

CURRICULAR APPENDIX

Following is a set of diverse course ideas presented by various members of the Regional Worlds Pilot Year faculty. Some are descriptions or syllabi of courses already offered; some are concept papers for new courses or new units in an existing course. They reflect an ongoing effort to incorporate the paradigms we are developing into the classroom. The appendix includes:

- "Economic Development" and "Notes on Economics Readings for a Globalization Course" from Roy R. Anderson
- "Genealogies of Area Studies" and "Twentieth Century Seminar: India as a Disciplinary Site" from Arjun Appadurai
- "Human Rights, Gender and South Asia" from Jacqueline Bhabha
- "Asian Literature and Cultural Studies: A Global Cultural Map" from Nandini Bhattacharya
- "East Asian Civilization" from Prasenjit Duara
- "The Construction of South Asia" from Arjun Guneratne
- "South Asia Curriculum Module" from James Winship

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Economic Development

The following paragraphs give some information about a course I am currently teaching. It should be noted that this is an experiment on my part — and since we know that most experiments are failures, I would be hesitant to recommend this approach to the faint of heart.

Basically what I am doing is screaming through 90% of the readings in the first half of the course, and spending the second half on “big think” questions and guiding the construction of the term paper required for the course.

I start with a standard — and rather comprehensive — textbook on economic development, one designed to stretch over the length of the course. We finish it in about three weeks. I lecture on the first third of the text (generally setting out the general theoretic notions), then individual students provide oral and written summaries of the remaining chapters. They are then to be the resident experts on these chapters (e.g., agriculture), being a resource for the rest of the class.

The next week takes them through the World Development Report, a yearly publication of the World Bank — the theme this year is the issues involved in moving from a planned economy to a market economy. It generally takes a pro-market stance and centers on the growth of per capita income. The fifth week is devoted to the Human Development Report put out by the UNDP. The stress of this publication is that increases in measured per capita income is a poor measure of changes in human welfare; that increases in income can be associated with decreases in the provision of health care services, decreases in the availability of potable water, continued low literacy rates, the repression of basic human rights, and so on. The goal of this reading is to have the students ask the question, “growth for what”? A take-home midterm follows this.

The last half of the term is devoted to a small number of highly assessable “big think” articles. Through the course, the students give short presentations of their research topics.

I am trying this approach because of the frustration I felt trying to give a comprehensive view of the field in a one-term (10 week) survey course, always feeling that the students were ready to think about the larger issues in an informed manner only after the course concluded.

What I am suggesting is that it may be useful to go through the entire sweep of a course in a short time, obviously sacrificing a detailed understanding, and then return to several comprehensive themes — in terms of the Regional Worlds effort I guess that this would include introducing the various alternative readings offered by cultural studies, with at least one aim being that our reading of “what was” determines our view of “what is,” and, therefore, informs us on the “what ought to be” questions we all face every day.

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Notes on Economics Readings for a Globalization Course

Economists generally take the position that trade (usually of goods & services, but more generally including things like "ideas") will increase when transactions costs fall. The basic notion is simple enough; if it is very costly to interact with others the odds are higher that it will not be worth the effort to engage in trade. For the purposes of a course in globalization, it may be useful to broaden the scope of transactions analysis beyond the usual point of reference of economists.

Transactions costs include transportation charges, institutionally imposed barriers such as tariffs, and various cultural "barriers," language difference being the most obvious. A potential explanation of globalization, then, is that of falling transactions costs. The transactions cost approach could have the virtue of not taxing the intellectual stretch of non-economist instructors and provide a link to other aspects of the course.

The problem of introducing economics into a general survey course is that the subject can get rather technical rather quickly. The trick is to introduce topics and readings that are at once simple and powerful without being simplistic.

A reasonable starting point is an explanation of comparative advantage. It states that under a wide range of circumstances free and mutually-informed trade will lead to both parties being better off. When the trade is conceived of as being between nations, an important caveat emerges; although each nation will be better off, there will be winners and losers in each nation — the income distribution changes.

Economic growth is another obvious point to discuss. Growth comes from two fundamental sources, more inputs, or a greater productivity of inputs. It winds up that most of the growth of per capita income in the higher-income countries during this century has come from better ways of doing things. And better ways of doing things come from new ideas. If one believes that the number of new and useful ideas is positively related to the number of ideas that an individual is exposed to, there is a straightforward presumption that proliferation of ideas that we are exposed to through globalization will lead to enhanced growth. While this analysis is more in the form of a series of reasonable hunches than unassailable tight logic, it could provide the instructor with a springboard to discuss the various contentions that surface.

