We are the Law! Censorship Takes to the Streets.' In *Censorium: Cinema and the open edge of mass publicity*. Duke University Press, 2013.

Cooper, Timothy P.A. 'The Kaččā and the Pakkā: Disenchanted the Film Event in Pakistan.' *Comparative Studies in Society and History* 62.2 (2020): 262-295.

Ahmad, Ali Nobil. 'Film and cinephilia in Pakistan: Beyond life and death.' *BioScope: South Asian Screen Studies* 5, 2. (2014): 81-98.

Sher, Ferida. 'Film', in *Re-Inventing Women: Representation of Women in the Media During the Zia Years*. Edited by Maha Malik and Neelam Hussain. Lahore: Simorgh Women's Resource and Publication Centre, 1985: 43-65

Cooper, Timothy P.A. 'Sacred Hunger: The Cinema of Jamil Dehlavi' *Sight and Sound Magazine* Vol 28, Issue 9, 2018.

Additional Readings on Awe, Faith, and Film Experience

Cooper, Timothy P.A. '3D Ziyarat: Lenticularity and technologies of the moving image in material and visual piety.' *Material Religion: The Journal of Objects, Art and Belief* 17, 3 (2021).

Sobchack, Vivian. 'Embodying transcendence: on the literal, the material, and the cinematic sublime.' *Material Religion* 4.2 (2008): 194-203.

Meyer, Birgit. 'How to capture the "wow": RR Marett's notion of awe and the study of religion.' *Journal of the Royal Anthropological Institute* 22.1 (2016): 7-26.

Pandian, Anand. 'Introduction' and 'Chapter 3 (Hope)' in *Reel world: an anthropology of creation*. Durham: Duke University Press, 2015.

12. Class analysis in South Asia

Andrew Sanchez

14 November 11am-1pm

Why did the post-colonial state try to encourage the formation of a national working class in India? 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)

Shah, A. & Lerche, J. 2021 'Black Lives Matter, Capital, and Ideology: Spiralling out from India' *British Journal of Sociology* 72: 93-105

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:

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

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).

13. Consumption in South Asia

Garima Jaju

18 November 3-5pm

In this lecture we will unpack the ways in which consumption and social identity are entangled in the modern-day context of South Asia. How is consumption linked to changing practices of self-making, kin-making, class-making, and nation-making? In what ways does consumption reconfigure gender, religion, and caste? How does consumption relate to questions of morality, resulting in 'good' and 'bad' forms of consumption?

Questions for class presentations:

1. How does the post-liberalisation consumer participate in the project of post-colonial nation building?

2. Through consumption one can 'reinvent' oneself. To what extent is this true?

Key Readings:

Liechty, Mark. *Suitably modern: Making middle-class culture in a new consumer society*. Princeton: Princeton University Press, 2003. See Introduction, Part 2 (esp. chapter 5)

Lukose, Ritty. *Liberalization's Children*. Duke University Press, 2009. See Intro and chapter 2

Maqsood, Ammara. "'Buying Modern" Muslim subjectivity, the West and patterns of Islamic consumption in Lahore, Pakistan.' *Cultural Studies* 28.1 (2014): 84-107.

Osella, Filippo, and Caroline Osella. 'From transience to immanence: consumption, life-cycle and social mobility in Kerala, South India.' *Modern Asian Studies* 33.4 (1999): 989-1020.

Srivastava, Sanjay. 'New urbanism, post-nationalism and consumerist modernity in India.' *The SAGE handbook of consumer culture*. London: Sage (2018): 124-142.

Further Readings:

Foster, Robert. *Materializing the Nation: Commodities, Consumption, and Media in Papua New Guinea*. Bloomington: Indiana University Press, 2002. Introduction

Jaffrelot, Christophe, and Peter van der Veer, eds. *Patterns of middle class consumption in India and China*. SAGE Publications India, 2008. Introduction.

Jaju, Garima. 'Product, equipment, uniform: Material environment and the consumption of work in New Delhi, India.' *Modern Asian Studies* (2022): 1-27.

Nakassis, Constantine V. *Doing style: Youth and mass mediation in South India*. University of Chicago Press, 2016. See Part 1

Additional readings:

Appadurai, A. *The Social Life of Things: Commodities in Cultural Perspective*. Cambridge: Cambridge University Press, 1986.

Graeber, David. 'Consumption.' *Current anthropology* 52.4 (2011): 489-511.

Miller, Daniel. 'Consumption as the Vanguard of History.' In *Acknowledging consumption: A Review of New Studies*. London, 1995: 1-57.

Ngai, Pun. 'Subsumption or consumption? The phantom of consumer revolution in "globalizing" China.' *Cultural Anthropology* 18.4 (2003): 469-492.

14. Nepal and South Asia

Uma Pradhan

21 November 11am-1pm

What can we learn about South Asia from the vantage point of Nepal? This lecture and seminar focuses on the questions of state formation and political transformation; development and democracy; and identity and belongingness to explore the ways these shape history and contemporary dynamics in Nepal. We will consider how Nepal—as a nation-state and a space for scholarly inquiry—might help us to make sense of 'South Asia' as a whole.

Questions for class presentations:

1. How different or similar does South Asia as a scholarly space appear from the vantage point of Nepal?
2. Are Nepal's processes of the politicization of ethnicity/caste/religion different in comparison to similar processes in India or elsewhere in South Asia?
3. What have the Maoist insurgency/revolution revealed about Nepal's politics and society?

Readings:

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.

Des Chene, Mary. 2007. Is Nepal in South Asia? The Condition of Non-Postcoloniality. *Studies in Nepali History and Society* 12(2): 207-223.

http://www.martinchautari.org.np/mc/files/1_%20Mary%20Des%20Chene.pdf

Gellner, D.N. 2016. 'The Idea of Nepal' (MC Regmi Lecture 2016), available online.

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.

Hutt, M. (ed.) 2004. Himalayan people's war: Nepal's Maoist rebellion.

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

Lawoti, Mahendra and Susan Hangen (eds.). 2012 *Nationalism and Ethnic Conflict in Nepal: Identities and Mobilization after 1990*. London, New York: Routledge

Pradhan, U. and Valentin, K. 2019. '[Towards a relational approach to State: understanding social and political transformation in Nepal](#)', special issue in *South Asia: Journal of South Asian Studies*, Vol 42, no. 5.

Shneiderman, S. 2010. 'Are the central Himalayas in Zomia? Some scholarly and political considerations across time and space', special issue in *Journal of Global History* entitled Zomia and beyond, 12(2).

15. Conceptualising Global South Asia TBC

Tania Bhattacharyya

25 November 3-5pm

(questions and readings to follow)

16. Ethnographic Research methodologies in the study of South Asia (Michael Edwards and Garima Jaju)

28 November 11-1pm

17. Presentations on dissertations with:

Shailaja Fennell, and Michael Edwards and incoming Smuts Fellows (first of two sessions)

30 November 2-4pm

18. Presentations on dissertations with: Shailaja Fennell, and Michael Edwards and incoming Smuts Fellows (second of two sessions).

31 November 2-4pm

(b) 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.

Those with prior knowledge of languages (Hindi and Urdu) will be required to take a short assessment test for the purposes of assessing their language proficiency and their placement in the language class appropriate to their level.

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 at the end of term.

(c) Reading Group—Landscapes of Southeast Asia: Spaces, Times, Disciplines

There will be seven meetings over two terms: three sessions in the Michaelmas Term on and four sessions in the Lent Term.

What are the landscapes of Southeast Asia? How are they inhabited, cultivated, framed, curated, and witnessed—and by whom? Landscape has featured prominently in studies of Southeast Asia: literally, as the terrain across which contested processes of development and dispossession play out, often through the entanglement of human and non-human lives; as well as metaphorically, as a way of thinking about fraught histories of political transition, for example, or about the diversity characterising religious life across the region. In these ways, landscapes emerge from accretions of memory and meaning, even as they also draw the eye to horizons along which futures are imagined.

Southeast Asian Studies has its own traditions and techniques of viewing that determine what stands as figure, what as ground, and what gets altogether left out of the frame. This reading group is an opportunity to explore these various landscapes in and of Southeast Asia through

discussions ranging from the place of the image in workings of the democratic public sphere, and the relation between the city and ideas of paradise and wilderness, to the figures of the frontier and periphery and their location in histories and geographies of capitalism.

Seven meetings will be held over two terms. All welcome.

Please email Dr. Nicole CuUnjieng Aboitiz (nec34@cam.ac.uk) or Dr. Michael Edwards (me467@cam.ac.uk) if you're interested in joining.

Specific reading session schedule and Zoom links to follow via email.

(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 2022-23 the options will be as follows:

Lent Term

Option (i) Translations in/of South Asia.

Michael Edwards

Thursdays, 11.30 am-1.00 pm in Room 138, ARB

This course explores the possibilities of using translation—between languages, cultures, cosmologies, genres, media, senses, and spheres of exchange—as an analytic through which to investigate a variety of issues in the study of South Asian society and culture. Though our main disciplinary lens will be anthropology, our discussions will draw on insights from neighbouring fields (e.g., history, literature, religion). Attending to multiple modes and moments of translation—and mistranslation—that might facilitate or frustrate social, political, and ethical life across South

Asia, our discussions will be organised around a set of encounters across different kinds of difference. Cognate processes and practices (e.g., circulation, commensuration, contextualization) will also be considered. We begin by grounding our thinking in religion, before turning to media, and finally to politics, broadly defined. We conclude by reflecting on the role of translation in the construction of 'South Asia' as an object of study.

Week One

Introduction

Lydia H. Liu (ed.) (2000) *Tokens of Exchange: The Problem of Translation in Global Circulations*. Durham: Duke University Press. Read Liu, 'The Question of Meaning-Value in the Political Economy of the Sign' pp. 13-41.

Charu Singh (2021) 'Science in the vernacular? Translation, terminology and lexicography in the Hindi Scientific Glossary (1906)', *South Asian History and Culture*. Forthcoming.

Talal Asad (1986) 'The concept of cultural translation in British social^[L]_{SEP} anthropology' in J. Clifford and G. Marcus, *Writing Culture*. Berkeley: University of California Press.

Walter Benjamin (2002 [1923]) 'The task of the translator' in *Walter Benjamin: Selected Writings Volume 1, 1913-1926*. Cambridge, Mass: Harvard University Press.

Gayatri Spivak (1993) *Outside in the Teaching Machine*. New York: Routledge. Read 'The politics of translation', pp. 179-201.

Brian Hatcher (2017) 'Translation in the Zone of the Dubash: Colonial Mediations of Anuvāda', *Journal of Asian Studies* 76/1: 107-1314.

Week Two

Religion I: Categories

Alicia Turner (2014) *Saving Buddhism: The Impermanence of Religion in Colonial Burma*. Honolulu: University of Hawai'i Press. Read Intro (pp. 1-22) and Chapter 5 (pp. 110-135)

Anne Blackburn (2010) *Locations of Buddhism: Colonialism and Modernity in Sri Lanka*. Chicago: University of Chicago Press. Read Preface (pp. ix-xvi) and Chapter 3 (pp. 69-103)

Anand Vivek Taneja (2017) *Jinnealogy: Time, Islam, and Ecological Thought in the Medieval*

Ruins of Delhi. Stanford: Stanford University Press. Read Intro (pp. 1-18) and 'Translation' (pp. 149-179).

Tony Stewart (2011) 'In search of equivalence: Conceiving Muslim-Hindu encounter through translation theory', *History of Religions* 40/3: 260-87.

Bernard Cohn (1987) *An Anthropologist among the Historians and Other Essays*. Oxford: Oxford University Press. Read 'The Census, Social Structure and Objectification in South Asia' (pp. 224-254)

Tomoko Masuzawa (2005) *The Invention of World Religions*. Chicago: University of Chicago Press. Read Chapter 1, "The Religions of the World" before 'World Religions' (pp. 36-71)

Week Three

Religion II: Encounters

Neena Mahadev (2016) 'The maverick dialogics of religious rivalry in Sri Lanka: inspiration and contestation in a new messianic Buddhist movement', *Journal of the Royal Anthropological Institute* 22/1: 127-147.

Nathaniel Roberts (2016) *To Be Cared For: The Power of Conversion and Foreignness of Belonging in an Indian Slum*. Oakland: University of California Press. Read Intro (pp. 1-12) and Chapters 4 and 5 (pp. 111-184)

Bernard Bate (2021) *Protestant Textuality and the Tamil Modern: Political Oratory and the Social Imaginary in South Asia*. Stanford: Stanford University Press. Selected Chapters.

Arkotong Longkumer (2017) 'The power of persuasion: Hindutva, Christianity, and the discourse of religion and culture in Northeast India', *Religion* 47/2: 203-227.

Michael Edwards (2021) 'Drowning in context: Translating salvation in Myanmar', *Comparative Studies of South Asia, Africa, and the Middle East* 41/2: 175-184.

Michael Bergunder (2014) 'Gandhi's Experiments with Theosophical Truth: Gandhi, Esotericism and Global Religious History', *Journal of the American Academy of Religion* 82/2: 398-427

Week Four

Media I: Senses

Sarah Besky (2020) *Tasting Qualities: The Past and Future of Tea*. Oakland: University of California Press. Read Introduction and Chapter 1 (pp. 1-48).

Rahul Mukherjee (2020) *Radiant Infrastructures: Media, Environment, and Cultures of Uncertainty*. Durham: Duke University Press. Read Chapter 4, 'Exposures' (pp. 138-162).

Amanda Weidman (2010) 'Sound and the City: Mimicry and Media in South India.' *Journal of Linguistic Anthropology* 20/2: 294-313.

Lisa Mitchell (2009), *Language, Emotions and Politics in South India*. Indiana University Press. Read Chapter 5, 'From the Art of Memory to the Practice of Translation'

Christopher Pinney (2002) 'The Indian Work of Art in the Age of Mechanical Reproduction', in F. Ginsburg et al (eds.), *Media Worlds*. Berkeley: UC Press: 152–70.

