

**SOUTH ASIAN CIVILIZATIONS**  
**GHS201-02**

Chad M. Bauman, Ph.D.  
JH202C

e-mail: cbauman@butler.edu

Office.: 317-940-8705

Home: 317-769-5426

Cell (for emergencies and pressing questions): 317-332-8304

Walk-in office hours: Tuesdays/Thursdays 10:00-12:00; 3:00-4:00

Arrange ahead of time: T/R 12:00-1:00; MWF, anytime 9:00-5:00

**DESCRIPTION**

The course will provide an overview of South Asian civilizations in comparative perspective, and will focus on the subcontinent's geography and history, its cultures and religions, its arts (i.e., music, dance, literature, and film), its notions of virtue and gender, its economic realities and role in the global marketplace, and its political development. Though covering the entire region, the course will pay particular attention to Pakistan and India, which, because of their religious demographics, provide an interesting contrast and a history of conflict. Nevertheless, the course will also draw attention to the ways in which religious, ethnic, communal, gender, and political lines have been blurred in South Asian history.

**GHS-201 AND THE LIBERAL ARTS**

The liberal arts tradition, as I understand it, is premised on the assumption that a true education requires more than the mere mastery of trade-specific data, but also the cultivation of a variety of valuable **cognitive** and **social** abilities. Among the **cognitive** skills a teacher in the liberal arts tradition assays to nurture are the capacity to think and learn independently, and to critically assess one's own presuppositions, perspectives, and biases, as well as those of others (including teachers and the authors of course texts). In addition, the liberal arts tradition seeks to foster academic facility in formulating, evaluating, and expressing arguments, as well as in seeking, classifying, and organizing information. The liberal arts tradition, however, is not merely about cognitive skills, but also entails the development of certain **social** qualities, the most noble among them being respect, an empathetic imagination, and counter-conventional thinking (i.e., the ability to envisage how, in the words of a Buddhist text, it "might be otherwise"). Challenging students to wrestle with the viewpoints, values, and worldviews of other people is one of the most efficient ways to achieve these goals of a liberal education. GHS-201 exposes students to a number of these worldviews, both ancient and modern, in a sustained fashion. If it is successful, the course will do more than just purvey information about South Asia, but will also facilitate a sincere, thorough, and reorienting *encounter* with the peoples and cultures of this great subcontinent.

**COURSE OBJECTIVES**

If all goes well, upon completing this course you should be better equipped than before to:

- To trace the history of the Indian subcontinent from ancient to modern times, identifying continuities and discontinuities
- To identify and compare/contrast the various peoples that live on the continent, as well as their beliefs, social structures, and cultural particularities
- To recognize both the commonalities and differences between western civilizations and those present in South Asia
- To encounter other cultures, and allow that encounter to modify, alter, challenge, and transform our understanding of our own

## GHS OBJECTIVES

The design and assignments of this course are designed to serve the broader objectives of the GHS (Global and Historical Studies) program at Butler University. They are:

- To engage the student in investigation of and reflection about cultures different from their own, especially non-western cultures
- To explore these cultures using a variety of sources and disciplines—including the arts, the humanities and the social science
- To recognize both the value of and challenges raised by cultural diversity;
- To continue development of skills of expository writing.

## REQUIRED TEXTS

- \*Stanley Wolpert, *India, Third Edition* (UC Press, 2005)
  - R. K. Narayan, *The Ramayana* (Penguin, 1972)
  - \*\*Bhikhu Parekh, *Gandhi: A Very Short Introduction* (Oxford, 1997)
- \*Referred to in the course reading schedule as “Wolpert.”  
\*\*Referred to in the course reading schedule as “Parekh.”