Finally, I would want the student to get some sense of the variety of conditions in the world, a quick-and-dirty look. The World Bank annually produces the *World Development Report*. Usually it contains a long essay on a particular topic (e.g., restructuring). This is followed by a long list of tables containing data on various economic indicators. The *Human Development Report* is put out on an annual basis by the UNDP. In some ways it is an answer to the World Bank publication. The UNDP authors say that the World Bank is wrong in its assumption that increases in per capita income necessarily lead to increases in human well being.

The Human Development Report contains data on a wider range of indicators — gender inequality measures, drug use statistics, numbers of refugees in a country, access to health care, and so on. The instructor will find more than enough material to generate discussions.

The Economist, a weekly publication that devotes a considerable proportion of each issue to international events, can be a useful tool for the instructor. If the globalization course is populated by upper division students in the social sciences, the publication can be assigned weekly. Otherwise, the instructor can use it as a source of material to bring to the class.

A FEW USEFUL SOURCES

There is no dearth of sources on globalization. Unfortunately, many are either too abstruse for the average undergraduate, or simply wrongheaded. The sources here listed are meant to convey the flavor of an approach that tries to establish solid footing for the undergraduate easily and quickly.

1. *Foreign Affairs* usually has articles that are accessible to undergraduates. I list three here as a sampler:

- A. Krugman, Paul. "Competitiveness: A Dangerous Obsession." (March/April, 1994).
- B. Mathews, Jessica. "Power Shift." (Jan/Feb., 1997).
- C. Newhouse, John. "Europe's Rising Regionalism." (Jan/Feb., 1997).

2. World Bank. *World Development Report*, 1996. Oxford U. Press.

3. UNDP. *Human Development Report*, 1996. Oxford U. Press.

4. *The Economist*. "Telecommunications: The Death of Distance." Special Section: Sept. 30, 1995. A 16-page survey of the frenetic pace of change in telecommunications.

5. *The Economist*. "The World Economy: The Hitchhiker's Guide to Cybernomics." Special Section: Sept. 28, 1996. An attempt to separate the wheat and chaff on the nature of globalization (221 pages).

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The University of Chicago

Genealogies of Area Studies

Fall Quarter, 1996

This course is required of all graduate students in the Department of South Asian Languages and Civilizations. Though part of the graduate sequence of required courses on "Texts," this is not a course in the study of primary sources. The objective of the course is to place the study of particular bodies of texts (which students will eventually use in their doctoral work in SALC) in a critical, comparative perspective.

This particular course will focus on the idea of "area studies" and raise the question of how particular areas come to be objects of study. Thus, it will address such questions as the following: 1) How do conceptions of national, civilizational and regional space come to be "produced?" 2) What role do various meta-textual techniques, such as cartography, play in such processes? 3) How do pre-colonial and colonial conceptions of geographical identity interact and affect each other? 4) How does space get nationalized? 5) How can we arrive at a more critical and flexible conception of the "areas" we study? 6) How does "South Asia" exemplify these problems and possibilities?

Course Structure

Class sessions (which last approximately three hours (with a 15 minute break roughly halfway through) will be divided into two parts. The first part will be a lecture by the instructor. The second half will involve focused discussion of the readings, led by two students in each session.

Office Hours

Mr. Appadurai will have office hours in Foster 203 from 10:30 am to 12:30 pm on Fridays (with the exception of Friday, October 27 and Friday, November 10). During these weeks and in case of other conflicts, please call 773-702-8274 and leave a message with your home phone with Barbara Collins. For the Friday hours, there will be a sign-up sheet on the door. Please sign up by the end of class on Thursday if you wish to see me on the next day.

Course Requirements

Students will be required to lead at least one class discussions, and participate in those they do not lead. The major piece of required writing is a critical essay on a single major text about South Asia, bringing to bear on a close reading of the text some of the major questions of the course. The essay should be no longer than 2,500 words (approximately 10 double-spaced pages). Books for this assignment should be selected from the following, though others might be acceptable with the prior consent of the instructor:

1. Diana Eck, *Banaras: City of Light*
2. Bhardwaj, *Hindu Places of Pilgrimage in India*
3. Singer, *When a Great Tradition Modernizes*
4. Sontheimer and Kulke (Eds), *Hinduism Reconsidered*
5. Jawaharlal Nehru, *The Discovery of India*
6. Basham, *The Wonder That Was India*
7. Raymond Schwab, *The Oriental Renaissance*
8. Louis Dumont, *Homo Hierarchicus*
9. T. De Bary (Ed.), *Sources of Indian Tradition, Vol. I*
10. Same as above, Vol. II
11. Kulke and Rothermund, *A History of India*
12. *Another India*, Special Issue of *Daedalus*, Fall 1989
13. S.M. Bhardwaj, *Hindu Places of Pilgrimage*
14. P. Chatterjee, *The Nation and Its Fragments*
15. P. van der Veer, *Religious Nationalism*
16. Ayesha Jalal, *The Sole Spokesman: Jinnah, the Muslim League and the Demand for Pakistan*
17. Anne Feldhaus, *Water and Womanhood: Religious Meanings of Rivers in Maharashtra*
18. Richard Eaton, *The Rise of Islam and the Bengal Frontier, 1204-1760*

Course Readings

The basic text for the course is Joseph Schwartzberg's monumental reference work, *A Historical Atlas of South Asia*. It will be used and referred to throughout the course. You are encouraged to order it and buy it though it is expensive, since it will be a basic part of your scholarly library in perpetuity. However, it is available on reserve in the library. We will also make heavy use of Vol II, Book I of *The History of Cartography* (J.B. Harley and David Woodward, Eds.), esp. Chapters 15, 16, 17 and 18 by Joseph Schwartzberg. In addition, the following books have been ordered at the Seminary Co-op Bookstore:

1. Benedict Anderson, *Imagined Communities*, Revised Edition (1991)
2. H. Lefebvre, *The Production of Space*
3. Ronald Inden, *Imagining India*
4. R. Thapar, *History of India, Vol. 1*

These materials will also be placed on reserve in the Regenstein Library along with any additional articles or books listed in the syllabus below.

Course Schedule and Syllabus

October 5: Introductory Lecture and Logistics For Course

October 12: The Idea of the Map

Readings:

1. Anderson, *Imagined Communities* (Entire), but especially Chapter 10, "Census, Map and Museum"
2. Schwartzberg, *Atlas*, Introduction, pp. xxvii-xxxv

October 19: Spatial Origins

Readings:

1. Thapar, *History*, Chapters 1-5
2. Schwartzberg, *Atlas*, 13-30 and 161-185

October 26: Indigenous Cartographies I

Readings:

1. Lefebvre, *Space*, Chapter 2, "Social Space"
2. Schwartzberg, Chapters 15 and 16 in Harley and Woodward, *The History of Cartography*, Vol. II, Book I

November 2: Indigenous Cartographies II

Readings:

1. Lefebvre, *Space*, Chapter 4, "From Absolute Space to Abstract Space"
2. Schwartzberg, Chapter 17 in Harley and Woodward, *The History of Cartography*

November 9: No class

November 16: Colonial Space

Readings:

1. Ronald Inden, *Imagining India*, Chapter 1, "Knowledge of India and Human Agency" and Chapter 5, "Divine Kingship, The Hindu Type of Government"
2. Schwartzberg, *Atlas*, 54-76 and 210-223

November 23: No class – Thanksgiving

November 30: National Cartographies

Readings:

Schwartzberg, *Atlas*, 77-90 and 224-228

December 7: History, Geography, Nation

Readings:

1. P. Chatterjee, "History and the Nationalization of Hinduism," *Social Research*, Vol. 59, No. 1, Spring 1992
2. Peter van der Veer, "Ayodhya and Somnath: Eternal Shrines, Contested Histories," *Ibid.*

December 11 (Monday): Papers due – no extensions

Area Studies Course

Lecture 1 – Outline

October 12, 1996

Readings:

1. Anderson, Entire, but especially "Census, Map, Museum"
2. Schwartzberg, Intro

1. What is the general background of Anderson's book:
 - a) Idea of nations as natural development: he does not state this directly, but implication is against primordialism.
 - b) Idea of European origins: counter new world
 - c) Idea of print-capitalism
2. Census, Map, Museum: General Observations about these as modern techniques of the state and of ruling groups
3. The General Issue of Cartography: maps are tied with exploration, discovery, naming and decolonizing. They are not just techniques of recording or reporting
4. Maps as world-pictures: cosmographies and geographies: look at Schwartzberg
5. Maps of what? The creation of geographical space
6. Background to Schwartzberg: the geographical dimension of "areas"
7. History and Geography: what is the relationship? Many levels...
8. The co-production of time and space through texts, maps etc.

