

UMBC UGC New Course Request: HIST 386: Hindus, Muslims, and their Others: Identities in India & Pakistan

Date Submitted: 9/4/19

Proposed Effective Date: Spring 2020

	Name	Email	Phone	Dept
Dept Chair or UPD	Amy Froide	froide@umbc.edu	410-455-2033	History
Other Contact				

COURSE INFORMATION:

Course Number(s)	
Formal Title	Hindus, Muslims, and their Others: The Construction of Identities in India and Pakistan
Transcript Title (≤30c)	India and Pakistan: 1857-Present
Recommended Course Preparation	Lower level SS course
Prerequisite NOTE: Unless otherwise indicated, a prerequisite is assumed to be passed with a "D" or better.	N/A
# of Credits Must adhere to the UMBC Credit Hour Policy	3.0
Repeatable for additional credit?	<input type="checkbox"/> Yes <input checked="" type="checkbox"/> No
Max. Total Credits	3.0 This should be equal to the number of credits for courses that cannot be repeated for credit. For courses that may be repeated for credit, enter the maximum total number of credits a student can receive from this course. E.g., enter 6 credits for a 3 credit course that may be taken a second time for credit, but not for a third time. Please note that this does NOT refer to how many times a class may be retaken for a higher grade.
Grading Method(s)	<input checked="" type="checkbox"/> Reg (A-F) <input type="checkbox"/> Audit <input type="checkbox"/> Pass-Fail

PROPOSED CATALOG DESCRIPTION (Approximately 75 words in length. Please use full sentences.):

This course explores the complexities of the categories of Hindus, Muslims, and their Others from the mid-19th century to the present in South Asia (the regions that would become India, Pakistan, and Kashmir). Beginning with the Indian Mutiny of 1857, it will explore the language and events of Partition and how the new states of India and Pakistan tried to define those new nations. Religious and cultural controversies and violence up to the present century will also be covered.

RATIONALE FOR NEW COURSE:

Prof. Zaidi was hired by the History department in 2019 as their first expert in Middle Eastern, Muslim, and South Asian history. There are no previous courses on the books for the histories of these geographic areas. Prof. Zaidi is creating a core of courses that make up her teaching repertoire. These courses will be upper-level surveys aimed at upperclassmen and transfer students. These courses will appeal not only the History majors and minors but to students in Political Science, Global Studies, Religious Studies, and Asian Studies.

ATTACH COURSE SYLLABUS (mandatory): Attached.

Hindus, Muslims, and their Others: The Construction of Identities in India and Pakistan

Instructor: Professor Noor Zaidi

Office Hours: Tuesday, 2:30– 4 or by appointment (room 508)

Email: nzaidi@umbc.edu

COURSE DESCRIPTION

“Identities are not like hats,” historian Linda Colley has explained. “Human beings can and do put on several at a time.” Yet with the dramatic events in Kashmir flaring up, news of Muslims being lynched over eating beef in India and Shi’a Muslims gunned down in targeted killings in Pakistan, words like Muslim, Hindu, Sikh, Shi’a, Sunni, religion, culture are being thrown around. These terms, however, are not fixed. They have meant different things in different contexts.

This course explores the complexities of the categories of Hindus, Muslims, and their Others from the mid-19th century to the present in South Asia, which for this course is defined geographically as the regions that would become India, Pakistan, and Kashmir. We will analyze how these identities have been constructed and contested in lived interactions, political maneuvering, intellectual thought, and cultural productions. Our goal will be to trace how and why discourses on nationalism, communalism, and sectarianism have emerged.

The course will begin with the Indian Mutiny of 1857, seen as a critical moment in the resistance to British rule of India, and question concepts of ‘community,’ ‘history,’ and ‘memory.’ We will critically examine decisive moments in the subcontinent’s history by drawing on a range of primary and secondary sources, from speeches, news reports, and film to literature and ethnographic work. We will ask which and whose ‘nationalisms’ would take shape through the early 20th century and analyze the factors that led to coalescing ideas of ‘Hindus’ and ‘Muslims.’ We will explore the language of partition and the depiction of the “Other” in a range of sources and highlight the struggles to consolidate identities in the face of different views of Islam in a new Pakistani state. We will investigate shifting notions of identity and the Other through the declaration of Ahmadis as non-Muslims, anti-Sikh massacres of 1984, the Ayodhya controversy and the destruction of the Babri Masjid, and the Gujarat riots in 2002. Along the way, we will explore the fluidity of identities in the subcontinent, exploring themes of violence, women’s bodies, sacred sites and shrines, music, art, and mythology.