Patrick Eisenlohr (2018) 'Suggestions of Movement: Voice and Sonic Atmospheres in Mauritian Muslim Devotional Practices', *Cultural Anthropology* 33/1: 32-57.

Week Five:

Media II: Desires

Constantine V. Nakassis (2016) *Doing Style: Youth and Mass Mediation in South India*. Chicago: Chicago University Press. Read Selected Chapters.

William Mazzarella (2013) "'Very Bombay': Contending with the Global in an Indian Advertising Agency', *Cultural Anthropology* 18/1: 33-71.

Laura Ahearn (2003) 'Writing Desire in Nepali Love Letters', *Language and Communication* 23: 107-122.

Saiba Varma (2016) 'Love in the time of occupation: Reveries, longing, and intoxication in Kashmir', *American Ethnologist* 43/1: 50-62.

Ammara Maqsood (2014) "'Buying Modern': Muslim subjectivity, the West and patterns of

Islamic consumption in Lahore, Pakistan', *Cultural Studies* 28/1: 84-107.

Ravinder Kaur (2020) *Brand New Nation: Capitalist Dreams and Nationalist Designs in Twenty-First-Century India*. Stanford: Stanford University Press. Read Selected Chapters.

Week Six

Politics I: Circulations

Laura Bear (2015) *Navigating Austerity: Currents of Debt along a South Asian River*. Stanford: Stanford University Press. Read Selected Chapters.

Naveeda Kahn (2006) 'Flaws in the Flow: Roads and their Modernity in Pakistan', *Social Text* 24/4: 87-113.

Julia Huang (2020) 'Transient assemblages, ephemeral encounters, and the 'beautiful story' of a Japanese social enterprise in rural Bangladesh' *Critique of Anthropology* 40/1: 125-145.

Jamie Cross (2015) 'The Economy of Anticipation: Hope, Infrastructure, and Economic Zones in South India', *Comparative Studies of South Asia, Africa and the Middle East* 35/3: 424-437.

Purnima Mankekar and Akhil Gupta (2016) 'Intimate encounters: Affective labor in call centers', *Positions* 24/1: 17-43.

Chika Watanabe (2014) 'Muddy Labor: A Japanese Aid Ethic of Collective Intimacy in Myanmar', *Cultural Anthropology* 29/4: 648-671.

Stephen Campbell (2020) 'Debt collection as labour discipline: the work of finance in a Myanmar squatter settlement', *Social Anthropology* 28/3: 729-742.

Week Seven

Politics II: Relations

Nayanika Mathur (2017) 'The Task of the Climate Translator,' *Economic and Political Weekly* 52/1: 77-84

Bhriqupati Singh and Naisargi Dave (2015) 'On the Killing and Killability of Animals: Nonmoral Thoughts for the Anthropology of Ethics', *Comparative Studies of South Asia, Africa and the Middle East* 35/2: 232-245.

Jonathan Saha (2022) *Colonizing Animals: Interspecies Empire in Myanmar*. Cambridge: Cambridge University Press. Read Selected Chapters.

Radhika Govindrajan (2018) *Animal Intimacies: Interspecies Relatedness in India's Central Himalayas*. Chicago: University of Chicago Press. Read Chapter 1 and Chapter 2 (pp. 1-62).

Megnaa Mehtta (2021) 'Crab antics: the moral and political economy of greed accusations in the submerging Sundarbans delta of India', *Journal of the Royal Anthropological Institute* 27/3: 524-558.

Week Eight

Translating South Asia

Sarah Pinto (2019) *The Doctor and Mrs. A.: Ethics and Counter-Ethics in an Indian Dream Analysis*. New York: Fordham University Press. Read Selected Chapters.

Samia Khatun (2018) *Australianama: The South Asian Odyssey in Australia*. London: Hurst. Read Selected Chapters.

Purnima Mankekar (2015) *Unsettling India: Affect, Temporality, Transnationality*. Durham: Duke University Press. Read Selected Chapters.

Arash Khazeni (2020) *The City and the Wilderness: Indo-Persian Encounters in Southeast Asia*. University of California Press. Read Selected Chapters.

Option (ii) South Asia: Economic Development and Social Transformation

Professor Shailaja Fennell and Dr. Rekha Bhangoankar Fridays, 9:30-11am, Room S3, ARB

This course will examine the relationship between economic development and social transformation in countries of South Asia. The seminars will address central themes of economic policy and key aspects of human development, while situating the region within larger current-day global debates. There will be eight seminars running weekly throughout the Lent Term which will engage with readings from across these key areas.

All the readings provided on this reading list will either be accessible online or will be provided in pdf form on Moodle.

The reading list below will be useful for those wishing to take this course-

1. State and Society in South Asia

Kohli, A., 2012. *State Directed Development: Political Power and Industrialization in the Global Periphery*, Cambridge University Press (particularly the introduction), <https://doi.org/10.1017/CBO9780511754371>

Gould, W., 2012. *Religion and Conflict in Modern South Asia*, Cambridge University Press.

Ludden, D., 2005. Development Regimes in South Asia: History and the Governance Conundrum, *Economic and Political Weekly*, Vol. 40, No. 37, 4042-4051.

Bayly, S., 2007. *Asian Voices in a Postcolonial Age*, Cambridge University Press.

2. Economy, Society and Development Challenges

Goswami, M., 1998. From Swadeshi to Swaraj: Nation, Economy, Territory in Colonial South Asia, 1870 to 1907, *Comparative Studies in Society and History*, Vol. 40, No. 4.

Deaton, A., and J. Dreze, 2009. Food and Nutrition in India: Facts and Interpretations, *Economic and Political Weekly*

Bhutta, Z., H. Gazdar and L. Haddad, 2013. Seeing the Unseen: Breaking the Logjam of Undernutrition in Pakistan. *IDS Bulletin*, 44: 1-9.

Bhandari, P., and F. Titzmann, 2017. Family Realities in South Asia: Adaptations and Resilience, *Samaj*, <https://journals.openedition.org/samaj/4365>

Allendorf, K., 2019. Parents' Valuation of Approving a Child's Spouse in a Context of Marital Change, *Journal of Family Issues*, <https://doi.org/10.1177/0192513X19849634>

Rudolph, L., and S. Rudolph, 2008. *Examining Indian Democracy, A Fifty Year Perspective, 1956-2006, volume II: The Realm of Institutions: State Formation and Institutional Change*, Oxford University Press, Ch 2.

3. Independent Nations and the Designing of Economic Policy

Sherman, T., W. Gould and S. Ansari, 2014. *From Subjects to Citizens: Society and the Everyday State in India and Pakistan, 1947–1970*, Cambridge University Press.
<https://doi.org/10.1017/CBO9781107585737>

Banerjee, A., Iyer, L., 2005, 'History, Institutions and Economic Performance: The Legacy of Colonial Land Tenure Systems in India'. *American Economic Review* 95(4).

Venugopal, R. (2018) *Nationalist, Development and Ethnic Conflict in Sri Lanka*. Cambridge: Cambridge University Press. Ch. 4.

Kudaisya, M., 2018. *Tryst with Prosperity: Indian Business and the Bombay Plan of 1944*. Penguin, India

Patnaik, U., 2016. Capitalist Trajectories of Global Interdependence and Welfare Outcomes: The Lessons of History for the Present.
https://www.networkideas.org/ideasact/dec11/pdf/Utsa%20_Patnaik.pdf

Fennell, S., 2021. Poverty in South Asia: An Intellectual History, *Oxford Research Encyclopedia of Asian History*.

Engerman, D. C., 2018. *The Price of Aid: The Economic Cold War in India*, Harvard University Press.

4. The role of Public Goods in achieving Human Development

Auerbach, A., 2019. *Demanding Development: The Politics of Provision of Public Goods in India's Slums*, Cambridge University Press.

Haris Gazdar and Hussain Bux Mallah, 2011. Class, Caste and Marla Housing Scheme in Rural Punjab. *Social Science and Policy Bulletin*, Volume 2, No:3, School of Humanities

Fennell, S., and R., Malik, 2012. Between a Rock and a Hard Place: the emerging educational market for the poor in Pakistan, *Comparative Education*, 48, 21, 249-261.

Andrabi, T., et. al. 2008. The LEAPS Report, Learning and Educational Achievement in Punjab Schools: Insights to Inform the Policy Debate.
<http://documents1.worldbank.org/curated/en/997531468090281061/pdf/437500WP0PAK021Box0327368B01PUBLIC1.pdf>

Malwade Basu, A., 2010. Mass schooling, empowerment, and demographic and economic outcomes: a note of dissent, *Vienna Yearbook of Population Research*, Vol. 8, Education and demography, 25-29

Kumar, N., 2005. Mothers and Non-Mothers: Gendering the Discourse of Education in South Asia, *Gender & History*, Vol.17 No.1 April 2005, pp. 154–182.

Beteille, A., 2010. *University at the Crossroads*, Oxford University Press.

5. Migration, Livelihoods and Human Development Outcomes

Breman, J., 2009. The Great Transformation in the Setting of Asia.
<https://www.iss.nl/en/media/bremanaddressweb>

Weiner, M., 1993. Rejected Persons and Unwanted Migrants in South Asia, *Economic and Political Weekly*, Vol. 28, No. 34 (Aug. 21, 1993), pp. 1737-1746,
<https://www.jstor.org/stable/4400049>

Mongia, R., 2018. *Indian Migration and Empire: A Colonial Genealogy of the Modern State*. Duke University Press.

Rogaly, B., and S. Thieme. 2012. Experiencing space–time: the stretched life-worlds of migrant workers in India, *Environment and Planning A*, 2012, volume 44, pages 2086 – 2100,
<https://doi.org/10.1068/a44493>

Amrith, S. S., 2014. Migration and health in Southeast Asian History, *The Lancet, Perspectives: The Art of Medicine*, vol. 384, issue 9954, 1569-1570, DOI:[https://doi.org/10.1016/S0140-6736\(14\)61976-0](https://doi.org/10.1016/S0140-6736(14)61976-0)

Kabeer, N., 2012. Productive safety nets for women in extreme poverty: Lessons from pilot projects in India and Pakistan, <https://www.soas.ac.uk/cdpr/publications/papers/file76193.pdf>

6. New Modes of Resource Management and implications for Democratisation

Tawa Lama Rewal, S., M. Zerah. 2011. Introduction. Urban Democracy: A South Asian Perspective, *Samaj*, <https://doi.org/10.4000/samaj.3188>

Khan, M., T. Riley and C. Wescott, 2012. Public-Private Partnerships in Bangladesh's Power Sector: Risks and Opportunities, <https://documents.worldbank.org/en/publication/documents-reports/documentdetail/550271468209052051/public-private-partnerships-in-bangladeshs-power-sector-risks-and-opportunities>

Chambers, R., 2009. Going to Scale with Community-Led Total Sanitation: Reflections on Experience, Issues and Ways Forward, IDS Bulletin, https://doi.org/10.1111/j.2040-0225.2009.00001_2.x

Regional South Asia Rapid Action Learning (RAL) Workshop Report: Sustainable Sanitation and Leaving No One Behind, <https://www.communityledtotalsanitation.org/sites/communityledtotalsanitation.org/files/Colombo%20RAL%20report.pdf>

Bandhyopadhyay, J., 2007. Water Management Systems in South Asia: Need for a New Research Framework, *Economic and Political Weekly*, 42, 10.

Mukherjee, A., 2007. [The energy-irrigation nexus and its impact on groundwater markets in eastern Indo-Gangetic basin: Evidence from West Bengal, India, Energy Policy.](#)

Kikon, D., 2019. *Living with Oil and Coal: Resource Mobilisation and Militarisation in North-East India*, University of Washington Press.

7. The Natural World and the Challenge of Sustainability

Perrings, C., and M. Gadgil, (2003). *Conserving Biodiversity: reconciling local and global public benefits*. UNDP.

Adve, Nagraj. 2014. 'Moving Home: Global Warming and Shifts in Species' Range in India', *Economic & Political Weekly*, 49(39): 34–8.

Mani, M., et. al., 2018. South Asia's Hotspots : Impacts of Temperature and Precipitation Changes on Living Standards, World Bank Report, <https://openknowledge.worldbank.org/handle/10986/28723>

Amrith, S., S., 2018. *Unruly Waters: How Mountain Rivers and Monsoons Have Shaped South Asia's History*, Penguin.

Rasul, G., 2014. Food, water, and energy security in South Asia: A nexus perspective from the Hindu Kush Himalayan region

Harriss White, B., Gathorne-Hardy, and G. Rodrigo, 2019. Towards Lower-Carbon Indian Agricultural Development: An Experiment in Multi-criteria Mapping, *Review of Development and Change*, <https://doi.org/10.1177/0972266119845952>

Shahabuddin, G., and M. Rangarajan. 2007. *Making Conservation Work*, Oxford University Press.

Grove, R., 2010. *Green Imperialism: Colonial Expansion, Tropical Islands and the Origins of Environmentalism, 1600-1860*, Cambridge University Press, Chapters 7 and 8.

8. Development Policy and Patterns of Poverty and Inequality

Kohli, A., 2012. *Poverty Amid Plenty in the New India*.
<https://doi.org/10.1017/CBO9781139015080>

Devarajan, S., and I. Nabi, 2006. Economic Growth in South Asia: Promising, Unequalising, Sustainable? *Economic and Political Weekly*, Vol. 41, No. 33, 3573-3580

Khan, M. H., 2006. Corruption and Governance in South Asia,
<https://core.ac.uk/download/pdf/2792146.pdf>

Subedi, M., 2016. Caste in South Asia: From Ritual Hierarchy to Politics of Difference, No. 40, *Modern South Asia: A Space of Intercultural Dialogue*. 319-340

Rama, M., T. Bêteille, Y. Li, P. Mitra, J. Newman, 2015. *Addressing Inequality in South Asia*. South Asia Development Forum. World Bank Group, Washington, DC. © World Bank.
<https://openknowledge.worldbank.org/handle/10986/20395>

Himanshu, P. Lanjouw, and N. Stern, 2018. *How Lives Change: Palanpur, India and Development Economics*, Oxford University Press.