Lecture 2 – Outline

October 18, 1996

Spatial Origins

Readings:

1. Romila Thapar, *A History of India*, Chapters 1-5
2. Schwartzberg, *Historical Atlas*, 13-30 and 161-185

1. Techniques for the construction of a national space:

- Conquest, control, taxation
- Maps, geography books
- Education: this area has recently been stressed as a space for the production of citizen-subjects (Balibar)

2. Nationalism and education: deep inner relationship

- Enlightenment idea of learning, equality and liberation
- The idea of the civic, civility and civilization
- Elias, *The Civilizing Process*: modern education is a critical part of the civilizing process under the nation-state
- To be modern is to be educated
- Insertion of national into this idea: complex but especially clear in colonial settings: education as freedom takes on a double meaning: both freedom to and freedom from
- Special role of textbooks: standardization, legitimation and co-production of literacy and loyalty

3. Special Role of History Texts:

- Pastness: antiquity
- Continuity
- Roots
- Decline
- Teleology
- Remembering and Forgetting – Renan

4. Naturalness of "India:" this is where SPACE comes in: this is where co-production of space and time has to be re-engaged: the SPACE OF ORIGINS and the ORIGINS OF SPACE: INDIA, THE SUBCONTINENT the big elision

5. The tremendous stress on the political : prehistory of questions of power, coherence, integration, authority

6. Thapar is written in 1966 almost twenty years after Independence, but it is still an optimistic, Nehruvian, socialist, modernist book. Its underlying logic is that modern India is natural, major and predestined: the rest: Muslims, Pali, Sri Lanka, Dalits, diasporas, etc. are artificial, minor and contingent.

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Twentieth Century Seminar: India as a Disciplinary Site

This is an advanced seminar for graduate students who have some prior knowledge of South Asia and a serious commitment to graduate study of this region. It will be concerned with developing an anthropological approach to contemporary South Asia, and will focus mainly on the period since 1947. Readings will relate to a select set of topics and issues, including: agrarian change; debates over development; communal violence; mass media; rural-urban relations; consumerism and market cultures. The objective of the course will be to reflect critically on the requirements of an anthropology of regional modernities.

Readings: (the following books have been ordered at the Seminary Coop Bookstore)

1. Babb, Lawrence A. and Susan S. Wadley. *Media and the Transformation of Religion in South Asia*. (Penn)
2. Brass, Paul R. *The Politics of India Since Independence*, 2nd ed. (Cambridge)
3. Breckenridge, Carol A. *Consuming Modernity: Public Culture in a South Asian World*. (Minnesota)
4. Das, Veena. *Critical Events: An Anthropological Perspective on Contemporary India*. (Oxford)
5. Independent Review of the Sardar Sarovar Project. *Sardar Sarovar: report of the Independent Review*. (Resource Futures International)
6. Ludden, David. *Contesting the Nation: Religion, Community and Democracy in India*. (Penn)
7. Omvedt, Gail. *Reinventing Revolution: New Social Movements and the Socialist Tradition in India*. (Armonk NY: ME Sharpe)

The articles and Gupta manuscript cited below are on reserve in Regenstein along with the books named above, except Sardar Sarovar.

Requirements

All students in the class are required to write a short (10-page/2,500 word) review-essay on a topic finalized in conference with me, which will be due in class on December 5, 1996. Incompletes in the course will not normally be granted. Students registered for a letter-grade will also be expected to make short (10-15 minute) presentations as discussants/respondents each week. Each session will typically involve two student presentations.

Grades

The class is not open to auditors. All registered students will be expected to fulfill all requirements. In addition to the requirements listed above, the final grade will also reflect participation in class discussions.

Office hours

My office hours will be in Pick Hall, Room 116, on Wednesdays from 9:30 to 11:30 am. There will be a sign-up sheet on the office door and students are encouraged to sign up a week ahead since there may be occasions when these hours have to be rescheduled.

Syllabus

October 3: Introductory Lecture (Appadurai) – Prerequisites for an Anthropological Present

October 10: Anthropology and the National Context

Readings:

1. Brass, Paul R. *The Politics of India Since Independence*, 2nd ed. (Cambridge) [read the whole book, with special attention to chapters 1, 4, 7, 8, and 9]
2. Gupta, Akhil. *Postcolonial Developments: Agriculture in the Making of Modern India*. (forthcoming, Duke University Press) [read introduction & chapter 1, pp. 1-145]

October 17: Contemporary Cultural Debates

Readings:

Das, Veena. *Critical Events: An Anthropological Perspective on Contemporary India*. (Oxford) [read the whole book, with special attention to chapters 1, 4, 5, and 6]

October 24: Social Movements

Readings:

Omvedt, Gail. *Reinventing Revolution: New Social Movements and the Socialist Tradition in India*. (Armonk NY: ME Sharpe) [selections: TBA]

October 31: Environment and Development

Readings:

1. Independent Review of the Sardar Sarovar Project. *Sardar Sarovar: report of the Independent Review*. (Resource Futures International) [read chapters 1 through 9, skim chapters 10-16, read chapter 17]
2. Gupta, Akhil. *Postcolonial Developments*. (forthcoming, Duke Univ. Press) [read chapter 2, pp. 147-219 including diagrams]

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Human Rights, Gender and South Asia

This module would consist of a couple of lectures and a couple of workshops. The lectures would cover:

1. The link between global expansion and human rights as enacted in the South Asian context: Britain, the new imperialism and the conflict between universalism and localism/particularism. British notions of right and of personhood as implemented in colonial legislation. Debates over the notion of cultural relativism, culminating in the debate about sati (Western v Hindu norms). The focus would be historical, and the readings would cover philosophical and legal debates of the time, from the British and South Asian perspectives.
2. The legacy of imperial pragmatism - how is the British tradition inflected in human rights debates in South Asia (particularly India?) today - the Indian constitution, the debate about the Uniform civil code, localism vs universalism in civil/criminal codes, sati, gender-determined abortion, the Shah Bano case and Muslim personal law, and the Indian women's movement. A central question here is the extent to which British ways of structuring the human rights arguments have (or have not) influenced post-independence strategies for addressing these issues.

The workshops, co-run by students, would cover:

1. A comparative analysis of "culturally challenging practices" that oppressed women — *sati*, foot binding, veiling etc. — and how missionary and other "western" campaigns intersected with indigenous movements addressing the practices. Legal cases, diaries, novels and poems, and other materials could be used.
2. South Asian women outside South Asia — the problem of essentializing South Asian gender stereotypes in feminist litigation defending South Asian women's human rights e.g. in asylum, domestic violence, immigration litigation. Activists from the U.S., South Asian feminist community could be invited to present, video material might be useful and appropriate.

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Asian Literature and Cultural Studies: A Global Cultural Map

Since this course will strongly emphasize issues of modernity, migration and representation of the transnational subject, while retaining an emphasis on geographical terrains and originations, this one-hour-fifteen-minute section will be devoted to a close reading of Kingston's representations of time, self, and generational change. We will also discuss self-representation as a migrant, an exile, or as an "authentic" speaking subject. The article from the *New York Times* — on immigrant tenement dwellers in New York city — will help articulate some contemporary realities of family, space and migration in the west. The question of what confers cultural or political "authenticity" upon a representation or voice, particularly when raised in transcultural and peripatetic contexts, will receive special attention. Chow's essay will be used as a supplemental required reading for this discussion, and her analyses of authenticity (located in some putative elsewhere or once upon a time), postcoloniality, postmodernity and cultural specificity will be raised and evaluated. Especially, Chow's discussion of the role of violence in both fixing and unfastening attributes and loci of authenticity and identity is very useful, and in the process I will probably try to throw in some directives toward moving the discussion into the arena of modernist versus postmodernist aesthetics. Chow's concept of Spectacle and the instrumentality of the visual vis-a-vis the nonwestern world may also help in three related ways: in discussing Chinese womanhood as embodying the "local" as represented in Kingston's mythologizing of originary Chinese culture (with perhaps some further references to *The Warrior Woman*), as a marker of cultural specificity, and as a marker of cultural otherness. Questions of ambiguity and enclosure — and their erasure and blurring — in both cultural and geographical and individual and corporeal terms will be weighed and considered.

Text:

Maxine Hong Kingston's *China Men* (New York: Vintage, 1977) — focus on "Father from China" (pp.11-73).

Secondary materials:

Chow, Rey, "Violence in the Other Country: China as Crisis, Spectacle and Woman," *In Third World Women and the Politics of Feminisms*, 1991. Eds. C.T. Mohanty, Ann Russo and Lourdes Torres.

"Postmodern Automatons." in *Writing Diaspora: Tactics of Intervention in Contemporary Cultural Studies*. Bloomington: Indiana University Press, 1993.

Article from the *New York Times*, Sunday Oct. 6, 1996 — the new immigrants

Video interview with Kingston on her work.

Selections from Connolly, *Political Theory and Modernity*

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East Asian Civilization

I structure the East Asian Civilization course historically or chronologically and assign a simple textbook as a kind of reference work. The thrust of the course is however, reading of Chinese literary, historical and biographical materials in translation and every Friday the discussion groups meet to grapple with these materials (I do rehearsals with Tas on the Weds). The exams, papers and course itself is basically built around these materials and on the lectures.