## RECOMMENDED TEXTS

- Amar Chitra Katha, *Krishna* (not available in bookstore, will be available in Black and White on Blackboard)
- Stephen Hay, *Sources of Indian Tradition*, volume 2 (1988 or later)

## ASSIGNMENTS AND GRADE

The following six components will comprise the grade for this course:

- **Participation (16%):** Students will be expected to attend the class regularly, to ask informed questions, and to respect each other, the professor, and guest lecturers. Students will also participate in periodic small-group discussions. If these discussions are to be successful, students will need to have carefully read the assigned texts. A large portion of the participation grade will be determined by the extent to which the student’s participation in these discussions demonstrates his or her engagement with and understanding of the assigned texts. **Attendance policy:** *I do not take attendance in class, but I do expect regular attendance. If you are absent frequently enough that I (and others) notice, your participation grade will suffer (unless those absences are caused by hospitalization or some other traumatic personal or family event). Mild illnesses and/or fatigue in general do not constitute an excusable reason for absence, so you should do what you can to avoid them.* Finally, overnight writes in addition to those listed below may be assigned by the professor. If so, the additional writes will contribute to the 12% grade associated with participation.
- **Ramayana Paper (20%):** By class time on 9/14, students will submit, through SafeAssign on Blackboard, a 5- or 6-page paper (with normal fonts and margins) on the *Ramayana*. Papers should not summarize the text, but should rather answer the following sorts of questions, based **solely on the *Ramayana* and on the other lectures/readings assigned in the course:** What is *dharma* (spiritual duty)? How is it determined? How do people who guide their lives by the notion of *dharma* know how to behave? How does subscribing to *dharma* as an ethical system affect people’s lives, or how they behave? No matter how you choose to answer these questions, you should provide multiple examples from the *Ramayana* to illustrate and provide evidence for your assertions. **Finally, though this paper is not a research paper, it should contain, somewhere on the**

**first page, a sentence which begins with the following: “It is the central argument of this paper that...”  
Papers which do not contain a thesis statement like this will receive an automatic deduction of 5%.**

- **Event Writes (8% each, 24% total):** During the semester, each student will produce three event writes. The event writes should be roughly 500 words in length, and should be submitted through SafeAssign on Blackboard to your professor no more than 48 hours after the event with which they are associated. Each of the writes is worth 8% of your final grade; you may choose not to turn them in if you are willing to lose the points. Those unable to attend the lectures/concert may watch a video of it afterwards (but this will not be a simple procedure, so please attend if possible). The videos will be available within a few days of the event from Mary Proffitt ([mproffit@butler.edu](mailto:mproffit@butler.edu)), whose office is in JH202. The writes should not merely provide a review of the event (e.g., “I liked this, I didn’t like that”) but should rather choose one very narrow, focused topic to address in response to or inspired by the event. Try to choose an interesting, innovative topic and write about it *creatively*. Please consult with your professor for help choosing a topic (if you’re struggling). As indicated above, the paper should not merely talk about whether you liked the event. BUT, you may speak about your personal reactions to it, so long as your reactions are more sophisticated than mere approval or disapproval! In addition, since these are short papers, you should aim for perfection in terms of spelling, grammar, organization, and sentence structure. The three events about which you will write are:
  - An Indian Classical Music Workshop (Saturday, Sept. 18<sup>th</sup>, more details TBA)
  - A lecture on Gandhi (Monday evening, October 11<sup>th</sup>)
  - A double-lecture on the Ganges and Yamuna rivers (Monday evening, November 8<sup>th</sup>)
- **Midterm Examination (20%):** Students will take a midterm examination in class on 10/19.
- **Final Examination (20%):** Students will take a final exam on Tuesday, December 14<sup>th</sup>, 10:15 am-12:15 pm, room TBA.