Singh, S., 2016. *The Local in Governance: Politics, Decentralisation and the Environment*, Oxford University Press.

Dréze, J., 2019. *Sense and Solidarity: Jholawala Economics for All*, Oxford University Press.

Options (iii) Courses: Borrowed from other departments

Students will also be able to select from the following optional papers that are provided through other M.Phil. programmes managed by POLIS and by the History Faculty

Option India or Pakistan? Muslim Ideas of the Nation in Twentieth-Century South Asia (offered through POLIS)

Dr. Amar Sohal. 1-3pm on Fridays of Lent Term at Corpus Christi College (The Parker Room).

Exploring ideas of religion, minority and secularism that helped to found India and Pakistan, this course traces competing visions of a Muslim future during the formative phase of modern Indian political thought. Taking an intellectual history approach to the years prior to, and shortly after, independence and Partition in 1947, it focuses mainly on the ideas of five leading actor-thinkers: the universalist poet-philosopher Muhammad Iqbal; the Kashmiri nationalist Sheikh Abdullah; the lawyer-politician Mohammad Ali Jinnah; the Urdu writer and Sunni theologian Abul Kalam Azad; and the nonviolent Pashtun activist Abdul Ghaffar Khan. Students will put the ideas of these five thinkers in dialogue with their equally influential contemporaries; these include the Congress leaders Jawaharlal Nehru and M. K. Gandhi, as well as the father of Hindu nationalism V. D. Savarkar and the Dalit activist B. R. Ambedkar. Elevated to the foremost unit of social organisation by the British colonial state, religion took on a peculiar political meaning as representative government was steadily devolved to Indians over the course of the twentieth century. In short, religion served to name an almost static structural problem between majorities and minorities—both nationally, and in the various regions of this linguistically diverse country. Our set of thinker-politicians, and their interlocutors, confronted this problem in different, creative ways; the implications of which are more than evident in the present-day politics of India and Pakistan. While some thinkers (Muslim, Hindu and Dalit) sought to constitutionalise the division between communities for a peaceful independent future, others associated with secular Indian nationalism tried to offset or even destroy the political importance of religion. By covering these different ways of imagining the nation in late colonial India, this course also introduces students to a range of connected questions or themes: caste; historical inheritance; territoriality; socialism; monarchy; and active nonviolence.

Week 1

Minority and the Problem of Structure: An Introduction

Essential Readings:

Shruti Kapila, 'Global Intellectual History and the Indian Political', in D. M. McMahon and S. Moyn (eds), *Rethinking Modern European Intellectual History*, (Oxford, 2015), 253-74.

Aamir Mufti, 'Secularism and Minority: Elements of a Critique', *Social Text*, 45/Winter (1995), 75-96.

Sudipta Kaviraj, 'The Imaginary Institution of India', in P. Chatterjee and G. Pandey (eds), *Subaltern Studies: Writings on South Asian History and Society*, Vol. 7, (10 vols, Delhi, 1993), 1-39.

Faisal Devji, *Muslim Zion: Pakistan as a Political Idea* (London, 2013). Introduction and Chapters 1-3.

Taushif Kara and Amar Sohal, 'Introduction: Creative Minorities', *Global Intellectual History* (2021), 1-7.

Recommended Readings:

C. A. Bayly, *Origins of Nationality in South Asia: Patriotism and Ethical Government in the Making of Modern India* (Delhi, 2001).

Romila Thapar, 'Imagined Religious Communities? Ancient History and the Modern Search for a Hindu Identity', *Modern Asian Studies* 23/2 (1989), 209-31.

Tomoko Masuzawa, *The Invention of World Religions: Or, How European Universalism Was Preserved in the Language of Pluralism* (Chicago, 2005).

Cemil Aydin, *The Idea of the Muslim World: A Global Intellectual History* (Harvard, 2018).

Gyan Pandey, *The Construction of Communalism in Colonial North India* (Delhi, 1990).

Peter Van der Veer, *Religious Nationalism: Hindus and Muslims in India* (Berkeley, 1994).

Week 2

Muhammad Iqbal: Self-hood and Self-rule

Essential Readings:

Primary Sources

Muhammad Iqbal, 'Presidential Address', All-India Muslim League, Allahabad, 29 December 1930, http://www.columbia.edu/itc/mealac/pritchett/00islamlinks/txt_iqbal_1930.html

Muhammad Iqbal, 'Islam and Ahmadism', in L. A. Sherwani, Speeches, Writings and Statements of Iqbal (Lahore, 1995).

Rabindranath Tagore, Nationalism (London, 2010). Chapter on India.

Secondary Sources

Faisal Devji, Muslim Zion: Pakistan as a Political Idea (London, 2013). Chapters 4-6 and Conclusion.

Faisal Devji, 'Secular Islam', Political Theology, 19/8 (2018), 704-18.

Javed Majeed, Muhammad Iqbal: Islam, Aesthetics and Postcolonialism, (Delhi, 2009).

Recommended Reading:

Primary Sources

Muhammad Iqbal, The Reconstruction of Religious Thought in Islam (Stanford, 2012).

Muhammad Iqbal, Javid-Nama, A. J. Arberry (trans.), (London, 2011).

Muhammad Iqbal, 'Presidential Address', All-India Muslim Conference, Lahore, 21 March 1932, in L. A. Sherwani, Speeches, Writings and Statements of Iqbal (Lahore, 1995).

'Two letters from Iqbal to Jinnah', 1937

http://www.columbia.edu/itc/mealac/pritchett/00islamlinks/txt_iqbal_tojinnah_1937.html

Muhammad Iqbal, Tarana-e Hindi,

http://www.columbia.edu/itc/mealac/pritchett/00urdu/taranahs/hindi_text.html

Muhammad Iqbal, Tarana-e Milli,

http://www.columbia.edu/itc/mealac/pritchett/00urdu/taranahs/milli_text.html

Secondary Sources

Shruti Kapila, *Violent Fraternity: Indian Political Thought in the Global Age*, (Princeton, 2021). Chapter 6 on Iqbal.

Faisal Devji, 'Illiberal Islam', in S. Dube (ed.), *Enchantments of Modernity: Empire, Nation, Globalization* (Delhi, 2009), 234-63.

Iqbal Singh Sevea, *The Political Philosophy of Muhammad Iqbal: Islam and Nationalism in Late Colonial India* (Cambridge, 2012).

Naveeda Khan, *Muslim Becoming: Aspiration and Skepticism in Pakistan* (Durham, 2012). Chapter Three on 'Inheriting Iqbal'.

Farzana Shaikh, 'Azad and Iqbal: The Quest for the Islamic 'Good'', in M. Hasan (ed.), *Islam and Indian Nationalism: Reflections on Abul Kalam Azad*, (Delhi, 2001), 59-76.

Taushif Kara, 'Provincializing Mecca? (1924-1969)', *Global Intellectual History* (2021), 1-21.

Ali Usman Qasmi, 'Differentiating between Pakistan and Napak-istan: Maulana Abul Ala Maududi's Critique of the Muslim League and Muhammad Ali Jinnah', in A. U. Qasmi and M. E. Robb (eds), *Muslims Against the Muslim League: Critiques of the Idea of Pakistan*, (New York, 2017), 109-141.

Dipesh Chakrabarty, *Provincializing Europe* (Princeton, 2000). See for Tagore.

P. K. Datta, 'War and the World: Tagore's Praxis of the Global from the 1890s to the 1920s', in M. K. Palat (eds), *India and the World in the First Half of the Twentieth Century*, (London, 2017).

P. K. Datta, 'Co-operation and Co-operatives: The Global Dilemmas of Tagore's Rural Democracy', *Literature Compass*, 12/5 (2015), 184-93.

Michael Collins (2012) 'Rabindranath Tagore and the Politics of Friendship', *South Asia: Journal of South Asian Studies*, 35/1, 118-42.

Michael Collins, *Empire, Nationalism and the Postcolonial World: Rabindranath Tagore's Writings on History, Politics and Society* (London, 2012).

Week 3

Sheikh Abdullah: Federating India, Ruling Kashmir

Essential Readings:

Primary Sources

Sheikh Abdullah, 'Interview for the Supplementary Issue of Shabistan Urdu Digest', 1968, in Nyla Ali Khan (ed.), *Sheikh Mohammad Abdullah's Reflections on Kashmir*, (Basingstoke, 2018), 124-74.

Sheikh Abdullah, 'Statement by the Hon'ble Prime Minister', Srinagar, 5 November 1951, in *Jammu and Kashmir Constituent Assembly Debate: Official Report*, Vol. 1, (2 vols, Srinagar, n.d.), 82-111.

Sheikh Abdullah, 'Thoughts on Pakistan', 9 January 1946, *The Tribune*, in B. N. Pandey (ed.), *The Indian Nationalist Movement, 1885-1947: Select Documents*, (London, 1979), 184-5.

Sheikh Abdullah, 'Against Autocracy and Aggression', 1946, in Nyla Ali Khan (ed.), *Sheikh Mohammad Abdullah's Reflections on Kashmir*, (Basingstoke, 2018), 199-200.

Jawaharlal Nehru, 'Nehru's Press Conference', 10 July 1946, in eds. Nicholas Mansergh and E. W. R. Lumby, *The Transfer of Power 1942-7*, Vol. 8, (12 vols, London, 1970-82).

Secondary Sources

Amar Sohal, 'Kashmiri Secularism: Religious Politics in the Age of Democracy', *Global Intellectual History* (2021).

Amar Sohal, 'Pure Kashmir: Nature, Freedom and Counter-nationalism', *Modern Intellectual History* (2021).

Sanjay Seth, 'Nationalism, National Identity and "History": Nehru's Search for India', *Thesis Eleven*, 32 (1992), 37-54.

Recommended Readings:

Primary Sources

Sheikh Abdullah, *The Flames of the Chinar: An Autobiography* (Delhi, 1993).

All-Jammu and Kashmir National Conference, *New Kashmir* (Delhi, 1948).

Nyla Ali Khan (ed.), Sheikh Mohammad Abdullah's Reflections on Kashmir, Basingstoke, 2018).

M. K. Teng et. al. (eds), Kashmir: Constitutional History and Documents (Delhi, 1977).

Jawaharlal Nehru, The Objectives Resolution, December, 1946,
<https://indiankanoon.org/doc/548244/>

Jawaharlal Nehru, 'The Congress and the Muslims', 10 January 1937, in S. Gopal et al. (ed.), Selected Works of Jawaharlal Nehru, Vol. 8, (74 vols, Delhi, 1984-), 119-22.

Jawaharlal Nehru, The Discovery of India (1946).

Jawaharlal Nehru, Glimpses of World History (1934-5).

Secondary Sources

Andrew Whitehead, 'The Rise and Fall of New Kashmir', in C. Zutshi (ed.), Kashmir: History, Politics, Representation, (Cambridge, 2018), 70-88.

Ian Copland, "The Abdullah Factor: Kashmiri Muslims and the Crisis of 1947", in ed. Donald Low, The Political Inheritance of Pakistan (London, 1991), 218-54.

Chitrlekha Zutshi, Languages of Belonging: Islam, Regional Identity, and the Making of Kashmir (London, 2004).

Chitrlekha Zutshi, Kashmir's Contested Pasts: Narratives, Sacred Geographies, and the Historical Imagination (Delhi, 2014).

Mridu Rai, Hindu Rulers, Muslim Subjects: Islam, Rights, and the History of Kashmir (London, 2004).

Shahla Husain, Kashmir in the Aftermath of Partition (Cambridge, 2021).

F. M. Hassnain, Freedom Struggle in Kashmir, (Delhi, 1988). See for rare speeches of Sheikh Abdullah.

Sunil Purushotham, 'World History in the Atomic Age: Past, Present and Future in the Political Thought of Jawaharlal Nehru', Modern Intellectual History, 14(3), 837-67.

Sunil Khilnani, *The Idea of India* (London, 2012).

C. A. Bayly, 'The Ends of Liberalism and the Political Thought of Nehru's India', *Modern Intellectual History*, 12/3 (2015), 605-26.

Sarat Pillai, 'Fragmenting the Nation: Divisible Sovereignty and Travancore's Quest for Federal Independence', *Law and History Review*, 34/3 (2016), 743-82.

Semanti Ghosh, *Different Nationalisms: Bengal, 1905-47* (Delhi, 2017).

Newal Osman, "Dancing with the Enemy: Sikander Hayat Khan, Jinnah, and the vexed question of 'Pakistan' in a Punjabi Unionist context", in eds. A. U. Qasmi and M. E. Robb, *Muslims Against the Muslim League: Critiques of the Idea of Pakistan* (New York, 2017), 311-37.

Ian Talbot, *Khizr Tiwana: the Punjab Unionist Party and the Partition of India* (Oxford, 1996).

Sarah Ansari, 'Muslim Nationalist or Nationalist Muslim?: Allah Bakhsh Soomro and Muslim politics in 1930s and 1940s Sindh' in eds. A. U. Qasmi and M. E. Robb, *Muslims Against the Muslim League: Critiques of the Idea of Pakistan* (New York, 2017), 285-310.

Ayesha Jalal and Anil Seal, 'Alternative to Partition: Muslim Politics Between the Wars', *Modern Asian Studies*, 15/3 (1981), 415-54.

Week 4

Essential Readings:

Primary Sources

Mohammad Ali Jinnah, 'Presidential Address', All-India Muslim League, Lucknow, 1916, http://www.columbia.edu/itc/mealac/pritchett/00islamlinks/txt_jinnah_lucknow_1916.html

Mohammad Ali Jinnah, 'Presidential Address', All-India Muslim League, Lahore, March 1940, http://www.columbia.edu/itc/mealac/pritchett/00islamlinks/txt_jinnah_lahore_1940.html

Mohammad Ali Jinnah, 'Presidential Address', Pakistan Constituent Assembly, Karachi, 11 August 1947, http://www.columbia.edu/itc/mealac/pritchett/00islamlinks/txt_jinnah_assembly_1947.html

S. M. Burke (ed), Jinnah: Speeches and Statements, 1947-1948 (Karachi, 2000).

Begum Aizaz Rasool, From Purdah to Parliament: A Muslim Woman in Indian Politics (Delhi, 2001).