LEARNING OUTCOMES

By the end of this course, students will be able to -

- Identify key themes that have shaped the modern history of the subcontinent

- Discuss changes (and permanence) of ideas of identity in the areas of what would become India, Pakistan, and Kashmir
- Trace the evolution of religious nationalisms and discuss to what degree religion really plays a role in ‘religious’ conflict
- Analyze a range of primary sources, from speeches to novels, to get a better understanding of life on the ground as events unfolded

COURSE EVALUATION

Participation and Weekly response Journals	20%
Midterm Exam	15% [to be given in class]
Assignment 1 : Speech Analysis	10%
Assignment 2 : Response Paper	10%
Assignment 3: Analytical Paper	20%
Final Paper/Exam	25%

Midterm will include –

- 1) Identification terms based on lectures – 50 points
- 2) Short essay answering a broad thematic question based on readings – 50 points

Assignment 1: Speech analysis – Mohammad Ali Jinnah and Jawaharlal Nehru – how do they use terms such as identity, religion, Hindus and Muslims, etc?

Assignment 2: Response paper on Babri Masjid and Ayodhya crisis documents

Assignment 3:

Analytical paper of 5-7 pages that will require a thesis statement and evidence, from class readings to answer.

Final exam:

Take home analytical essay, 10-12 pages. Will be due on the day and time that the final for class is scheduled. Students will receive the prompt 10 days before. A broad thematic question that will let them draw on multiple readings from class to form a thesis-based, argument-based response.

COURSE POLICIES

Students are required to participate in every class meeting. Please keep in mind that lectures do not duplicate the readings, but rather supplement them. In addition, students are expected to have completed readings and participate actively.

Students will post a short weekly journal on the course Blackboard (BB) site, of approximately 250 words. Students will be asked to post **TWO QUESTIONS** in their journals, based on the readings. These questions should be thematic questions – ie not

questions of fact, but questions that engage the themes of the course and other readings. Journals are due **Wednesday at 11 PM each week.**

Extensions are not routinely granted. Without prior approval, late papers will be subject to daily ten-point penalty deduction. To secure prior approval, please bring legitimate and documented explanations.

Other requirements include satisfactory performance on a midterm exam, paper assignments, and a take-home final.

ATTENDANCE

The lectures, readings, and discussion for this course are meant to supplement each other. Therefore, failure to attend classes will result in deductions from the final course grade.

PARTICIPATION AND ENGAGEMENT

Participation for this course means ACTIVE participation in class and engagement with the readings. Please come to class on time, have complete the readings beforehand, and be ready to engage in discussion on the lectures, readings, and clips (where relevant). Students will be expected to connect readings to earlier assignments and major course themes.

Participation grade includes the submission and quality of journal entries.

ACADEMIC INTEGRITY/PLAGIARISM

By enrolling in this course, each student assumes the responsibilities of an active participant in UMBC's scholarly community in which everyone's academic work and behavior are held to the highest standards of honesty. Cheating, fabrication, plagiarism, and helping others to commit these acts are all forms of academic dishonesty, and they are wrong. Academic misconduct could result in disciplinary action that may include, but is not limited to, suspension or dismissal.

In addition, please note:

The penalty for academic dishonesty –including plagiarism and other forms of cheating-- in any UMBC History Department course **is an "F" for the course.** In addition, cases of academic dishonesty will be reported to the Academic Conduct Committee. For further definitions on what academic misconduct is and how to avoid it at all costs please

See: <http://library.acadiau.ca/tutorials/plagiarism/>

CLASSROOM BEHAVIOR

The use of computers is permitted for lectures, but please be respectful of your fellow students – and me – and pay attention in class. We will cover a good amount of material, and distractions on the laptop will make it more challenging to keep up with the material.

During videos and certain discussion periods, laptops will need to be put away.

This course will also cover some material that might feel deeply personal or politically charged. I know we all bring our own background knowledge and experiences to this course, but ask that you come to class and approach the readings with an open mind. I promise I want to hear your opinions, and in turn I hope you let yourself be challenged by new perspectives.

STUDENT DISABILITY SERVICES (SDS)

UMBC is committed to eliminating discriminatory obstacles that may disadvantage students based on disability. Services for students with disabilities are provided for all students qualified under the Americans with Disabilities Act (ADA) of 1990, the ADAAA of 2009, and Section 504 of the Rehabilitation Act who request and are eligible for accommodations. The Office of Student Disability Services (SDS) is the UMBC department designated to coordinate accommodations that would allow students to have equal access and inclusion in all courses, programs, and activities at the University.

