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

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<thead>
<tr>
<th>Dept Chair or UPD</th>
<th>Name</th>
<th>Email</th>
<th>Phone</th>
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<tr>
<td>Other Contact</td>
<td>Amy Froide</td>
<td><a href="mailto:froide@umbc.edu">froide@umbc.edu</a></td>
<td>410-455-2033</td>
<td>History</td>
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**COURSE INFORMATION:**

<table>
<thead>
<tr>
<th>Course Number(s)</th>
<th>Formal Title</th>
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<td>Hindus, Muslims, and their Others: The Construction of Identities in India and Pakistan</td>
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<tr>
<th>Transcript Title (≤30c)</th>
<th>India and Pakistan: 1857-Present</th>
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<tr>
<th>Recommended Course Preparation</th>
<th>Lower level SS course</th>
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<tr>
<th>Prerequisite NOTE: Unless otherwise indicated, a prerequisite is assumed to be passed with a “D” or better</th>
<th>N/A</th>
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<tr>
<th># of Credits</th>
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<th>Must adhere to the UMBC Credit Hour Policy</th>
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<tr>
<th>Repeatable for additional credit?</th>
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<tr>
<th>Max. Total Credits</th>
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<th>Grading Method(s)</th>
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<td>X Reg (A-F)</td>
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**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**

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<th>Component</th>
<th>Weight</th>
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<tr>
<td>Participation and Weekly response Journals</td>
<td>20%</td>
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<tr>
<td>Midterm Exam</td>
<td>15% [to be given in class]</td>
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<tr>
<td>Assignment 1: Speech Analysis</td>
<td>10%</td>
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<td>Assignment 2: Response Paper</td>
<td>10%</td>
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<tr>
<td>Assignment 3: Analytical Paper</td>
<td>20%</td>
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<tr>
<td>Final Paper/Exam</td>
<td>25%</td>
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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/](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?


**Week II: Whose Nationalism?**


**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:
  o 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,”
  o M.K Gandhi, “Hind Swaraj” (selections)
  o 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**

• Primary Sources:
  o M.K. Gandhi, “Our Language Problem.”
  o 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:
  o Faiz Ahmed Faiz: “The Dawn of Freedom”
  o Yashpal, “This is Not that Dawn,” (*Jhoota Sach*), selections.
  o Saadat Hasan Manto, “Toba Tek Singh.”

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

• 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
• Primary Source:
  o Abul Ala Maududi, *A Short History of the Revivalist Movement in Islam* (selections)

**Week VIII:** Which Muslims?

• Haqqani, “From Islamic Republic to Islamic State,” *Pakistan: Between Mosque and Military*.
• Primary Sources:
  o “Opposition told to shun politics in mosques”, *The Pakistan Times*, November 6, 1976.
  o “General Zia ul-Haq’s Address to the Nation on July 5, 1977.”
Week IX: Shi’as as Others


Week X: Sikhs and the Politics of Difference

- 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


Week XII: Myths or Histories?

**Week XIII: Gujarat**

• Clips from *Final Solution (2003)*

**Week XIV: “Syncretism” and the New Tolerance?**

• Newspaper Articles:

**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


• Clips from *Kya Dilli Kya Lahore* (2014) and *Khuda Kay Liye* (2007)

• Tolerance Wars:
  - Aamir Khan, “Proud to be an Indian,” [http://www.outlookindia.com/article/pr](http://www.outlookindia.com/article/pr)
  - “Shahrukh Khan: There is Growing Intolerance in the Country,” [http://www.huffingtonpost.in/2015/11/02/shahrukh-khan_n_8449408.html](http://www.huffingtonpost.in/2015/11/02/shahrukh-khan_n_8449408.html)