A. G. Noorani (ed.), The Muslims of India: A Documentary Record, (Delhi, 2003). Chapter 1.

Secondary Sources

Faisal Devji, Muslim Zion : Pakistan as a Political Idea (London, 2013).

Shruti Kapila, 'Ambedkar's Agonism: Sovereign Violence and Pakistan as Peace', Comparative Studies of South Asia, Africa and the Middle East, 39/1 (2019), 184-95.

Shruti Kapila, Violent Fraternity: Indian Political Thought in the Global Age, (Princeton, 2021). Chapter 7 on Patel.

Farzana Shaikh, 'Muslims and Political Representation in Colonial India: The Making of Pakistan', Modern Asian Studies, 20/3 (1986), 539-57.

Recommended Readings:

Primary Sources

Mohammad Ali Jinnah, 'Presidential Address', All-India Muslim League, Lucknow, 1937,

http://www.columbia.edu/itc/mealc/pritchett/00islamlinks/txt_jinnah_lucknow_1937.html

B. R. Ambedkar, Pakistan or the Partition of India: The Indian Political What's What! (1941).

M. C. Chagla, Roses in December: An Autobiography (1994).

Chaudhry Khaliquzzaman, Pathway to Pakistan (Lahore, 1961).

K. H. Khurshid, Memories of Jinnah (Karachi, 1990).

Secondary Sources

Farzana Shaikh, Community and Consensus in Islam: Muslim Representation in Colonial India, 1860-1947, (Cambridge, 1989).

Stanley Wolpert, Jinnah of Pakistan (Oxford, 1984).

Hugh Owen, 'Negotiating the Lucknow Pact', *The Journal of Asian Studies*, 31/3 (1972), 561-87.

Asim Roy, 'The High Politics of India's Partition: The Revisionist Perspective', *Modern Asian Studies*, 24/2 (1990), 385-415.

Ayesha Jalal, *The Sole Spokesman: Jinnah, the Muslim League and the Demand for Pakistan*, (New York, 1985).

Jesús Francisco Cháirez-Garza, "'Bound hand and foot and handed over to the caste Hindus': Ambedkar, Untouchability and the Politics of Partition", *The Indian Economic and Social History Review*, 55/1 (2018), 1-28.

Anupama Rao, *The Caste Question: Dalits and the Politics of Modern India* (Berkeley, 2009), 118-60.

Rajmohan Gandhi, *Patel: A Life* (Ahmedabad: Navajivan Publishing House, 1991).
Vanya Bhargav, 'Letters to Sir Syed: Lajpat Rai's Response to the Muslim Refusal of Minorityhood', *Global Intellectual History* (2021), 1-20.

Vanya Bhargav, 'Lala Lajpat Rai's Ideas on Caste: Conservative or Radical?', *Studies in Indian Politics*, 6/1, 15-26.

Week 5

Abul Kalam Azad: The Inheritance of Hindustan

Essential Readings:

Primary Sources

Abul Kalam Azad, 'Islam and Nationalism', in S. S. Hameed (ed.), *India's Maulana: Abul Kalam Azad*, Vol. 2, (4 vols, Delhi, 1990), pp. 50-7.

Abul Kalam Azad, *Sallies of Mind: English Translation of Ghubar-e-Khatir*, D. R. Goyal (trans.), (Delhi, 2003 [1946]).

Speeches of Maulana Azad, 1947-1958, (Delhi, 1989):

1. 'Aligarh and Indian Nationalism'

2. 'Study of Indian History'
3. 'Indian Art through the Ages'
4. 'Tagore and Indian Education'

Sushma Swaraj, 'Urdu is India's Language Too', (14 December 2015):

1. Minute-Long Video of Hindi/Urdu Speech in Lok Sabha (Lower House of the Indian Parliament):
<https://timesofindia.indiatimes.com/videos/news/Urdu-is-Indias-language-too-Sushma-Swaraj/videoshow/50171469.cms>
2. English Translation in:
<https://www.firstpost.com/world/renewed-dialogue-with-pakistan-marks-beginning-of-peace-sushma-swaraj-tells-parliament-2544752.html>

Secondary Sources

Amar Sohal, 'Ideas of Parity: Muslims, Sikhs and the 1946 Cabinet Mission Plan', *South Asia: Journal of South Asian Studies*, 40/4 (2017), 706-22.

Shruti Kapila, *Violent Fraternity: Indian Political Thought in the Global Age*, (Princeton, 2021). Chapter 3 on Savarkar.

Aamir Mufti, *Enlightenment in the Colony: The Jewish Question and the Crisis of Postcolonial Culture*, (Princeton, 2007). Chapter 3 on Azad and Nehru.

Aijaz Ahmad, *Lineages of the Present: Ideology and Politics in Contemporary South Asia*, (London, 2000). Chapter 3 on Azad.

Recommended Reading:

Primary Sources

Abul Kalam Azad, 'Presidential Address', Indian National Congress, Ramgarh, 2 March 1940, http://www.columbia.edu/itc/mealc/pritchett/00litlinks/txt_azad_congress_1940.html

Abul Kalam Azad, *India Wins Freedom* (Delhi, 1988).

Abul Kalam Azad, *Tarjuman Al-Quran*, S. A. Latif (trans.), (3 vols, Hyderabad, 1962).

Humayun Kabir, *The Indian Heritage*, (Bombay, 1955 [1946]).

Syed Mahmud, *Hindu-Muslim Cultural Accord*, (Bombay, 1949).

V. D. Savarkar, *Hindutva: Who is a Hindu?*, (Bombay, 1923).

Hindu Nationalism: A Reader, Christophe Jaffrelot (ed), (Princeton, 2007).

Secondary Sources

Farzana Shaikh, 'Azad and Iqbal: The Quest for the Islamic 'Good'', in M. Hasan (ed.), *Islam and Indian Nationalism: Reflections on Abul Kalam Azad*, (Delhi, 2001), 59-76.

Ayesha Jalal, 'Striking a Just Balance: Maulana Azad as a Theorist of Trans-National Jihad', *Modern Intellectual History*, 4/1 (2007), 95-107.

Shaunna Rodrigues, "Abul Kalam Azad and the Right to an Islamic Justification of the Indian Constitution", in A. Roy and M. Becker (eds.), *Dimensions of Constitutional Democracy* (Singapore, 2020).

Sher Ali Tareen, 'Contesting Friendship in Colonial Muslim India', *South Asia: Journal of South Asian Studies*, 38/3 (2015), 419-34.

Amar Sohal (dir.), *Azad and Jinnah: A Political Rivalry in Late Colonial India*. (RAH Foundation Documentary, 2016).

Thomas Blom Hansen, *The Saffron Wave: Democracy and Hindu Nationalism in Modern India*, (Princeton, 1999). Especially Chapter 2.

Luna Sabastian, 'Women, Violence, Sovereignty: "Rakshasa" Marriage by Capture in Modern Indian Political Thought', *Modern Intellectual History* (2021), 1-26.

Harjot Oberoi, 'From Punjab to "Khalistan": Territoriality and Metacommentary', *Pacific Affairs* 60/1, (1987), 26-41.

Week 6

Essential Readings:

Primary Sources

Mohammad Yunus, *Frontier Speaks*, (Lahore, 1947 [1942]). Especially the forewords by Abdul Ghaffar Khan and Jawaharlal Nehru.

Abdul Ghaffar Khan, Address to Pakistan Constituent Assembly, Karachi, 5 March 1948, reprinted in D. G. Tendulkar, *Abdul Ghaffar Khan: Faith is a Battle*, (Delhi, 1967), 453-8.

Abdul Ghaffar Khan, Statement to Court, Lahore, 6 September 1956, reprinted in D. G. Tendulkar, *Abdul Ghaffar Khan: Faith is a Battle*, (Delhi, 1967), 491-504.

Abdul Ghaffar Khan, *My Life and Struggle: Autobiography of Badshah Khan*, (Delhi, 1969). All including the 'Pakhtunistan Day' Speeches at the end of the book.

Momentous Speeches of Badshah Khan: Khudai Khidmatgar and National Movement, P. S. Ramu (ed.), (Delhi, 1992):

1. Speeches in NWFP, 19-166
2. Speeches in the rest of India, 179-232

Secondary Sources

Mukulika Banerjee, *The Pathan Unarmed: Opposition and Memory in the North West Frontier*, (Delhi, 2000).

Faisal Devji, *The Impossible Indian: Gandhi and the Temptation of Violence* (London, 2012).

Recommended Readings:

Primary Sources

Mohammad Yunus, *Letters from Prison*, S.S. Hameed (trans.), (Delhi, 1986).

Mohammad Yunus, *Persons, Passions and Politics*, (Ghaziabad, 1980).

Wali Khan, *Facts are Facts*, (Delhi, 1987).

Abdul Qaiyum, *Gold and Guns on the Pathan Frontier*, (Bombay, 1945).

‘Meeting between Cabinet Delegation, Wavell, and Khan Sahib’, 1 April 1946, in eds. Nicholas Mansergh and E. W. R Lumby, *The Transfer of Power 1942–7*, Vol. 7, (12 vols, London, 1970-82), 71-5.

Secondary Sources

Safoora Arbab, 'Nonviolence, Pukhtunwali and Decolonisation: Abdul Ghaffar Khan and the Khudai Khidmatgar Politics of Friendship', in A. U. Qasmi and M. E. Robb (eds), *Muslims Against the Muslim League: Critiques of the Idea of Pakistan*, (New York, 2017), 220-54.

Aijaz Ahmad, 'Frontier Gandhi: Reflections on Muslim Nationalism in India', *Social Scientist*, 33/1-2 (2005), 22-39.

S. W. A. Shah, *Ethnicity, Islam and Nationalism: Muslim Politics in the North-West Frontier Province, 1937-1947*, (Karachi, 1999).

S. Rittenberg, *Ethnicity, Nationalism, and the Pakhtuns: The Independence Movement in India's North-West Frontier Province*, (Durham, 1988).

E. Jansson, *India, Pakistan or Pakhtunistan*, (Uppsala, 1981)

Ajay Skaria, 'Gandhi's Politics: Liberalism and the Question of the Ashram', *The South Atlantic Quarterly*, 101/4 (2002), 955-86.

Ajay Skaria, *Unconditional Equality: Gandhi's Religion of Resistance* (Minneapolis, 2016).

Shruti Kapila, *Violent Fraternity: Indian Political Thought in the Global Age*, (Princeton, 2021). Chapter 4 on Gandhi.

Week 7

The Future of India and Pakistan: Political and Intellectual Inheritances

NB. We will divide up the following readings between different groups at the end of Class 6.

Essential Reading:

Reinhart Koselleck, *Futures Past*, (trans. Keith Tribe), (New York, 2004), 255-75.

Indian Secularism, Hindutva and the Kashmir Dispute:

Cecile Laborde, 'Minimal Secularism: Lessons for, and from, India', *American Political Science Review* (2020), 1-13.

Rajeev Bhargava, 'What is Secularism For?', in Rajeev Bhargava (ed.), *Secularism and its Critics*, (Delhi, 1998), 486-542.

Shruti Kapila, 'India's constitution isn't saving it from Narendra Modi's assault on rights', <https://www.prospectmagazine.co.uk/magazine/india-constitution-democracy-modi-book-review>

Arjun Appadurai, *Fear of Small Numbers* (Durham, 2006).

Christophe Jaffrelot, 'Narendra Modi between Hindutva and Subnationalism: The Gujarati Asmita of a Hindu Hriday Samrat', *India Review*, 15/2, (2016), 196-217.

Christophe Jaffrelot, 'What 'Gujarat Model'?—Growth without Development—and with Socio-Political Polarisation', *South Asia: Journal of South Asian Studies*, 38/4, (2015), 820-38.

Faisal Devji, 'Is a Dalit-Muslim Alliance Possible?', <https://www.thehindu.com/opinion/lead/Is-a-Dalit-Muslim-alliance-possible/article14598312.ece>

Haseeb Drabu, 'Listen to the Valley', <https://indianexpress.com/article/india/bjp-kashmir-valley-article-370-special-status-6543059/>

Yoginder Sikand, 'Jihad, Islam and Kashmir: Syed Ali Shah Geelani's Political Project', *Economic and Political Weekly*, 45/40 (2010).

Pakistan's Political Theology and the Pashtun Tahafuz Movement:

Farzana Shaikh, *Making Sense of Pakistan* (London, 2009). Especially the Epilogue. See also an interview with the author: 'Making Sense of Pakistan: A conversation with Prof. Farzana Shaikh', *The Wire*, <https://www.youtube.com/watch?v=gsi09HPiLYM>

Naveeda Khan, *Muslim Becoming: Aspiration and Skepticism in Pakistan* (Durham, 2012). Chapter Three on 'Inheriting Iqbal'.

Faisal Devji, 'How Caste Underpins the Blasphemy Crisis in Pakistan', <https://www.nytimes.com/2018/12/18/opinion/caste-blasphemy-pakistan.html>

Faisal Devji, 'Changing Places: Religion and Minority in Pakistan', *South Asia: Journal of South Asian Studies*, 43/1, 169-76.

Mohammed Naqvi (dir.), *The Accused : Damned or Devoted?* (BBC Documentary, 2020).