If you have a documented disability and need to request academic accommodations, please refer to the SDS website at sds.umbc.edu for registration information and to begin the process, or alternatively you may visit the SDS office in the Math/Psychology Building, Room 212. For questions or concerns, you may contact us through email at disAbility@umbc.edu or phone (410) 455-2459.

If you require accommodations for this class, make an appointment to meet with me to discuss your SDS-approved accommodations.

COURSE SCHEDULE

* Note: syllabus is subject to changes. I will alert you to them, but also check Blackboard regularly for updates*

Week I: Whose Memories?

- Richard Eaton, “Temple Desecration and Indo-Muslim states,” and “Temple Desecration in pre-Modern India,” http://www.columbia.akadns.net/itc/mealac/pritchett/00islamlinks/txt_eaton_temples2.pdf and http://www.columbia.edu/itc/mealac/pritchett/00islamlinks/txt_eaton_temples1.pdf
- Richard King, “Orientalism and the Modern Myth of 'Hinduism'”, *Numen*, Vol. 46, Fasc. 2, 1999, 146-185.
- Partha Chatterjee, “ Whose Imagined Community?” in *The Nation and its Fragments*. Princeton: Princeton University Press, 1993.

- Barbara D. Metcalf, “The Study of Muslims in South Asia,” [speech at UCSB] http://www.columbia.edu/itc/mealac/pritchett/00islamlinks/ikram/part0_metcalfintro.html

Week II: Whose Nationalism?

- Gyanendra Pandey, “Introduction” *The Construction of Communalism in Colonial North India*. Delhi: Oxford University Press, 1984.
- Farzana Shaikh, “Introduction,” *Community and Consensus in Islam: Muslim Representation in Colonial India, 1860-1947*. Cambridge: Cambridge University Press, 2012.
- Ayesha Jalal, “Jinnah and the League’s Search for Survival,” *The Sole Spokesman: Jinnah, the Muslim League and the Demand for Pakistan*. Cambridge: Cambridge University Press, 1985.

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Week III: Hindus and Muslims

- Bose and Jalal, chapter 13, *Modern South Asia*
- Ayesha Jalal, “Jinnah and the Muslim-majority provinces,” *The Sole Spokesman*
- Primary sources:
 - M.A. Jinnah, “Presidential Address to the Muslim League in 1940,” “On His Election as the First President of the Constituent Assembly of Pakistan,” “National Consolidation,”
 - V.D. Savarkar, “1857 – The First War of Independence,” “Essentials of Hindutva” (selections)
 - M.K Gandhi, “Hind Swaraj” (selections)
 - Muhammad Iqbal, “Presidential Address to the All India Muslim League Session in Allahabad in 1930,” and “Presidential Address to the Muslim League in 1932,” selections from “*The Reconstruction of Religious Thought in Islam.*”

Week IV: The Language(s) of Nationalism

- Christopher King, “Forging a New Linguistic Identity: The Hindi Movement in Banaras, 1868-1914,” in *Culture and Power in Banaras: Community, Performance, and Environment, 1800-1980*, ed. Sandra Freitag
- Ayesha Jalal, “Common Languages, Contested Scripts, Conflicted Communities: Shifting Identities of Urdu, Hindi, and Punjabi,” *Self and Sovereignty*. New York: Routledge, 2001.
- Primary Sources:
 - M.K. Gandhi, “Our Language Problem.”
 - Premchand, *Soze-e-Watan*, (selections)

Week V: “Dawn:” 1947, Partition, and Historiography

- Gyanendra Pandey, *Remembering Partition: Violence, Nationalism and History in India*. Cambridge University Press, 2002 (chapters 2-4)
- Primary Sources:
 - Faiz Ahmed Faiz: “The Dawn of Freedom”
 - Yashpal, “This is Not that Dawn,” (*Jhoota Sach*), selections.
 - Saadat Hasan Manto, “Toba Tek Singh.”

Week VI: “Midnight:” 1947, Partition, and Historiography

- Salman Rushdie, *Midnight’s Children: A Novel*. New York: Random House, 2006. (selections)
- Larry Collins and Dominique LaPierre, *Freedom at Midnight*. India: Vikas Publishing House, 1975. (selections)
- V Shankar, “Freedom at Midnight: Fact or Fiction?,” *India International Centre Quarterly*, Vol. 3, No. 2 (April 1976), pp. 107-122
- Nisid Hajari, “Fury,” *Midnight’s Furies*.

Week VII: Whose Islam?