#### GRADING SCALE\*

94-100 = A  
90-93 = A-  
87-89 = B+  
84-86 = B  
80-83 = B-  
77-79 = C+  
74-76 = C  
70-73 = C-  
67-69 = D+  
64-66 = D  
60-63 = D-  
0-59 = F

\*Grades are rounded up (for example, 89.50-89.99 will be round up to 90)

## **ADDITIONAL NOTES**

### Paper Submission:

All papers should be submitted through SafeAssign on Blackboard. *Please do not turn in hard copies of any assignment.*

### Lateness Policy:

Extensions will generally be granted without question to those who request them *before the assignment is due*. Extensions will *not* be granted after the fact. Late assignments will be assessed a penalty of two percentage points per day.

### E-mail Policy:

All students are expected to check their Butler e-mail account daily (when school is in session) for class updates and reminders.

### Rough Drafts:

The professor will read and comment on complete rough drafts of student papers, provided they are submitted at least one week in advance of their due date.

### Student Disability Accommodation

It is the policy and practice of Butler University to make reasonable accommodations for students with properly documented disabilities. Written notification from Student Disability Services is required. If you are eligible to receive an accommodation and would like to request it for this course, please discuss it with me and allow one week advance notice. Otherwise, it is not guaranteed that the accommodation can be received on a timely basis. If you have questions about Student Disability Services, you may wish to contact Michele Atterson, JH 136, ext. 9308

### Academic Integrity:

Students will be expected to adhere to the standards of academic integrity as outlined in the Butler University Student Handbook, as well as to the highest standards of honesty, good faith and fair dealing. Students discovered violating those standards will **fail the course**, and may face additional sanctions which could include expulsion from the University. Violations include (but are not limited to) cheating, collaborating improperly on assignments assigned individually, and plagiarizing (turning in another person's work as one's own, copying text from any source, *including the internet*, books, articles, or magazines, without acknowledgement, etc.). Students should consult Butler's statement on academic integrity, posted on the course's Blackboard site under "Course Documents," for more detailed information on the University's expectations and policies. The library provides a tutorial on plagiarism for those needing more instruction: [www.butler.edu/library/instruction/tutorial/index.html](http://www.butler.edu/library/instruction/tutorial/index.html).

### Statement on Disruptive Classroom Behavior:

The classroom is a special environment in which students and faculty come together to promote learning and growth. It is essential to this learning environment that respect for the rights of others seeking to learn, respect for the professionalism of the instructor, and the general goals of academic freedom are maintained. Differences of viewpoint or concerns should be expressed in terms which students and faculty may learn to reason with clarity and compassion, to share of themselves without losing their identities, and to develop an understanding of the community in which they live. Student conduct which disrupts the learning process shall not be tolerated and may lead to disciplinary action (Butler University Rules of Conduct #2) and/or removal from class. Some specific examples include talking during lecture or the use of cellular phones, pagers, etc.

## REVIEW QUESTIONS FOR STANLEY WOLPERT, *INDIA*

(The topics follow those of each chapter from which you've been assigned readings in Wolpert, and may be useful to you as you prepare for the essays on exams)

**The Environment:** Which elements of nature have been very significant in influencing the history, culture, and economy of India and South Asia generally?

**Historic Prologue:** What have been the most distinctive eras in the history of South Asia and what makes each particularly unique?

**Religion and Philosophy:** What are the particular religious communities in South Asia and what makes each distinctive? Do any share common sentiments or ideas?

**Society:** How are social status, gender, the family, and rural vs. urban important in shaping Indian society in the past and today? What changes have occurred since independence?

**Arts and Sciences:** How have the arts reflected religious views and practices? What substantial scientific achievements have been accomplished?

**Polity and Foreign Policy:** What types of political systems have been dominant in India in the past and today? How effective have they been? What themes are important in the foreign policy of independent India? Why is Kashmir particularly important?