Hurmat Ali Shah, 'Redefining Citizenship in Pakistan',
<https://www.himalmag.com/redefining-citizenship-in-pakistan-2020/>

Abubakar Siddique, 'The Pashtuns' Year of Living Dangerously', <https://www.the-american-interest.com/2019/03/08/the-pashtuns-year-of-living-dangerously/>

Jahanzeb Husain, 'PTM's Cause is Pakistan's Cause',
<https://medium.com/@jahanzebhussain/ptms-cause-is-pakistan-s-cause-245d3ec8d267>

Xenia Mahsud, 'Silence is not an Option',
<https://www.thefridaytimes.com/silence-is-not-an-option/>

Ali Wazir, Tweet from 9 May 2020,
<https://twitter.com/aliwazirna50/status/1258982841129619462?lang=en>

Option Development in Central Asia and South Caucasus (Paper 400 offered through Centre of Development Studies)

Dr. Siddharth Saxena and Prajakti Kalra

Monday 9-11am ARB, Friday Seminars 11-1pm, ARB

The Silk Road region has both contemporary and historical relevance when it comes to understanding development in Asia and Eurasia. This paper addresses political, economic, cultural and industrial development in Central Asia, the Caucasus and also broadly in the connected realms of Eurasia. Standard reading of economic and political theories tend to be unsatisfactory in engaging with this vast and dynamic geography. Central Asia has a mystical resonance in the world imagination carved by the writings of the Orientalists and the biographers of the Great Game. Following that, the Soviet period, in contrast to a millennia old 'globalised' connectivity of the region, signalled a substantial shift in political and economic systems and focused more on internal development. Region also became part of a larger structure of the apparatus of the Cold War. Relatively recent dissolution of the Soviet Union and emergence of sovereign Central Asian and Caucasus nation-states has again pushed the re-set button. The new resurgence has given rise to high rates of growth in some of the countries, partly fed by discovery of the very large reserves of oil, natural gas and rare-earth metals, together with blooming agricultural production, manufacturing and transport hubs across all countries point to new development configurations in

the 21st century. However some of the countries drastically lag behind. Also of interest is how Central Asia and Eurasia is responding to the current changes in global political order and resultant economic implications.

The content of paper is developed as the term proceeds, shaped around the interests of each cohort. Weekly 2-hour lectures are complemented by weekly 2-hour seminars delivered by guest academics and researchers, ambassadors, industry specialists, or representatives of civil society or NGOs with experience in the region.

No previous knowledge of the Central Asia/Eurasia region is necessary to take this option.

Assessment is by means of one 5,000 word essays.

General Readings:

Canfield, R. *Turko-Persia in Historical Perspective* (School of American Research Advanced Seminars) Robert L. Canfield (Editor), Cambridge University Press (2002)

E. Allworth, ed., *Central Asia: One Hundred Twenty Years of Russian Rule*, rev. ed. (Durham, NC: Duke U. Press, 1989)

Thomas Barfield, *The Perilous Frontier: Nomadic Empires and China* (1989)

V.V. Barthold and T. Minorsky, *Four Studies on the History of Central Asia* (1958)

Edmund Bosworth, *Medieval History of Iran, Afghanistan and Central Asia*
Sally Cummings, *Understanding Central Asia: Politics and Contested Transformations* (Routledge 2012)

Nicola Di Cosmo, *Ancient China and Its Enemies: The Rise of Nomadic Power in East Asian History*. Cambridge: Cambridge University Press 2002

Renee Grousset, *The Empires of the Steppe: A History of Central Asia* (1970)

Francine Hirsch, *The National Idea versus Economic expediency* (Book: *Empire of Nations*)

Peter Hopkirk, *The Great Game: The Struggle for Empire in Central Asia* (1992).

Adeeb Khalid, *Islam after Communism: Religion and Politics in Central Asia* (2007)

Levi, Scott. "India, Russia and the Eighteenth-Century Transformation of the Central Asian Caravan Trade." *Journal of the Economic and Social History of the Orient* 42, no. 4 (1999): 519-48.

Beatrice Manz, *The Rise and Rule of Tamerlane* (CUP 1999)

Denis Sinor, *The Cambridge History of Early Inner Asia* (Cambridge) 1990 (2nd Edition)

Svat Soucek, *A History of Inner Asia*. (Cambridge: Cambridge University Press) 2000

Khalid, Adeeb. *Making Uzbekistan : Nation, Empire, and Revolution in the Early USSR*. 2015. Web.

Khalid, Adeeb. *Islam after Communism : Religion and Politics in Central Asia*. 2014. Web.

Megoran, Nick ; Sharapova, Sevara. (2013). *Central Asia in International Relations*. Oxford University Press.

Hiro, D. (1995). *Between Marx and Muhammad : The changing face of Central Asia*. London: Harper Collins.

Christian, D. "Inner Eurasia as a Unit of World History." *Journal of World History* 5.2 (1994): 173-211. Web.

Kalra, P. (2021). Locating Central Eurasia's inherent resilience. *Cambridge Review of International Affairs*, 1-21. <https://doi.org/10.1080/09557571.2021.1993136>

Kaczmariski, Marcin. "Non-western Visions of Regionalism: China's New Silk Road and Russia's Eurasian Economic Union." *International Affairs* (London) 93.6 (2017): 1357-376. Web.

Neumann, Iver B., and Einar Wigen. *The Steppe Tradition in International Relations : Russians, Turks and European State Building 4000 BCE–2018 CE*. 2018. Web. (chapter 1 and 2)

Balci, Bayram. *Islam in Central Asia and the Caucasus Since the Fall of the Soviet Union*. Oxford: Oxford UP, 2018. Web.

Morrison, A. "Islam and the Russian Empire. Reform and Revolution in Central Asia By HELENE CARRERE D'ENCAUSSE." *Journal of Islamic Studies* (Oxford, England) 22.1 (2011): 95-97. Web.

Kotkin, Stephen. "Mongol Commonwealth?: Exchange and Governance across the Post-Mongol Space." *Kritika* (Bloomington, Ind.) 8.3 (2007): 487-531. Web.

Abu-Lughod, Janet L. *Before European Hegemony : The World System A.D. 1250-1350* / Janet L. Abu-Lughod. 1991. Print.

Central Asia-South Asia:

Edmund Bosworth, *Medieval History of Iran, Afghanistan and Central Asia*

Levi, Scott C. *The Bukharan Crisis*. U of Pittsburgh, 2020. *Central Eurasia in Context*. Web.

Levi, Scott Cameron. *The Indian Diaspora in Central Asia and Its Trade, 1550-1900*. Leiden ; Boston: Brill, 2002. *Brill's Inner Asian Library* ; v. 3. Web.
<https://www.thefreelibrary.com/The+Mughal+dynasties%3A+Francis+Robinson+looks+for+the+distinctively...-a0165362660>

Levi, Scott. "India, Russia and the Eighteenth-Century Transformation of the Central Asian Caravan Trade." *Journal of the Economic and Social History of the Orient* 42.4 (1999): 519-48. Web.

Levi, Scott. "The Indian Merchant Diaspora in Early Modern Central Asia and Iran." *Iranian Studies* 32.4 (1999): 483-512. Web.

Faizullaev, Allison, Faizullaev, A. A., Allison, Roy, *Royal Institute of International Affairs, Zha'non iqtisodi'eti va diplomati'a universiteti, & Center for Political Studies*. (2005). *Regional conflict prevention/resolution and promoting stability in Central Asia and Afghanistan : Proceedings of a joint conference supported by the Carnegie Corporation of New York, 23 and 24 November 2004*. Tashkent : London: Center for Political Studies ; The Royal Institute of International Affairs.

Robinson, F. (1997). *Ottomans-Safavids-Mughals: Shared Knowledge and Connective Systems*. *Journal of Islamic Studies* (Oxford, England), 8(2), 151-184.

Wink, André. *The Making of the Indo-Islamic World*. Cambridge: Cambridge UP, 2020. Web.

Wink, André. "Afghan Caravan Trade and Imperialism in India." *Chungará* 51.1 (2019): 111-20. Web.

Wink, André. "Saints of the Indus: The Rise of Islam in South Asia's Borderlands." *Journal of the Royal Asiatic Society* 26.1-2 (2016): 353-63. Web.

Wu Zhaoli. "India's "Connect Central Asia" Policy: Elements and Outcomes." *China International Studies* 1 (2020): 103-23. Web.

Abdullah, Darakhshan. "Dynamics of India–Central Asia Relations: An Appraisal of Historical Legacy with Special Reference to Overland Trade." *Indian Historical Review* 47.2 (2020): 206-22. Web.

Morrison, Alexander. "Beyond the 'Great Game': The Russian Origins of the Second Anglo–Afghan War." *Modern Asian Studies* 51.3 (2017): 686-735. Web. (check his references for the great game)

Marsden, M. et al. (2019) 'Afghan Trading Networks', *Oxford Research Encyclopedia of Asian History*, (November), pp. 1–25. doi: 10.1093/acrefore/9780190277727.013.119.

Magnus Marsden, "From Kabul to Kiev: Afghan Trading Networks across the Former Soviet Union," *Modern Asian Studies* 49, no. 4 (2015): 1010–1104.

Mccauley, M. (2002) *Afghanistan and Central Asia : A Modern History*. London, United Kingdom: Taylor & Francis Group. Available at:
<http://ebookcentral.proquest.com/lib/cam/detail.action?docID=4517545>.

Ingram, Edward (April 1980). "Great Britain's Great Game: An Introduction". *The International History Review*. Taylor & Francis, Ltd. 2 (2): 160–171.
<https://www.oxforddnb.com/view/10.1093/ref:odnb/9780198614128.001.0001/odnb-9780198614128-e-6090>

Meyer, Brysac, and Brysac, Shareen Blair. *Tournament of Shadows : The Great Game and the Race for Empire in Asia*. London: Abacus, 2001. Print.

Nile Green, "Locating Afghan History," *International Journal of Middle East Studies* 45, no. 1 (2013): 132–134

Nile Green, "The Road to Kabul: Automobiles and Afghan Internationalism, 1900–1940," in

Beyond Swat: History, Society and Economy along the Afghanistan-Pakistan Frontier, ed. Magnus

Marsden and Benjamin Hopkins (New York: Columbia University Press, 2012)

Alessandro Monsutti, “Anthropologizing Afghanistan: Colonial and Postcolonial Encounters,” Annual Review of Anthropology 42: 269–185

Other resources:

Website- <https://centralasia.group.cam.ac.uk/>

Twitter @CCAForum

Facebook - Cambridge Central Asia Forum

Instagram - cambridgecentralasiaforum

Student testimonials - <https://youtu.be/QNZPgMvwlh4>

YouTube channel - CCAF <https://youtube.com/channel/UC9253cdjGLsG51nDgZA1alw>

Please feel free to follow us on all or any of the following links. Feel free to get in touch and leave a message if you need any more information.

Siddharth S Saxena (sss21@cam.ac.uk)

Prajakti Kalra (pk315@cam.ac.uk)

Option Gender and Society in South Asia (History Faculty)

Professor Polly O’Hanlon, Professor Samita Sen, Dr. Anjali Bharadwaj-Datta

Room TBC

Lent Term, 2 hour seminar per week x8 weeks

Assessment: Essay 5,000 words

Gender was central to India’s experience of colonialism. From the institution of Sati in the 1820s, to later conflicts over widow remarriage and the age of consent, the status of Indian women attracted the reforming zeal of missionaries, colonial legislators and metropolitan liberals. For Indian conservatives, reformers and later nationalists, women and the family were likewise potent symbols, conveying a variety of different class, community and national identities.



In more subtle ways, colonialism posed troubling issues for men and masculinity. Religious reform societies and political leaders of all shades of opinion sought in different ways to create a new moral vision for men and gender within family, community and nation, often in the face of unsettling assertions of women's rights and freedoms. Questions of masculinity in relation to class, community and property rights assumed equal importance from the 1930s, as India's future leaders debated legislation over Hindu and Muslim personal laws. The heightened significance of gender was nowhere more striking than over the years of Partition, when violence against women on either side underscored their roles as symbols of community, class and state.

Although this longer term history continues to find echoes, the independent states of South Asia have also set their own very different trajectories in the field of gender. Women are present at every level of politics, women's organisations flourish, and the emergence of new urban middle classes across the region have re-set sexual norms and expectations for men and women alike. At the same time, many regional societies have witnessed a savage backlash against expanding freedoms for young women, while the increasingly skewed gender ratio is testament to the greater valuation still placed on sons over daughters.

This paper will give students a chance to explore the longer term history of gender relations in different parts of the subcontinent, as well as their changing forms in the present day. Following the work of Joan Scott, gender will be studied here both as form of ideology often used to underpin hierarchy in many areas of society, and as a set of roles and practices with great power to shape men's and women's lives.

The image above shows a painting from the late C19th Bengal Kalighat school, 'Woman striking man with broom'. It reflects contemporary fears about changing power relationships in the household.

TOPICS

1. 'The Age of Reform': Indian and British critiques of gender practices

QUESTION:

- a. 'In what way, and why, did the concerns of Indian and British social reformers differ during the colonial nineteenth century?'
- b. 'What can constructions of domesticity tell us about caste, class and gender in colonial India?'

Key readings:

*Source: Sarkar, Hem Chandra, ed. 1914. *The Life and Letters of Raja Rammohun Roy*. Calcutta, 40—55. Available at: <https://archive.org/details/lifelettersofraj00collrich>

*Kumar, Radha. 1993. *The history of doing: An illustrated account of movements for women's rights and feminism in India, 1800-1990*. New Delhi: Kali for Women. ch. 2

*Sangari, Kumkum and Sudesh Vaid. 1989. 'Recasting Women: An Introduction' in Kumkum Sanghari and Sudesh Vaid, eds., *Recasting Women: Essays in Colonial India*. Delhi: Kali for Women.

*Sarkar, Tanika. 2001. 'Conjugality and Hindu Nationalism: Resisting Colonial Reason and the Death of a Child-Wife'. In Tanika Sarkar and Sumit Sarkar, eds. 2008. *Women and Social Reform in Modern India: A Reader*. Bloomington and Indianapolis: Indiana University Press, 259-281.

*McGowan, Abigail. 2019. 'The Materials of Home: Studying Domesticity in Late Colonial India', in *American Historical Review*, 124, 4, October 2019, 1302-15.

Further readings:

Social reform

Forbes, Geraldine. 1996. *Women in Modern India*. Cambridge: Cambridge University Press, ch. 1.

Mani, Lata. 1989. 'Contentious Traditions: The Debate on Sati in Colonial India' in Kumkum

Sanghari and Sudesh Vaid, eds, *Recasting Women: Essays in Colonial India*. Delhi: Kali for Women.