This format has given me a lot of flexibility. I can for instance reinforce the lectures through the materials or counter them; similarly with the basic historical narrative. Our discussions have inspired me to use these materials to extend and question the limits of the historical narrative of the Chinese nation implied in the textbook and to some extent in my lectures. A good instance would be the notorious Taiping Rebellion in the mid-19th century. It has been interpreted within the national histories of China as signaling the inability of the Ching dynasty to deal with problems; as an instance of the Chinese tradition of peasant rebellions — i.e., as a phenomenon of the dynastic-cycle or as part of the people's history. The syncretic Christian-shamanistic dimension of it has been regarded with curiosity but not seen as central. Yet the primary sources (in translation) of the seances etc. reveal the impact of transnational, and transcultural forces upon a popular cultural tradition in far south China thereby energizing it and giving it the power to challenge the dynasty. This would urge the students to explore the impact of seemingly minor Christian missions (often marginal ones) on the peripheries — and similar phenomena in earlier periods — and the class alignments they produce; they can see that the homogenous national histories they study are constantly being transgressed. We might then go on from there and inquire into the meaning of national histories . . . or we could devise new geographies for different periods.

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The Construction of South Asia

This course examines social theory around a particular ethnographic theme: that of the anthropology of India. Not only will students be introduced to the main currents in the development of European social theory, they will also see how those theories were used to construct a representation of a quintessentially non-European society. India has represented, for thinkers from Hegel to Louis Dumont, the very antithesis of what Europe stands for: tradition vs. Modernity, superstition vs. the rationality of the Enlightenment, society vs. the individual.

I have structured the course around the development of the principle contrasting positions in the development of social/cultural theory: the individual vs. society and idealism vs. materialism. In the second week I look at how European social theorists constructed India by discussing Hegel, one of the earliest thinkers in the immediate post-Enlightenment period to attempt a depiction of Indian society. Hegel's idealism is then contrasted with Marx's conception of history, and the representation of India that emerges from it. In the following weeks, I introduce students to the ideas of two pivotal thinkers, Weber and Durkheim, and examine how their ideas were applied, by themselves or their students, to the study of India. Louis Dumont, for example, not only comes out of the tradition of the *Année Sociologique* (the connection is through Bougle), he also represents an ideational view of Indian society. On the other hand, F.G. Bailey, the only member of the Manchester School to work in India, also has intellectual links to the Durkheimian School via Radcliffe-Brown's structural functionalism; but his views on how Indian society is to be represented and understood is radically different to that of Dumont. I have included their debate in the readings. In the first section on American cultural anthropology, we discuss its origins (and its links to the German Romantic movement through Boas), and in the second section, we discuss Radcliffe-Brown's influence on the later development of American Anthropology and the beginning of its interest in India. (This section is explored via Redfield, and the Civilizations Project at Chicago; the text is *Village India*.) The last two weeks of the seminar are devoted to a consideration of some contemporary themes: Orientalism and postmodernism in ethnography, and what these have to tell us about the way India has been represented.

At Cornell, I assigned Inden's *Imagining India*; I won't do this again, as my students (all undergraduates) were all at sea. The book is too dense for them but is something the instructor should have read, as a solid critique and overview of the intellectual history of knowledge construction of India. Given below is a suggested bibliography.

- The European construction of India (18th-19th century theory):
Hegel, *The Philosophy of History*, Part I, section 2, pp. 139-172.
James Mill, *History of India*, Book II, Ch. 1-4.
Sir Henry Maine, "The effects of the observations of India on Modern European Thought" In *Village Communities East and West*.
Daniel Thorner, "Marx on India and the Asian Mode of Production." *CIS* 9 (19-66).

- Leslie Gunawardena, "The analysis of pre-colonial social formations in Asia in the writings of Karl Marx." *Sri Lanka Journal of the Humanities* 1(1) 1976.
- Max Weber, *The Religion of India*, Ch 1, pp. 3-54; Ch. 3, pp. 101-133; Ch. 9; pp. 291-328; Ch. 10 pp. 329-343.
- Milton Singer, "Passage to more than India: A sketch of changing European and American Images", in *When a Great Tradition Modernizes*.

This section deals with how colonial administrators set about compiling ethnographic data on India's population, what sorts of questions they were asking and why they thought it was important to do this:

- Risley, *People of India*, Chapters 1 & 2.
- Risley, "Ethnographic Questions" in *Manual of Ethnography for India*.
- Bernard S. Cohn, "The Census, Social Structure and Objectification in South Asia," in *An Anthropologist among the Historians*.
- Inden, *Imagining India*, pp. 56-66 (caste as race).