- David Gilmartin, “Religious Leadership and the Pakistan Movement,” *Modern Asian Studies* 12, no.3 (1979), 485-517
- Seyyed Vali Reza Nasr, “Students, Islam, and Politics: Islami Jami'at-I Tulaba in Pakistan,” *Middle East Journal*, Vol. 46, No. 1 (Winter, 1992), pp. 59-76
- Primary Source:
 - Abul Ala Maududi, *A Short History of the Revivalist Movement in Islam* (selections)

Week VIII: Which Muslims?

- Philip Oldenburg, “A Place Insufficiently Imagined”: Language, Belief, and the Pakistan Crisis of 1971,” *The Journal of Asian Studies*, Vol. 44, No. 4 (Aug., 1985), pp. 711-733
- William Richter, “The Political Dynamics of Islamic Resurgence in Pakistan,” *Asian Survey*, Vol. 19, No. 6 (June, 1979), pp. 547-557
- Haqqani, “From Islamic Republic to Islamic State,” *Pakistan: Between Mosque and Military*.
- Primary Sources:
 - Nadeem Paracha, “The 1974 Ouster of the ‘Heretics’: What Really Happened?” *Dawn*, November 21, 2013
 - “Opposition told to shun politics in mosques,” *The Pakistan Times*, November 6, 1976.
 - “General Zia ul-Haq’s Address to the Nation on July 5, 1977.”

Week IX: Shi'as as Others

- Muhammad Qasim Zaman, "Sectarianism in Pakistan: The Radicalization of Shi'i and Sunni Identities." *Modern Asian Studies*, Vol. 32, No. 3 (Jul., 1998): 699-716.
- Hassan Abbas, "Shi'ism and Sectarian Conflict in Pakistan: Identity Politics, Iranian Influence, and Tit-for-Tat Violence." Paper presented at the Occasional Paper Series: Combating Terrorism Center, West Point, Sept. 22, 2010.
- Noor Zaidi, "A Blessing on Our People": Bibi Pak Daman, Sacred Geography, and the Construction of the Nationalized Sacred," *The Muslim World*, Vol. 104, Issue 3, July 2014, pp. 306-335.

Week X: Sikhs and the Politics of Difference

- Harnik Deol, "The Rise of Sikh national consciousness (1947-95)," *Religion and Nationalism in India*. New York: Routledge, 2000.
- Manoj Mitta and H.S. Phoolka, *When a Tree Shook Delhi*. Roli Books, 2007 (part 1)
- Cynthia Keppley Mahmood, *Fighting for Faith and Nation: Dialogues with Sikh Militants*. Philadelphia: University of Pennsylvania Press, 1996. (selections, chapter 4)
- [Times of India](http://info.indiatimes.com/1984/), 1984 Anti-Sikh Riots Homepage, <http://info.indiatimes.com/1984/>
- WATCH IN CLASS CLIPS:
 - BBC Documentary, "1984: A Sikh Story," <https://www.youtube.com/watch?v=m1WOJNxwtRQ>
 - BBC, "1984: Assassination and Revenge," *On This Day*, http://news.bbc.co.uk/onthisday/hi/witness/october/31/newsid_3961000/3961851.stm

Week XI: Identities on Bodies, Identities in Space

- Nyla Ali Khan, "Negotiating the Boundaries of Gender, Community, and Nationhood," *Islam, Women, and Violence in Kashmir: Between India and Pakistan*. New York: Palgrave Macmillan, 2010.
- Nawaz B. Mody, "The Press in India: The Shah Bano Judgment and Its Aftermath," *Asian Survey*, Vol. 27, No. 8 (Aug., 1987), pp. 935-953
- Amrita Basu, "The Gendered Imagery and Women's Leadership of Hindu Nationalism," *Reproductive Health Matters*, Vol. 4, No. 8, Fundamentalism, Women's Empowerment and Reproductive Rights (Nov., 1996), pp. 70-76
- Neerja Mattoo, ed, *The Stranger Beside Me: Short Stories from Kashmir*. Srinigar, 2007 (selections – "The Boy is Guilty", "The Stranger Beside Me")

Week XII: Myths or Histories?