_____. 1998. *Contentious Traditions: The Debate on Sati in Colonial India*. Berkeley and Los Angeles: University of California Press.

Sarkar, Sumit. 1997. *Writing Social History*. Delhi: Oxford University Press, ch. 7, 'Vidyasagar and Brahmanical Society'.

Bandyopadhyay, Sekhar. 2008. 'Caste, widow remarriage and the reform of popular culture in colonial Bengal'. In Tanika Sarkar and Sumit Sarkar, eds. 2008. *Women and Social Reform in Modern India: A Reader*. Bloomington and Indianapolis: Indiana University Press, 100-117.

Sinha, Mrinalini. 2006. *Specters of Mother India: The Global Restructuring of an Empire*. Durham and London: Duke University Press.

Chatterjee, Partha. 1993. *The Nation and Its Fragments: Colonial and Postcolonial Histories*. New Delhi: Oxford University Press.

Anagol, Padma. 2005. *The Emergence of Feminism in India, 1850-1920*. Aldershot: Ashgate.

Sarkar, Tanika and Sumit Sarkar. 2008. *Women and Social Reform in Modern India: A Reader*. Bloomington and Indianapolis: Indiana University Press. [Contains many articles relevant to this question]

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Sinha, Mrinalini. 1995. *Colonial Masculinity: The 'manly Englishman' and the 'effeminate Bengali' in the late nineteenth century*. Manchester: Manchester University Press. ch. 4, 'The Age of Consent Controversy'.

Minault, Gail. 1998. *Secluded Scholars: Women's Education and Muslim Social Reform in Colonial India*. Delhi: Oxford University Press.

Metcalf, Barbara Daly, ed., 1990. *Perfecting Women: Maulana Ashraf Ali Thanawi's Bihishti Zewar*. Berkeley and Los Angeles: University of California Press.

Sarkar, Mahua. 2008. *Visible Histories, Disappearing Women: Producing Muslim Womanhood in Late Colonial Bengal*. Durham: Duke University Press.

Constructions of Domesticity

Banerjee, Swapna. 2010. 'Debates on domesticity and the position of women in colonial India'. *History Compass* 8/6, 455-473.

Chakrabarty, Dipesh. 1994. 'The Difference-Deferral of a Colonial Modernity: Public Debates on Domesticity in British India' in David Arnold and David Hardiman, eds., *Subaltern Studies VIII: Essays in Honour of Ranajit Guha*. Delhi: Oxford University Press.

Walsh, Judith E. 2004. *Domesticity in Colonial India: What Women Learned When Men Gave Them Advice*. Lanham: Rowman and Littlefield Publishers.

Joshi, Sanjay. 2001. *Fractured Modernity: The Making of a Middle Class in Colonial North India*. Delhi: Oxford University Press, ch. 2, 'Gender and the contradictions of middle class modernity'.

Robb, Megan. 2016. 'Women's Voices, Men's Lives: Masculinity in a north Indian Urdu newspaper'. *Modern Asian Studies* 50, 5, 1441-1473.

2. Constructions of family, community and state in colonial law

QUESTION: How did women gain, and how did they lose, from the colonial reconstruction of laws governing marriage and the family in India?

Key readings:

*Source: Ranade, M.G. 1885. 'Introduction to a collection by Mr Vaidya containing the proceedings which led to the passing of Act XV of 1856'. In Sumit Sarkar and Tanika Sarkar, eds. 2008. *Women and Social Reform in Modern India*. Bloomington: Indiana University Press, 535-543.

*Newbiggin, Eleanor. 2010. 'A post-colonial patriarchy? Representing family in the Indian nation state'. *Modern Asian Studies* 44, 1, 121-144.

*Agnes, Flavia. 2005. 'Politicisation of Personal Laws: A Study of Colonial India' in Bharati Ray ed., *Women of India: Colonial and Postcolonial Periods*. New Delhi: Centre for Studies in Civilisations.

*Sarkar, Tanika. 2020. 'Intimate violence in colonial Bengal: a death, a trial and a law, 1889-91', in *Law and History Review*, 38, 1, February 2020, 177-200.

Further readings:

Sturman, Rachel. 2012. *The Government of Social Life in Colonial India*. Cambridge: Cambridge University Press.

Nair, Janaki. 1996. *Women and Law in Colonial India*. ch 7.

- Ghosh, Durba. 2006. *Sex and the Family in Colonial India: The Making of Empire*. Cambridge: Cambridge University Press.
- Minault, Gail. 1998. 'Women, Legal Reform and Muslim Identity' in Mushirul Hasan, ed., *Islam, Communities and the Nation: Muslim Identities in South Asia and Beyond*. Delhi: Manohar.
- Sreenivas, Mytheli. 2004. 'Conjugality and Capital: Gender, Families, and Property under Colonial Law in India', in *Journal of Asian Studies* 63, 4, 937-960.
- _____. 2008. *Wives, widows and concubines: the conjugal family ideal in colonial India*. Bloomington: Indiana University Press.
- Newbiggin, Eleanor. 2013. *The Hindu Family and the Emergence of Modern India: Law, Citizenship and Community*. Cambridge: Cambridge University Press.
- Kosambi, Meera. 1996. 'Gender Reform and competing state controls over women: the Rakhamabai case' in Patricia Uberoi, ed., *Social Reform, Sexuality and the State*. New Delhi: Sage Publications.
- Uberoi, Patricia. 1996. 'When is a marriage not a marriage? Sex, sacrament and contract in Hindu marriage' in Patricia Uberoi, ed., *Social Reform, Sexuality and the State*. New Delhi: Sage Publications.
- Chowdhury, Prem. 1996. 'Contesting claims and counter-claims: questions of the inheritance and sexuality of widows in a colonial state' in Patricia Uberoi, ed., *Social Reform, Sexuality and the State*. New Delhi: Sage Publications.
- Carroll, Lucy. 1989. 'Law, custom and statutory social reform: The Hindu Widows' Remarriage Act of 1856' in J. Krishnamurti, ed., *Women in Colonial India: Essays on Survival, Work and the State*. Delhi: Oxford University Press.
- Singha, Radhika. 1998. *A Despotism of Law: Crime and Justice in Early Colonial India*. New Delhi: Oxford University Press.
- Sen, Samita. 1998. 'Offences against marriage: negotiating custom in Bengal' in Janaki Nair and Mary E. Johns, *A Question of Silence: The Sexual Economies of Modern India*. London: Zed Books.

Masselos, Jim. 1998. 'Sexual Property/Sexual violence: Wives in Late Nineteenth Century Bombay' in Anne Feldhaus, ed., *Images of Women in Maharashtrian Society*. New York: SUNY.

Kozlowski, Gregory K. 1989. 'Muslim Women and the control of property in north India' in J.

Krishnamurti, ed., *Women in Colonial India: Essays on Survival, Work and the State*. Delhi: Oxford University Press.

Pande, Ishita. *Sex, Law and the Politics of Age: Child Marriage in India, 1891-1937*. Cambridge: Cambridge University Press, 2020.

3. Women and work in late colonial India

QUESTION: 'Class, rather than gender, did most to shape the kinds of work that women undertook in colonial India'. Discuss.

Key readings:

*Source: Devi, Rassundari. 1876. *Amar Jiban*. 1876. Translated extracts in Susie Tharu and K. Lalita, eds. 1993. *Women Writing in India*. Delhi: Oxford University Press, Vol. 1, 190-202.

*Sen, Samita. 2008. 'Gender and Class: Women in Indian Industry 1890-1990'. *Modern Asian Studies* 42, 1, 75-116.

*Forbes, Geraldine. 1996. *Women in Modern India*. Cambridge: Cambridge University Press, 157-188.

*Charlton-Stevens, U. 'The professional lives of Anglo-Indian working women in the twilight of empire'. *International Journal of Anglo-Indian Studies* 16, 2, 3-29.

Further readings:

Sen, Samita. 1999. *Women and Labour in Late Colonial India: The Jute Industry*. Cambridge: Cambridge University Press.

_____. 2004. 'Without his consent? Marriage and women's migration in colonial India'. *International Labor and Working Class History* 65, Spring, 77-104.

Chandavarkar, Raj. 1994. *The Origins of Industrial Capitalism in India: Business Strategies and the Working Class in Bombay 1900-1949*. (use index)

Krishnamurty, J. 1989. *Women in Colonial India: Essays on Survival, Work and the State*. Delhi: Oxford University Press. Chs. by Lal, Mukherjee, Kumar, Reddy.

Nair, Janaki. 1996. *Women and Law in Colonial India*. New Delhi: Kali for Women. ch. 4, 'Labour Legislation and the Woman Worker'.

Joshi, Chitra. 2003. *Lost Worlds: Indian Labour and Its Forgotten Histories*. London: Anthem Press.

Mukherjee, Mukul. 1995. 'Women's Work in Bengal, 1880-1930: A Historical Analysis' in

Bharati Ray, ed., *From the Seams of History: Essays on Indian Women*. Delhi: Oxford University Press.

Chowdhry, Prem. 1994. *The Veiled Women: Shifting Gender Equations in Rural Haryana, 1880-1990*. Delhi: Oxford University Press.

Forbes, Geraldine. 2005. *Women in Colonial India: Essays on Politics, Medicine and Historiography*. Ch. 5, 'Training Women in the Medical Professions'. New Delhi: Chronicle Books.

Healey, Madeleine. 2010. 'Regarded, paid and housed as menials: nursing in colonial India, 1900-1948'. *Journal of South Asian History and Culture* 2, 1, 55-75.

Allender, Tim. 2016. *Learning Femininity in Colonial India, 1820-1932*. Manchester: Manchester University Press, chs. 5-7.

Guha, Ambalika. 2016. 'The "masculine female": the rise of women doctors in colonial India, c. 1870-1940'. *Social Scientist* 44, 5-6, 49-64.

4. Gender and the cultural politics of colonial nationalism

QUESTION: In what ways and why were ideas of masculinity and femininity so important to the ways in which different Indians imagined 'the nation'?

Key readings:

*Source: 'Vande Mataram, a Song by Bankimchandra Chatterjee'. In Sunil Bandhopadhyay ed. 1972. *Harinath De, Select Papers: Mainly Indological*. Calcutta: Sanskrit Pustak Bhandar. 138-44.

*Rosselli, John. 1980. 'The self-image of effeteness: physical education and nationalism in nineteenth century Bengal'. *Past and Present* 86, 121-148.

* Sarkar, Tanika. 2001. 'Imagining Hindu Rashtra: The Hindi and the Muslim in Bankimchandra's Writings'. In Tanika Sarkar, *Hindu Wife, Hindu Nation: Community, Religion and Cultural Nationalism*. Bloomington: Indiana University Press.

*Gupta, Charu. 2005. 'The Icon of the Mother: Bharat Mata, Matri Bhasha and Gau Mata' in *Sexuality, Obscenity, Community: Women, Muslims and the Hindu Public in Colonial North India*. London: Palgrave.

Further readings:

Sarkar, Tanika. 2001. 'The Hindu Wife, Hindu Nation: Domesticity and Nationalism in Colonial Bengal'. In Tanika Sarkar, *Hindu Wife, Hindu Nation: Community, Religion and Cultural Nationalism*. Bloomington: Indiana University Press, 23-52.

Chatterjee, Partha. 1995. *The Nation and Its Fragments: Colonial and Postcolonial Histories*. Delhi: Oxford University Press, chs 6,7.

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

_____. 1994. 'Celibacy, Sexuality and the Translation of Gender into Nationalism in North India' in *Journal of Asian Studies* 53, 1, 45-66.

Devji, Faisal. 2014. 'India in the Muslim Imagination: Cartography and Landscape in nineteenth century Urdu Literature'. In *Samaj: South Asia Multidisciplinary Academic Journal*, 10. 1-35. Available at: <https://samaj.revues.org/3751>

Chattopadhyay, R. and Tapati Guha-Thakurta. 1995. 'The Women Perceived: The changing Visual Iconography of the Colonial and Nationalist Period in Bengal' in Jasodhara Bagchi, ed. *Indian Women: Myth and Reality*. Hyderabad: Sangam Books.

Watt, Carey. 2005. *Serving the Nation: Cultures of Service, Association and Citizenship in Colonial India*. Delhi: Oxford University Press. ch. 5, The Making of Active Citizens in Mind and Body'.

Ramaswamy, Sumati. 1997. *Passions of the Tongue: Language Devotion in Tamil India 1891-1970*. Berkeley and Los Angeles: University of California Press.

_____. 2010. *The goddess and the nation: mapping Mother India*. Durham: Duke University Press.

Ray, Sangeeta. 2000. *En-Gendering India: Woman and Nation in Colonial and Postcolonial Narratives*. Durham: Duke University Press.

O'Hanlon, Rosalind. 2007. 'Military Sports and the History of the Martial Body in India'. *Journal of the Economic and Social History of the Orient*, 50, 4, 490-523.

Visweswaran, Kamala. 1997. 'Small Speeches, Subaltern Gender: Nationalist Ideology and Its Historiography' in Shahid Amin and Dipesh Chakrabarty (eds), *Subaltern Studies IX: Writings on South Asian History and Society*. Delhi: Oxford University Press.

Banerjee, Sikata. 2005. *Make Me a Man: Masculinity, Hinduism and Nationalism in India*. Albany: SUNY Press.

Chakravarti, Uma. 1989. 'Whatever Happened to the Vedic Dasi? Orientalism, Nationalism and a Script for the Past' in K. Sanghari and S. Vaid, eds., *Recasting Women: Essays in Colonial India*. New Delhi: Kali for Women.

Fischer-Tine, Harald. 2006. 'From Brahmacharya to 'Conscious Race Culture': Victorian Discourses of Science and Hindu Traditions in Early Indian Nationalism' in Crispin Bates, ed., *Beyond Representation: Colonial and Post-Colonial Constructions of Indian Identity*. Delhi: Oxford University Press.