One way to teach students about how knowledge is constructed is to expose them to debates. With that in mind, I put together the following:

- Louis Dumont, *Homo Hierarchicus*. Pp. 1-64, 92-166, 201-238
- Owen Lynch, "Method and Theory in the sociology of Louis Dumont: A reply."
- T.N. Madan, "Dumont on the Nature of caste in India."
- Louis Dumont & David Pocock, "For a sociology of India." *Contributions to Indian Sociology* (1959).
- F.G. Bailey, "For a sociology of India" *Contributions to Indian Sociology* (1959).

James Winship
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South Asia Curriculum Module

Let me begin with the disclaimer that I do not normally teach a separate course dealing with South Asia as a political region. Instead, South Asia is frequently drawn into my broader courses on international relations and political development. At the introductory level, I teach a course called "Global Perspectives" which is designed to be a first course in international relations for my very Midwestern students. The course is designed to challenge their American vision of a whole range of global issues and to introduce them in a critical way to the concept of ethnocentrism. Typically, the course attempts to do four things:

1. introduce students to a non-American way of looking at international relations in the late-twentieth century, largely by focusing on what has until recently been termed a "Third World" or non-western perspective;
2. briefly review and rethink the history of the post-World War II period by examining it from different points of view, especially by contrasting a super-power interpretation of events with the perspective of the developing world where lately the term "LDC" has made a comeback — this time in the guise of "late developing countries" rather than the earlier "less developed countries;"
3. reveal a whole new range of "problems" in international relations which break the mold of traditional interstate relations and are therefore truly transnational and "global" in scope, e.g. environmental concerns, populations, food and energy supply, human rights, "globalization" itself, and even perhaps the current wave of developmental concern with the generic phenomena termed "democratization" and "marketization;"
4. in order to make all of this "come alive" for students, the course includes a mini-case study of a single "developing" country which is used both as a model for the whole process of anti-colonialism, emergent statehood, and economic and political development AND as a test case for examining how specific "global" issues are responded to. I have intentionally tried to choose my case studies from countries that were prominent very early on in the post-World War II independence movement and were outspoken leaders in the non-aligned movement. To date, I have used both India and Egypt as my case study, and I can easily imagine using Indonesia in that capacity.

Obviously, trying to do all of these things in a single ten-week course borders on the ridiculous, but it has its sublime moments as well. Inevitably, my mini-case study is superficial because it can only introduce very basic aspects of the political history and culture of India or Egypt. I cannot begin to tap the historical depth or cultural diversity of these countries. What I can do, however, is to suggest that the world politics that is at least vaguely familiar to my students — through their cultural "Americanization" if not through systematic study — looks quite different through the eyes of an-**other** history; an-**other** geography, an-**other** economics,

an-other religious and cultural background. Remarkably, for all the utter presumption of my undertaking and for all its superficiality, it does seem to work. Students are, if not transformed (that I am certain is beyond my ability), at least given pause to think and rethink old questions in new guises and perceive new questions as critical issues for a "global" future. At a minimum, what I am trying to do is to simultaneously expand and problematize my students' world view and and prepare them for greater depth of study in future courses.

All of this is an extended introduction to what I would call a "strategy" for approaching a reconceptualized course on "South Asia" as a regional world at the end of the twentieth century. What the "Global Perspectives" course described above does is to force me to crosscut a relatively chronological approach to the material at hand — a brief history of the international relations of the post-World War II world — with longitudinal slices of the specific experience of the case study country. Thus, for example, when we examine anti-colonialism as a movement in the wake of Germany and Japan's defeat, the Indian independence movement receives microscopic highlighting; when we study problems of global population growth, India's experience with population control programs is examined in detail. What I would propose to do, then, is to redesign a course in South Asian politics in a way that featured such longitudinal cuts through the history and political experience of the region.

Instead of beginning at the beginning with some examination of "traditional" India, I would like to try working backwards from a range of issues visible in contemporary, turn of the twenty-first century, India to their historic and cultural roots. The course would start from the premise that "globalization" is not a new phenomenon but one that is centuries old and has received new prominence because of the hyper-acceleration of time and the condensation of space allowed by the late-twentieth-century revolutions in transportation and communication. Globalization, in other words, began not with the World Bank and the foreign direct investment of multinational corporations nor with the nineteenth-century dominance of the British *raj* but with the earliest encounters between India and the Arab and European worlds. Indeed, it could be argued that the Aryan entrance into the Indian sub-continent is the beginning of "globalization."