## SCHEDULE

Thursdays: Plenary – GH105

Tuesdays: Discussion – JH201

R 8/26 – Intro to the course/South Asian Geography (Bauman)

- **Incoming in-class assessment exam (ungraded)**

T 8/31 – Discussion: The Syllabus

- Read the syllabus *thoroughly* and come prepared with questions (I'm not kidding!)
- Wolpert, Chapter 1, pgs. 1-22

R 9/2 – Hinduism/Dharma (Bauman)

- Wolpert, excerpt from Chapter 2, pgs. 23-38
- Wolpert, excerpts from Chapter 3, pgs. 68-93
- Start reading *Ramayana* (**paper due in 12 days**)

T 9/7 – Discussion: *The Ramayana* (first half)

- *The Ramayana*, pgs. 3-77

R 9/9 – *The Ramayana* in the Modern World (Bauman & Ramaswamy)

- Keep reading *The Ramayana*
- Wolpert, excerpt from Chapter 4, pgs. 110-125
- *Sources of Indian Tradition, Vol. 1*, pgs. 203-233

T 9/14 – Discussion: *The Ramayana* (second half)

- *Ramayana*, pgs. 79-171
- ***Ramayana* paper due at class time through SafeAssign on Blackboard**

R 9/16 – Women, Marriage, and the Family (Ramaswamy)

- Wolpert, excerpt from Chapter 4, pgs. 125-133
- Jain, "Is Arranged Marriage Really Any Worse than Craigslist?" (Blackboard)
- Page, "Indians offered incentives to marry below their caste" (Blackboard)

**SATURDAY, 9/18 – Indian Classical Music Workshop (details TBA)**

- **Overnight write due 48 hours from concert**

T 9/21 – Discussion of Women, Marriage, and the Family

- Madhu Kishwar, "Love and Marriage," pgs. 192-208 (Blackboard)
- "Opinions on the Women's Bill" (Blackboard)

R 9/23 – Islam, the Mughals/Akbar (Bauman)

- Wolpert, excerpts from Chapter 2, pgs. 38-43, Chapter 3, pgs. 93-110
- *Sources of Indian Tradition, Vol. 1*, pgs. 383-391; 437-461; 463-471

T 9/28 – Discussion: Muslim-Hindu Relations under Muslim Rule

- Richard Eaton, "Temple Desecration and Indo-Muslim States" (Blackboard)
- Y. Friedmann, "The Temple of Multan. A Note on Early Muslim Attitudes to Idolatry," pgs. 176-182 (Blackboard)

R 9/30 – European Colonialism/Gandhi (Bauman)

- Wolpert, Chapter 2, pgs. 43-67
- Macauley, "A Minute on Indian Education" (on Blackboard)
- Kipling, "White Man's Burden," <http://www.fordham.edu/halsall/mod/Kipling.html>

T 10/5 – Discussion: Colonial Attitudes/Gandhi's Ideas and Methods

- Parekh, Chapters 1, 4, pgs. 1-34, 64-77
- Heredia, "Interpreting Gandhi's Hind Swaraj": <http://www.swaraj.org/interpreting.htm#top1>

R 10/7 – Gandhi (Ramaswamy)

- Jack, *Gandhi: A Reader*, pgs 128-136; 145-148; 162-172, 208-209 and 235-241 (on Blackboard)
- Parekh, Chapter 2, pgs. 35-48
- Spear, "Mahatma Gandhi," pgs. 291-304 (Blackboard)

**MONDAY, 10/11 – Special evening lecture on Gandhi by Larry Shinn at 6:30 pm, PB150**

- **Overnight write due 48 hours from lecture**

T 10/12 – Discussion: Gandhi (Continued)

- Parekh, Chapters 6-7, pgs. 92-126
- A. Gandhi – "Gandhi's Relevance Today": <http://www.boloji.com/memoirs/100.htm>
- Godse, "Statement on the Assassination [of Gandhi]" (Blackboard)

R 10/14 (Reading Break)

- Prepare for exam

T 10/19 – Midterm Exam (meet in regular discussion group rooms)

R 10/21 – The Idea of Pakistan/Partition (Ramaswamy)