Malhotra, Anshu. 2006. 'The body as metaphor for the nation: caste, masculinity and femininity in the Satyarth Prakash of Swami Dayananda Saraswati' in Avil A. Powell and Siobhan Lambert-Hurley, eds., *Rhetoric and Reality: Gender and the Colonial Experience in South Asia*. Delhi: Oxford University Press.

Datta, P.K. 1993. 'Dying Hindus: production of communal common sense in early C20th Bengal', *Economic and Political Weekly* 28, 25, 19 June, 1305-1319.

Kishwar, Madhu. 1989. 'The Daughters of Aryavarta' in J. Krishnamurti, ed., *Women in Colonial India: Essays on Survival, Work and the State*. Delhi: Oxford University Press.

5. Gender, sexuality and the Dravidian movement in colonial South India

QUESTION: In what way and why were women's issues so important to the Self Respect Movement in South India, and what were the movement's consequences for women?

Key Readings

- ***Source:** 'The Radical Reformer: E.V. Ramaswami' in Ramachandra Guha, ed., *Makers of Modern India*. New Delhi: Penguin Books, ch. 11, 242-262.
- *Anandhi, S. 1991/2008. 'Women's question in the Dravidian movement c. 1925-1948'. In *Social Scientist* 19, 5-6, 24-41, reprinted in Tanika Sarkar and Sumit Sarkar, eds. 2008. *Women and Social Reform in Modern India: A Reader*. Bloomington and Indianapolis: Indiana University Press 388-403.
- *Hodges, Sarah. 2005. 'Revolutionary Family Life and the Self Respect Movement in Tamil South India'. In *Contributions to Indian Sociology* 39, 2, 251-77.
- *Srilata, K. ed. 2003. *The Other Half of the Coconut: Women Writing Self-Respect History*. New Delhi: Kali for Women, Introduction: 'Getting Past the Legacy of Periyar'.

Further readings:

- Lakshmi, C.S. 1990. 'Mother, Mother-Community and Mother-Politics in Tamilnadu'. *Economic and Political Weekly* 25, 42/3, October 20-29, WS-75.
- Anandhi, S. 1991. 'Representing Devadasis: Dasigal Mosavalai as a radical text'. *Economic and Political Weekly* 26, 11/12, Annual Number, March, 739-46.
- _____. 2005. 'Sex and Sensibility in Tamil Politics'. *Economic and Political Weekly* 40, 47, 19 November, 4876-7.
- Pandian, M.S.S. et al, 1991. 'Of Maltova Mothers and Other Stories'. *Economic and Political Weekly* 26, 16, April 20, 1059-64.
- _____. 2007. *Brahmin and non-Brahmin. Genealogies of the Tamil Political Present*. Ranikhet: Permanent Black, ch. 6.
- Sheshadri, Swati. 2008. *Women's participation in the Dravidian Movement*, <http://www.prajnya.in/swati.pdf> (has useful reading list)
- George, Glynis. 2002. 'Four makes society': Women's organisation, Dravidian nationalism and women's interpretation of caste, gender and change in South India'. *Contributions to Indian Sociology* 36, 3, 495-524.
- _____. 2003. 'Pineapples and oranges, Brahmins and Sudras: Periyar Feminists and Narratives of Gender and Regional identity in south India' in *Anthropologica* 45, 265-281.
- Geetha, V. and S.V. Rajadurai. 1998. *Towards a Non-Brahmin Millennium: From Iothee Thass to Periyar*. Calcutta: Samya, esp. ch. 'Women: Coeval with Men'.
- Veeramani, K. ed. 1992. *Periyar on Women's Rights*. Madras: Emerald Publishers.

Hodges, Sarah. 2008. *Contraception, Colonialism and Commerce: Birth control in South India, 1920-1940*. Aldershot: Ashgate.

Ramaswamy, Sumathi. 1997. *Passions of the Tongue: Language Devotion in Tamil India, 1891-1970*. Berkeley and Los Angeles: University of California Press.

Sreenivas, Mytheli. 2008. *Wives, Widows, Concubines: The Conjugal Family Ideal in Colonial India*. Bloomington: Indianan University Press.

_____. 2003. 'Emotion, Identity and the Female Subject: Tamil Women's Magazines in Colonial India'. *Journal of Women's History* 44, 4, 59-82.

Irschick, Eugene. 1969. *Politics and Social Conflict in South India: The Non-Brahman Movement and Tamil Separatism*. Bombay: Oxford University Press.

6. Women in nationalist politics: opportunities, dilemmas, constraints

QUESTION: How far did women active in nationalist politics possess a coherent political agenda?

Key Readings:

*Source: Chattopadhyay, Kamaladevi. 1944. Presidential Address to the All-India Women's Conference, Bombay, 7 April 1944. In Ramachandra Guha, ed., *Makers of Modern India*. New Delhi: Penguin, ch. 12

*Sinha, Mrinalini. 2000. 'Refashioning Mother India: Feminism and Nationalism in Late Colonial India'. *Feminist Studies* 26, 3, 623-44.

*Kumar, Radha. 1993. *The history of doing: An illustrated account of movements for women's rights and feminism in India, 1800-1990*. New Delhi: Zubaan. ch 5.

*Jayawardena, Kumari. 1986/2017. *Feminism and Nationalism in the Third World*. London: Verso Books, ch. 6, 'Women, social reform and nationalism in India', 73-108.

* Borghi, Elena. 2017. 'Forgotten Feminisms: Gender and the Nehru Household in Early-Twentieth-Century India'. In *Gender and History*, 29.2, 254-272.

Further Readings:

Sinha, Mrinalini. 2006. *Specters of Mother India: The Global Restructuring of an Empire*.

Durham and London: Duke University Press.

_____. ed. 2000. *Mother India, Katherine Mayo*. Ann Arbor: University of Michigan Press.

- Williams, Rina. 2013. 'Failure to Launch. Women and Hindu Nationalist Politics in Colonial India'. *Politics, Religion and Ideology* 14, 4, 541-56.
- Forbes, Geraldine. 2005. *Women in Colonial India: Essays on Politics, Medicine and Historiography*. New Delhi: Chronicle Books, c. 2, 'The Politics of Respectability'.
- Kasturi, Leela and Vina Muzumdar. 1994. *Women and Indian Nationalism*. New Delhi: Vikas.
- Menon, Visalakshi. 2003. *Indian Women and Nationalism: The UP Story*. New Delhi: Shakti Books.
- Bjorkert, Suruchi Thapar. 2006. *Women in the Indian National Movement: Unseen Faces and Unheard Voices 1930-1942*. New Delhi: Sage Publications.
- Anagol, Padma. *The Emergence of Feminism in India, 1850-1920*. Burlington: Ashgate Publishing.
- Devenish, Annie. 2019. *Debating Women's Citizenship in India, 1930-1960*, Bloomsbury: London.
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- Ray, Bharati. 1995. 'The Freedom Movement and Feminist Consciousness in Bengal, 1905-1929' in Bharati Ray, ed., *From the Seams of History: Essays on Indian Women*. New Delhi: Oxford University Press.
- Minault, Gail. 1981. 'Sisterhood or Separatism? The All-India Muslim Ladies' Conference and the Nationalist Movement'. In Gail Minault, ed. 2001., *The Extended Family: Women and Political Participation in India and Pakistan*. Delhi: Chanakya Publications.
- Kumar, Kapil. 1989. 'Rural Women in Oudh 1917-1947: Baba Ram Chandra and the Women's Question' in K. Sanghari and S. Vaid, eds., *Recasting Women: Essays in Colonial India*. Delhi: Kali for Women.

Pearson, Gail. 1989. 'Reserved Seats: women and the vote in Bombay' in J. Krishnamurti *Women in Colonial India: Essays on Survival, Work and the State*. New Delhi: Oxford University Press.
John, Mary E. 2000. 'Alternate modernities: reservations and the women's movement in C20 India' in *Economic and Political Weekly*, October 28.
Mandal, Tirtha. 1991. *Women Revolutionaries of Bengal 1905-1939*. Calcutta: Minerva Associates.

7. Gender, nation, and feminist politics in postcolonial South Asia

QUESTION: In what ways has the feminist politics in South Asia changed over the post-colonial decades?

Key readings:

***Source:** Menon, Nivedita. 2009. 'Sexuality, Caste, Governmentality: Contests over 'Gender' in India'. *Feminist Review* 91, 1, 94-112
* Loomba, Ania and Ritty Lukose, *South Asian Feminisms*, Ch. 2 and 4
*Pal, Poulomi. 2017. 'The Indian Woman's Movement Today: The Challenges of Addressing Gender-based Violence' in Amrita Basu, ed., *Women's Movements in the Global Era: The Power of Local Feminisms*. Boulder: Westview Press.
*Channa, Subhadra. 2013. *Gender in South Asia. Social Imagination and Constructed Realities*. Cambridge: Cambridge University Press, Introduction, 1-35.
*Dahiya, Kavita. 2002. 'Honourable Resolutions: Gendered Violence, Ethnicity and the Nation', *Alternatives: Global, Local, Political*, Vol. 27: 2.

Further readings:

Kumar, Radha. 1993. *The history of doing: An illustrated account of movements for women's rights and feminism in India, 1800-1990*. New Delhi: Zubaan. ch 6.
Butalia, Urvashi. 2000. *The Other Side of Silence: Voices from the Partition of India*. Durham: Duke University Press.
Menon, Nivedita. 2010. *Seeing Like a Feminist*. New Delhi: Zubaan.
Menon, Ritu. 1999. *Borders and Boundaries: Women in India's Partition*, Delhi: Kali for Women.
Sunder Rajan, Rajeshwari. 2003. *The Scandal of the State: Women, Law and Citizenship in postcolonial India*. Durham: Duke University Press.
Mel, Neloufer De. 2001. *Women and the Nation's Narrative: Gender and Nationalism in Twentieth Century Sri Lanka*, New Delhi: Kali for Women.
Jayal, Niraja Gopal. 2013. *Citizenship and Its Discontents: An Indian History*. Cambridge, Mass.: Harvard University Press.

- Stree Shakti Sanghatana. 1989. *'We Were Making History': Women and the Telangana Uprising* London: Zed Books.
- Rao, Anupama. 2003. *Gender and Caste*. New Delhi: Kali for Women.
- Saikia, Yasmin. 2011. *Women, War, and the Making of Bangladesh: Remembering 1971*, Durham: Duke University Press.
- Shah, Ghanshyam, ed. 2002. *Social Movements and the State*. New Delhi: Sage Publications. ch. 12, 'Taking Stock: women's movements and the state'.
- Ansari, Sarah. 2019. *Boundaries of Belonging: Localities, Citizenship and Rights in India and Pakistan*, Cambridge: Cambridge University Press, ch. 5
- Sen, Samita. 2000. 'Towards a Feminist Politics? The Indian Women's Movement in Historical Perspective' <https://www.semanticscholar.org/paper/Toward-a-feminist-politics-%3A-the-Indian-Women%27s-in-Sen/2464a516ffbb48cf13eba82efceca1bd2cfb6e6d>
- Sen, Ilina. 2005. 'Women's Politics in India' in Maitrayee Chaudhuri (ed) *Feminism in India*, Zed Books.
- Omvedt, Gail. 1993. *Reinventing Revolution: New Social Movements and the Socialist Tradition in India*. New York: M.E. Sharpe, chs, 4,9.
- Jafar, Afshan. 2005. 'Women, Islam and the State in Pakistan', *Gender Issues*, 22:1.
- Calman, Leslie J. 1992. *Toward Empowerment: Women and Movement Politics in India*. Boulder: Westview Press, chs 1-5, 8.
- Fernandes, Leela. 2014. *Routledge Handbook of Gender in South Asia*, Routledge: London
- Hasan, Zoya. 2000. 'Uniform Civil Code and Gender Justice in India' in P.R. de Souza, ed., *Contemporary India: Transitions*. New Delhi : Sage Publications.
- _____. 1994. *Forging Identities: Gender, Communities and the State in India*. Boulder: Westview Press.
- Banerjee, Nirmala. 1998. 'Whatever Happened to the Dreams of Modernity? The Nehruvian Era and Women's Position', *Economic and Political Weekly*, 33:7, WS2-7.

Gandhi, Nandita and Nandita Shah. 1992. *The Issues at Stake: Theory and Practice in the contemporary women's movement in India*. New Delhi: Kali for Women.

Sen, Mala. 2001. *Death by Fire: Sati, Dowry and Female Infanticide in Modern India*. New Brunswick: Rutgers University Press.

Datta, A. Bhardwaj et al. 2021. 'A Country of her Making: Introduction', *South Asia: Journal of South Asian Studies*, 44:2.

Kannabiran, K. 2018. 'Denying women entry to the Sabarimala Temple amounts to untouchability' in *The Wire*, available at <https://thewire.in/law/sabarimala-temple-women-entry-supreme-court>

Shehabuddin, Elora. 2008. 'Jamaat-i-Islami in Bangladesh: Women, Democracy and the Transformation of Islamist Politics', *Modern Asian Studies*, 42:2.

N. Chowdhury and N. Riley, 'Planning an Indian Modernity: the gender politics of fertility control' in *Signs*, 2001.

Vanita, Ruth and Saleem Kidwai. 2002. *Same-Sex Love in India: Readings from Literature and History*. New Delhi: Macmillan. Part IV: 'Modern Indian Materials'.

8. Gender and the Hindu right

QUESTION: In what way has gender been important to the political recruitment of the Hindu right?

Key readings:

***Source:** Sen, Atreyee. 2007. *Shiv Sena Women: Violence and Communalism in a Bombay Slum*. Bloomington: Indiana University Press, ch. 4

*Banerjee, Sikata. 2006. 'Armed masculinity, Hindu nationalism and female political participation' in *International Feminist Journal of Politics* 8, 1, 62-83.

*Bhuthalia, Urvashi. 1998. 'Muslims and Hindus, Men and Women: Communal Stereotypes and the Partition of India'. In Tanika Sarkar and Urvashi Bhuthalia eds. 1998. *Women and Right-Wing Movements: Indian Experiences*. London: Zed Books, 58-81.