While it would be necessary to provide the students with some sort of synthetic core text(s) dealing with Indian civilization and the region more broadly, the goal would be to use these texts as anchors in a course which would take-off in several different directions following problem-centered longitudinal cuts through the regional experiences of South Asia. Core texts might be such things as:

Stanley Wolpert. *India* (Berkeley: University of California Press, 1991). To the area specialist this is surely an unsatisfyingly brief and superficial account of Indian civilization, but it is precisely the sort of synthetic work that can provide beginning students with "enough" background to make the subsequent longitudinal slices of Indian political and economic experience comprehensible.

Paul K. Brass, *The Politics of India Since Independence*, 2nd edition (Cambridge: Cambridge University Press, 1994). For better or worse, this volume is part of the much

larger *New Cambridge History of India* set; for purposes of the largely contemporaneous course I have in mind, this is the most likely volume for student purchase.

Recognizing that there is a fundamental problem of India-centrism in South Asian studies, there would need to be some systematic attempt to counter-balance this with attention paid to Pakistan, Sri Lanka, Bangladesh, and Afghanistan. There is for example a volume (now ten years old) by Butler, Malik, Kennedy, and Oberst *Government and Politics in South Asia* (Boulder, CO: Westview Press, 1987) that offers a more inclusive perspective. But I digress from the core of my proposal. What I would like to do is to set a core of closely inter-related themes which consistently move the class through specific slices of south Asian experience. These themes might include such things as:

I. **Mapping South Asia** - Here the focus would be on the concept of human boundaries or "imagined communities." The fundamental notion would be to move from the earliest "outside" mapping of the region to reexamine "local" mapping of the self-conceived communities that make-up the peoples of the region. This, in turn, would lead to discussions of local rule and the tactics of the British *raj* in highlighting communalism as a mode of indirect rule. From here, logically, it would be possible to move into the notion of partition and multiple "nationalisms" in the region. In turn, it would be possible to move into discussion of contested areas such as Kashmir or the continuing conflict in Sri Lanka. Indeed, it should be possible to look at the continuing international disputes over Afghanistan in this context.

II. **Building a Global Economy** Here the notion would be to stress the idea mentioned above that globalization is not a new phenomenon. Instead, we would look at a longitudinal history of economic encounters with the outside world. Where did the region "fit," for example, into trade with the Arab world, with early European traders (a brief examination of Goa might be useful), and into the "Silk Road" moving farther to the east? What was the economic experience of British rule, especially as mercantilism encountered local manufactures? From there it would be possible to move into the economics of independence, arguably a mix of what has been called "Nehruvian socialism" and autarky, and thence into foreign investment questions, and finally into the economic liberalization or marketization of recent years. Ideally, Bhopal could become a brief focus of study here.

III. **Agricultural Development** Perhaps this is a sub-case of the economy, but I think the question of how agriculture evolved over time in the region is worth separate consideration. Was there a time when the region was economically self-sufficient? How was agricultural stability impacted by colonialism? What is the relationship between food supply and population? How did the so-called "Green Revolution" impact India in the short and long terms? What are the prospects for the future?

IV. **Gender Relations** While I'm no expert on this area, I am impressed with the approach of John Stratton Hawley's recent book *SATI: The Blessing and the Curse: The Burning of Wives in India* (New York: Oxford U. Press, 1994). This work attempts something like the strategy I am suggesting by working backwards from several recent incidents of apparent *sati* to examine and critically question the social history of this practice, often falsely justified by appeals to "tradition"

and romanticized/exoticized by early European accounts. Such a discussion would open the door to far wider examination of gender relations in South Asia.

V. Diplomacy and Nationalism While this theme may be too broad, my goal would be to examine India's nearly "Gaullist" concept of itself as diplomatic "gadfly" in the post-World War II world. Starting at least from a base of Gandhian non-violence, and I suspect much earlier diplomatic traditions, India has been a leader of the non-aligned movement and an outspoken advocate of broad-based nuclear disarmament. At the same time, Indian nationalism has been highly assertive in border conflicts with India and Pakistan and even interventionary in the case of Sri Lanka and the Indian Ocean. And, maddeningly in the eyes of the West, India has been an assertive holdout toward the Non-Proliferation Treaty as well as a roadblock in progress toward a Comprehensive Nuclear Test Ban Treaty.

These themes are meant to be no more than suggestive of what a longitudinal strategy might look like and would need a great deal more detailed fleshing out. Finally, in order to thoroughly stir the mix, I would be tempted to introduce the work of Salman Rushdie, *Midnight's Children* or *The Moor's Last Sigh*, as a way of examining the psychological experience of "globalization" for the inherited "imagined community" of multi-cultural, highly communalized, thoroughly politicized, economically modernized diasporic South Asia. While Rushdie is a tough read for students, to struggle with his writing style is to struggle with the existential realities of these problems.

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