- BBC, “Timeline: Ayodhya holy site crisis,” <http://www.bbc.com/news/world-south-asia-11436552>
- Krishna Pokharel and Paul Beckett, “Ayodhya, the Battleground for India’s Soul: The Complete Story,” *The Wall Street Journal*, December 10, 2014. <http://blogs.wsj.com/indiarealtime/2012/12/10/ayodhya-the-battle-for-indias-soul-the-complete-story/>
- Richard Davis, “The Rise and Fall of a Sacred Space: Ayodhya over Three Decades,” in *Culture and Belonging in Divided Societies: Contestation and Symbolic Landscapes* ed. Marc Howard Ross. Philadelphia: University of Pennsylvania Press, 2009.
- Gyanendra Pandey, “Modes of History Writing: New Hindu History of Ayodhya,” *Economic and Political Weekly*, Vol. 29, No. 25 (Jun. 18, 1994), pp. 1523-1528
- Peter Van Der Veer, “Ayodhya and Somnath: Eternal Shrines, Contested Histories,” *Social Research*, Vol. 59, No. 1, Religion and Politics (SPRING 1992), pp. 85-109.
- Kristin M. Romney, “Flashpoint Ayodhya,” *Archaeology*, Vol. 57, No. 4 (July/August 2004), pp. 48-55

Week XIII: Gujarat

- Ornit Shani, *Communalism, Caste, and Hindu Nationalism: The Violence in Gujarat*. New York: Cambridge University Press, 2007. (Part 2)
- Siddharth Varadarajan, ed. *Gujarat: The Making of a Tragedy*. New Delhi: India, 2002. (Introduction)
- Clips from *Final Solution (2003)*

Week XIV: “Syncretism” and the New Tolerance?

- Daniel Gold, “The Sufi Shrines of Gwalior City: Communal Sensibilities and the Accessible Exotic under Hindu Rule.” *The Journal of Asian Studies*, Vol. 64, No. 1 (Feb., 2005): 127-150.
- JJ Roy Burman: “Haji Malang: A Syncretic Shrine in Distress,” *Economic News and Views*, Vol 2, No 17, July, 1-15.
- Carla Bellamy, *The Powerful Ephemeral: Everyday Healing in an Ambiguously Islamic Place*. Berkeley: University of California Press, 2011. (Chapter 1)
- Newspaper Articles:
 - Ishaan Tharoor, “Can Sufism Defuse Terrorism?” *Time Magazine*, July 22, 2009.
 - William Dalrymple, “Wahhabi radicals are determined to destroy a gentler, kinder Islam,” *The Guardian*, March 7, 2009.
 - Ali Khan, “India’s sacred spaces are tapestries of culture,” *The Guardian*, Feb. 9, 2012.
 - Huma Imtiaz, “The Islam that Hard-Liners Hate?” *New York Times*, Jan. 6, 2011.
 - Bina Shah, “Sufism Won’t Solve Pakistan’s Problems,” *Al Jazeera English*, April 20, 2015.

Week XV: Bollywood/Lollywood Battles

- Huma Dar, “Can a Muslim be an Indian and Not a Traitor or a Terrorist?” in *Shared Idioms, Sacred Symbols, and the Articulation of Identities in South Asia* ed. Kelly Pemberton and Michael Nijhawan
- Shahnaz Khan, “Recovering the past in “Jodhaa Akbar”: masculinities, femininities and cultural politics in Bombay cinema,” *Feminist Review*, No. 99, media transformations (2011), pp. 131-146
- Clips from *Kya Dilli Kya Lahore (2014)* and *Khuda Kay Liye (2007)*
- Tolerance Wars:
 - “I don’t have faith in Pakistan: Saif Ali Khan,” *The Express Tribune* <http://tribune.com.pk/story/943735/i-dont-have-faith-in-pakistan-saif-ali-khan/>
 - “Hamza Ali Abbasi responds to Saif Ali Khan,” *The Express Tribune* <http://tribune.com.pk/story/944400/hamza-ali-abbasi-reacts-to-saif-ali-khans-rant-post-phantom-ban/>
 - Aamir Khan, “Proud to be an Indian,” <http://www.outlookindia.com/article/proud-to-be-indian/295951>
 - “Award Wapsi Campaign,” *The Hindustan Times*, <http://www.hindustantimes.com/india/and-it-continues-kundan-shah-saeed-mirza-join-award-wapsi/story-t7guKRzkGv7ZrsTY6vOMZJ.html>
 - Arundhati Roy, “Why I Am Returning My Award,” <http://indianexpress.com/article/opinion/columns/why-i-am-returning-my-award/>
 - “Shahrukh Khan: There is Growing Intolerance in the Country,” http://www.huffingtonpost.in/2015/11/02/shah-rukh-khan-_n_8449408.html
 - “Ali Zafar vs. Shaan: What Defines Patriotism?” <http://www.dawn.com/news/1103701>
 - Rohit Chopra, “Those Magnificent Invading Musical Muslims,” <http://www.outlookindia.com/article/those-magnificent-invading-musical-muslims/282900>