*Jeffery, Patricia. 1998. 'Agency, Activism and Agendas' in Patricia Jeffery and A. Basu eds. *Appropriating Gender: Women's Activism and Politicised Religion in South Asia*. London: Routledge, 221-245.

* Tanika Sarkar, 2015. 'Reflections on gender violence, neoliberalism and the Hindu right', panel discussion at SOAS, available at <https://www.soas.ac.uk/south-asia-institute/events/12feb2015-reflections-on-gender-violence-neoliberalism-and-the-hindu-right-a-panel-discussion-with-t.html>

Further readings:

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

Sarkar, Tanika and Urvashi Bhutalia eds. 1998. *Women and Right-Wing Movements: Indian Experiences*. London: Zed Books. chs by Sarkar and Geetha/Jayanthi.

Bacchetta, Paola. 1988. 'The Sangh, the Samiti and differential concepts of the Hindu nation', in Kumari Jayawardena and Malathi de Alwis eds. *Embodied Violence: Communalising Women's Sexuality in South Asia*. London: Zed Books, 127-167.

Kapur, Ratna and Brenda Cossman. 1996. *Subversive Sites: feminist engagements with law in India*. Delhi: Sage Publications, ch. 4

Pinch, William R. 1996. 'Soldier Monks and Militant Sadhus' in David Ludden ed., *Making India Hindu: Religion, Community and the Politics of Democracy in India*. Delhi: Oxford University Press, 140-161.

Basu, Tapan et al eds. 1993. *Khaki Shorts and Saffron Flags: A Critique of the Hindu Right*. Delhi: Orient Longman.

Basu, Amrita. 1996. 'The Gendered Imagery and Women's Leadership of Hindu Nationalism', *Fundamentalism, Women's Empowerment and Reproductive Rights*, 4: 8.

Bhasin, Kamala, et al, eds. 1994. *Against all odds: essays on women, religion and development from India and Pakistan*. New Delhi: Kali for Women.

Chhachhi, Amrita. 1991. 'Forced identities: The state, communalism, fundamentalism and women in India', in Deniz Kandiyoti ed., *Women, Islam and the State*. Philadelphia: Temple University Press. 144-175

_____. 1989. 'The state, religious fundamentalism and women: Trends in South Asia', *Economic and Political Weekly*, 18 March

Sethi, Manisha. 2002. 'Avenging Angels and Nurturing Mothers: Women in Hindu Nationalism'. *Economic and Political Weekly* 37, No. 16, Apr. 20-26, 1545-1552.

Bradley, Tamsin. 2017. *Women and Violence in India: Gender, Oppression and the Politics of Neoliberalism*. London: IB Tauris.

Menon, Kalyani. 2010. *Everyday Nationalism: Women of the Hindu Right in India*. Philadelphia: University of Pennsylvania Press.

Hansen, Thomas Blom. 2007. 'Controlled Emancipation: Women and Hindu Nationalism', *The European Journal of Development Research*, 6:2.

Anand, Dibyesh. 2007. 'Anxious sexualities: masculinity, nationalism and violence'. In *The British Journal of Politics and International Relations* 2, 9.

Indian women's writing in colonial society

The reading list below offers suggestions for students who may be interested in exploring the lives and writings of individual women as the focus for their submitted essay. These examples offer a chance to explore what we can learn from the autobiographies, first person accounts or polemical writings of women in colonial India.

Tharu, Susie and K. Lalita, eds. 1993. *Women Writing in India, 600 BC to the present, vol. 1: 600 BE to the Early Twentieth Century*. New Delhi: Oxford University Press. For key figures such as Rassundari Devi (1810-?), Kashibai Kanitkar (1861-1948), Ramabai Ranade (1862-1924), Lakshmibai Tilak (1868-1936), Rokeya Hussain (1880-1932), and many others.

Burton, Antoinette. 2003. *Dwelling in the Archive: Women Writing House, Home and History in Late Colonial India*. New Delhi: Oxford University Press. For Janaki Muzumdar (1886-1964), Cornelia Sorabji (1886-1954) and Attia Hussain (1913-1997).

Sarkar, Tanika. 1999. *Words to Win: The Making of "Amar Jiban": A Modern Autobiography*. Delhi: Kali for Women. (On Rassundari Devi).

Kosambi, Meera. 2008. *Feminist Vision or Treason Against Men? Kashibai Kanitkar and the Engendering of Modern Marathi Literature*. Ranikhet: Permanent Black.

Gates, Katherine Van Akin, ed. 1938. *Himself: The Autobiography of a Hindu Lady*. New York: Longmans, Green and Co. (Translation of Ramabai Ranade's autobiography, *Amchya Ayushatil Kahi Athvani*).

Ramabai, Pandita. 1888. *The High Caste Hindu Woman*. Rodgers Press: Philadelphia.

O'Hanlon, Rosalind, ed. 1882/1994. *A Comparison between Men and Women: The Stri-Purusha Tulana of Tarabai Shinde*. New Delhi: Oxford University Press.

Hossein, Rokeya. 1908/2005. *Sultana's Dream and Padmarag*. Penguin India.

Sorabji, Cornelia. 1908. *Between the Twilights: Being Studies of Indian Women by One of Themselves*. Harper: London and New York.

Sorabji, Cornelia. 1934/2001. *India Calling: The Memories of Cornelia Sorabji*. New Delhi: Oxford University Press.

Sorabji, Richard. 2010. *Opening Doors: The Untold Story of Cornelia Sorabji*. London: IB Tauris.

Chughtai, Ismat. 1995. (1943). *The Crooked Line: Terhi Lakeer*. Tr. Tahira Naqvi. New Delhi: Kali for Women. See also <http://www.columbia.edu/itc/mealc/pritchett/00urdu/ismat/index.html>

4. Assessment

Students are required to write one, non-assessed practice essay of 1,500-2,000 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 (17 January 2022).

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 (25 April 2022), 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 online 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 Wednesday, 14 June 2023.

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 17 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, 14 June 2023. **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:

17 January 2023	Core essay of not more than 3,000 words and book review of not more than 2,000 words
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25 April 2023
14 June 2023

Option Course essay of not more than 5,000 words
Dissertation of between 15,000 and 20,000 words

Students will be advised nearer the time if hard copies as well as soft copies of essays and dissertations should be submitted.

If hard copies are permissible: 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.

Coversheets for essays and dissertations can be found on the Moodle site for the course.

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);
- 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/mphilmsres>

Applications for extending submission date

An application for an extension 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 applications are made via CamSIS self-service. Details of how to proceed can be found on the Student Registry website:

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 Prof Fennell (see timetable for more information).**

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 2022-23 see the Graduate Admissions website:

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 who have disabilities have been asked to make contact with their college tutor and the Centre’s MPhil office, **before arriving in Cambridge**. If everyone is 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 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. To make an appointment email:

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

(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. 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: official transcripts

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.

Academic transcripts: the University of Cambridge issues official University transcripts digitally online through Digitary CORE. Digitary CORE is a trusted, secure cloud platform that helps University students from around the world to access and share their verified academic documents online. Verified documents can be stored, accessed and shared with employers, other education providers, governments and third parties, 24/7, from anywhere in the world. This allows for an efficient and effective way to view and share your documents, providing a platform where you are in control of who views your documents and how.

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

The University has introduced a **new, confidential reporting system, Report+Support**, that allows students and staff to report inappropriate behaviour, either anonymously or with contact details. It also provides access to **enhanced support services** including an expanded Mediation Service, Mutual Respect Service and investigator resources. These resources can be found on the [Change the Culture website](#) and the [Report+Support website](#).

The University has an examination review procedure page. Please go to <https://www.studentcomplaints.admin.cam.ac.uk/examination-reviews>

For MPhil students you can also get information here: <https://www.student-registry.admin.cam.ac.uk/about-us/EAMC>

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 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.

Dr Anjali Bhardwaj-Datta
(Wolfson College)

Affiliated Scholar at the Centre of South Asian Studies: gender and urban space in post-colonial Delhi, women's informalities and patterns of urban change in modern South Asia.

Dr. Tania Bhattacharyya

Smuts Fellow in Commonwealth Studies, Centre of South Asian Studies (write up to be provided after signing of contract and confirmation from HR)

Dr Liana Chua
(St Catharine's College)

Tunku Abdul Rahman Lecturer in Malay World Studies: a social anthropologist with interests across the Malay world. Her current research explores the global nexus of orangutan conservation, critically exploring how international conservation interventions operate across national and socio-cultural boundaries, with often unpredictable effects in Borneo and Sumatra.

Dr Timothy Cooper

Postdoctoral Research Fellow, Department of Social Anthropology: an anthropologist of religion and media with a regional focus on contemporary Pakistan..

Dr Michael Edwards
(Darwin College)

Smuts Research Fellow at the Centre of South Asian Studies, 2020-23: Burma/Myanmar; anthropology of religion; pluralism; democracy; translation; media; publics; salvation; time; Christianity; Buddhism

Prof Shailaja Fennell
(Jesus College)

Director of the Centre of South Asian Studies, Professor of Regional Transformation and Economic Security, based at the Centre of Development Studies: 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. Garima Jaju

Smuts Fellow in Commonwealth Studies, Centre of South Asian Studies, 2022-2025 (blurb to be provided after signing of contract and confirmation from HR)

Dr. Malarvazhi Jayanth

Prof Shruti Kapila
(Corpus Christi College)

Faculty of History: 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: language and literature, Indian culture, cinema and the media.

Dr Andrew Sanchez
(Trinity Hall)

Lecturer, Department of Social Anthropology:
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:** 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.

Prof Samita Sen
(Trinity College)

Vere Harmsworth Professor, Faculty of History:
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 Amar Sohal

**Early Career Research Fellow, Corpus Christi
College:** intellectual history of modern India and
Pakistan. Understanding Indian Nationalists as
political thinkers.

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

1. **Plagiarism:** using someone else's ideas, words, data, or other material produced by them without acknowledgement;
2. **Self-plagiarism:** using the Registered Student's own ideas, words, data or other material produced by them and submitted for formal assessment at this University or another institution, or for publication elsewhere, without acknowledgement, unless expressly permitted by the assessment;

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 definition on academic misconduct

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:

1. Quoting verbatim another person's work without due acknowledgement of the source.
2. Paraphrasing another person's work by changing some of the words, or the order of the words, without due acknowledgement of the source.
3. Using ideas taken from someone else without reference to the originator.
4. Cutting and pasting from the internet to make a compilation of online sources
5. 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:

1. Text, illustrations, musical quotations, mathematical derivations, computer code, etc.
2. Material downloaded from websites or drawn from manuscripts or other media.
3. 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:

1. 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.
2. 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.
3. 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.
4. 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.
5. 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).
6. 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.
7. 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.'
8. 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.
9. The University's definition of academic misconduct can be found here and replaces the previous 'University Statement on Plagiarism'.
10. The Proctorial Notice on Plagiarism for 2019-20 can be [viewed on the Proctors' website](#).

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. Shorter guides inevitably fail to cover some of the more arcane issues. On the other hand the longer and more authoritative guides include much material you will never need.

MHRA Style Guide Online

The Chicago Manual of Style Guidelines is available as an e-book

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.

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 parisis, 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 Online

The Chicago Manual of Style Guidelines is available as an e-book

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 14 June 2023.

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. Dates will be provided in May 2023.

C2. Notes on the Practice Essays:

Students choose one practice essay question from a list of titles issued by the MPhil Graduate Education Committee half way through the Michaelmas Term. Examiners are asked to think of the practice essay primarily as a diagnostic tool for students who need more help with writing and/or the expectations of a Cambridge MPhil essay and to focus on that in the feedback and supervision, rather than the content or the mark.

C3. 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. Students are advised to use our 'house style' (i.e. with full footnotes), (see Appendix B), but are entitled to pick a different, recognised style on condition that it is used consistently and should not be penalised for doing so.

The word limits may not be breached under any circumstances.

C4. 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.

C5. Note on Plagiarism, Footnotes and Word Count:

Policy, procedure and guidance for examiners concerning good academic practice and plagiarism can be found [here](#)

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 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.

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.**

C6. 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</i>

	<i>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.

C7. 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'.

C8. 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).

C9. 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.

C10. 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.

C11. 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.

C12. 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.

C13. 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.

C14. 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.

C15. 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.

C16. *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.

C17. 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.

C18. 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.

C19. 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.

C20. 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.

C21. 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. **Examination reports, which should be typed, may be sent as an email attachment in Word format to admin@2-asian.cam.ac.uk or 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.**

C22. 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.

C23. 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>

C24. 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).

C25. Prize for best performance overall

The prize for best performance overall in the MPhil 2020-21 will be awarded by the Graduate Education Committee sitting as Board of Examiners.

APPENDIX D:

COURSE SCHEDULE FOR STUDENTS

DATE	EVENT	COMMENTS
October 2022	Practice essay questions distributed in class	Non-assessed essays of 1,500-2,000 words
3 November 2022	Practice essays submitted Core essay questions distributed	Submit to by 4 pm
5 November 2022	Core essay questions and books for book review titles submitted	Submit by end of day
25 November 2022	Dissertation titles due	Email pk315@cam.ac.uk
17 January 2023 (First day of Lent term)	Core Course essays and book reviews submitted	Submit by 4 pm
1 February 2023	Choose option course	Let coordinator and administrator know
25 April 2023 (First day of easter)	Option essays submitted 4 pm	Submit by 4 pm
4 May 2023	Last date for revision of dissertation titles	Final list submitted to the Graduate Education Committee
TBC	LANGUAGE ORAL EXAMS	30 minutes in length. Time and venue (or online) TBC.
TBC	THREE HOUR EXAM	Time and venue (or online) TBC
Friday, 14 June 2023	Dissertation submission	Submit by email in Word format to admin@s-asian.cam.ac.uk by 4 pm, plus 2 soft-bound copies (TBC). Dissertation of between 15,000 and 20,000 words
TBC	RESULTS RELEASED TO STUDENTS	
TBC	First Congregation dates 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 2022-23 is correct at the time of publication but may be subject to alteration at any time.

*MPhil Office
Centre of South Asian Studies*