- Cohen, Chapter 1, pgs. 15-38 (Blackboard)
- *Sources of Indian Tradition, Vol. 2*, pgs. 218-236; 384-386 (on Blackboard)

T 10/26 – Discussion: Partition

- Butalia, Chapters 2 and 3 from *The Other Side of Silence*, pgs. 23-83
- Bose and Jalal, Chapter 17 from *Modern South Asia*, pgs. 157-166 (Blackboard)

R 10/28 – Kashmir and Indo-Pak Conflict (Ramaswamy)

- Cohen, Chapter 2, pgs. 39-96 (Blackboard)

T 11/2 Discussion of Kashmir

- Review Cohen, Chapter 2
- Wolpert, Chapter 6, pgs. 217-224
- Alexander Evans, “Why Peace Won’t Come to Kashmir,” pgs. 95-103 (on Blackboard)

R 11/4 – NO CLASS (to make up for next week’s evening lectures)

**MONDAY 11/8 – Evening double lecture on Ganges/Yamuna rivers by David Haberman and Kelly Alley, 6:00 pm, JH141**

- **Event write due 48 hrs. later (integrate knowledge gained from the assigned writings into your event write)**
- Alley and Tian, “Report on the Devastating Floods in Pakistan” (Blackboard)
- Alley, “Idioms” (Blackboard)
- Hazard Research Center, “Waters of the Third Pole” (Blackboard)
- Haberman, “River of Love in an Age of Pollution,” pgs. 339-54. (Blackboard)

T 11/9 – Discussion: Ganges

- Review Monday’s assigned readings

R 11/11 – Independent India/Secularism

- *Sources of Indian Tradition, Vol. 2*, pgs. 315-324; 349-352 (on Blackboard)
- Nehru, Chapter 8 from *Discovery of India* (Blackboard)

T 11/16 – Discussion of Secularism and its Discontents

- Sharif. “Indian Secularism: Image and Reality” (Blackboard)
- More (possibly), TBA

R 11/18 – Communalism:

Hindus/Christians/Muslims (Bauman)

- Jaffrelot, ed., Chapter 1 in *Hindu Nationalism: A Reader*, pgs. 6-25 (Blackboard)
- Tambiah, Chapter 9 in *Leveling Crowds*, pgs. 244-265 (Blackboard)

T 11/23, R 11/25 – Thanksgiving Break

T 11/30 – Discussion: Hindu/Muslim/Christian violence

- Review readings from before the break
- Bauman, “Does the Divine Physician Have an Unfair Advantage,” pgs. 1-16 (Blackboard)
- Manshardt, ed., Chapters 3 and 5 from *The Mahatma and the Missionary*, pgs. 64-75; 114-131 (Blackboard)

R 12/2 – Globalization (Ramaswamy)

- In class film on outsourcing
- Read Dhariwal, “Child Labour: India’s ‘Cheap Commodity’” (on Blackboard)
- Read AFP, “Hindu Nationalists in India Burn Cards in Protest of Valentine’s Day” (on Blackboard)
- Read Singh, “India Finds Pesticides in Colas” (on Blackboard)
- Read Kannan, “Coke and Pepsi Under Fire Again” (on Blackboard)
- Read BBC, “US Warns on Indian Soft Drink Ban (on Blackboard)

T 12/7 – Discussion: Globalization

- **Course evaluations**
- Sundaram, “Impact of Globalization on Indian Culture”:  
<http://www.boloji.com/perspective/223.htm>
- Roy, “Do Turkeys Enjoy Thanksgiving?":  
<http://www.hindu.com/2004/01/18/stories/2004011800181400.htm>

R 12/9– Plenary: South Asian Future: Challenges and Opportunities (Bauman)

- **Outgoing ungraded assessment exam (in class)**
- Wolpert, Chapter 6, pgs. 201-252
- Arundhati Roy, “9 is Not 11” (on Blackboard)

**FINAL EXAM: Tuesday, December 14th, 10:15-12:15, room TBA.**