

IS 531 N Critical Thought in the Global South

Optional Course offered in the Monsoon Semester

Course Instructors: Nivedita Menon and Mohinder Singh

Credits: 4

Method of Instruction: a) Lectures

b) Guided reading in class of selected texts

Contact hours: 4 per week

Evaluation: Two mid-term assessments and a final exam. Depending on the size of the class, mid-term assessments may be term-papers or class exams. The second mid-term assessments will expect students to read a work of literature/fiction/poetry/cinema from the Global South in the light of three to four readings from the course.

Rationale and description of course

Critical Thought in the Global South is an optional course offered to second year students of the MA (PIS) programme of School of International Studies. It is conceptualized as a companion course to the Compulsory courses Political Thought I and Political Thought II, taught in the first year, which act as a foundation on which this course builds. Although three courses offered by CCP&PT - Political Thought I and II and Comparative Politics – already introduce students to thought from the global South, this course is meant to focus exclusively on critical thinking and debates in the region.

Students from other Centres who have not done Political Thought I and II at CCPPT may also take this course.

The course draws on resources offered by Arab, Japanese, Chinese, African and South Asian intellectual traditions and contemporary debates, and is multi disciplinary and inter disciplinary in scope. The readings are thus from Philosophy, Anthropology and Political Theory, History, Sociology and Cultural Studies. The attempt is to offer students a panoramic view of scholarship across these regions through a focus on six selected key themes.

The course will work towards developing perspectives on thought and theorizing that question and subvert the Eurocentric gaze and positioning of what is normally conceived of as theory and thought.

Scope and method of teaching

Since this is a survey course, the approach would be to cover a wider field rather than intensively focusing on a small area. Each theme is centred around a set of readings that are provided to the students in

advance. Apart from lectures, students will engage with several of the readings through guided reading in class, and make readings-based presentations themselves.

1. What is Critical thought Critical about?

Critiques of Eurocentrism of dominant intellectual traditions; internal critiques of dominant nationalisms

Edward Said *Orientalism* Introduction and Afterword, Penguin Book, 1995.

Mao Tse-Tung "On Contradiction" *Selected Works of Mao Tse-Tung*, Volume 1, Foreign Languages Press, Peking, 1977

Julius K Nyerere "Ujamaa The Basis of African Socialism" in *Ujamaa* OUP 1968

Bonny Ibhawoh and J. I. Dibia "Deconstructing Ujamaa: The Legacy of Julius Nyerere in the Quest for Social and Economic Development in Africa" *African Journal of Political Science* (2003), Vol 8 No. 1

Frantz Fanon "Algeria Unveiled" in Prasenajit Duara ed *Decolonization. Rewriting Histories* Routledge 2004

Siba Grovogui "IR as theology, reading Kant badly, and the incapacity of Western political theory to travel very far in non-western contexts" Interview in *Theory Talk* 57 (Available on-line)

Walter D Mignolo "Introduction and Chapter 1 from *The Darker Side of Western Modernity. Global Futures, Decolonial Options*, Duke University Press, 2011

Sharmila Rege "Introduction", "Debating the Consumption of Dalit Autobiographies", "Epilogue" and Vimal Dadasaheb More's autobiographical account in Sharmila Rege *Writing Caste/ Writing Gender: Dalit Women's Testimonios* Zubaan, 2006.

Ehara Yumiko "A feminist view of Maruyama Masao's Modernity" in Richard F Calichman ed. *Contemporary Japanese Thought* Columbia University Press, 2005

2. The Crisis of 'Translation'

This section thinks through the question of translation of cultures both linguistically into English as well as conceptually, into terms legible to Modernity and 'the West', and the transformations that are entailed by this. Readings are about Indian and South American Indigenous discourses, debates on Sanskritic and Bhasha traditions in India; Indian responses to Freudian psychoanalysis; and African, Chinese and Japanese philosophers' reflections on translation and (re) invention of cultures in the encounter with colonialism/modernity/globalization.

Benno Glauser "Being Indigenous: the concept of indigeneity, a conversation with two Ayoreo leaders" in Sita Venkateswar and Emma Hughes ed. *The Politics of Indigeneity. Dialogues and reflections on Indigenous Activism* Zed Books, 2011

G N Devy Sections from the *GN Devy Reader*, Orient BlackSwan, 2009.

Naoki Sakai "Introduction" to *Translation and Subjectivity*. University of Minnesota Press 1997.

Sudhir Kakar "Masculine/Feminine: A View from the Couch" from *Intimate Relations. Exploring Indian Sexuality* Penguin Books, 1991

VY Mudimbe *The Invention of Africa* Indiana University Press, 1988. Chapters I, III and Conclusion

Oyeronke Oyewumi *The Invention of Women. Making African Sense of Western Gender Discourses*, University of Minnesota Press, 1997, Chapter 1.

Min Dongchao "Duihua (Dialogue In-between): a Process of Translating the term 'Feminism' in China." *Interventions* vol 9 (2) 174-193

3. Writing the Self

Constructions of the Self in 'non-Western' cultures and internal voices of dissent. Resources from South Asia, Japan and the Islamic world. The last two readings outline debates on reason and argumentation in Islamic and classical Hindu traditions.

Nabaneeta Dev Sen "Lady sings the Blues: When Women retell the Ramayana" *Manushi* No 108 September-October 1998

Gananath Obeyesekere "Asian Studies and the Discourse of the Human Sciences" in *What About Asia* Amsterdam University Press, 2006.

Rabindranath Tagore *Nationalism*, Rupa and Co. 1994

Ashis Nandy *The Illegitimacy of Nationalism. Rabindranath Tagore and the Politics of Self* Oxford University Press, 1994.

Muhammad Iqbal, "The Spirit of Muslim Culture" (1930) in *Reconstruction of Religious Thought in Islam*, Shivalik Prakashan 2011

Ibrahim M Abu-Rabi "Towards Modern Arab Reason" in Ibrahim Abu-Rabi *Contemporary Arab Thought*, Pluto Press 2004

Jonardon Ganeri "Intellectual India. Reason, Identity, Dissent" *New Literary History* Vol 40, No. 2, Spring 2009, 247-263.

4. Themes in Political Theology

Political Theology is centrally concerned with understanding the relationship between religion and the foundations of 'the political.' The explorations in contemporary political theology are dominated by such concerns as the continuing role of religion in politics, nature of secularization in different parts of the world, understanding Western secularism the problems of its conceptual translation in different parts of the world. The readings suggested below seek to introduce students to some of these issues, from the perspective of comparative political thought.

Roxanne Euben, "Comparative Political Theory and Foundationalist Political Practice" in Roxanne Euben, *Enemy in the Mirror: Islamic Fundamentalism and the Limits of Modern Rationalism*. Princeton University Press: Princeton. 1999.

Talal Asad, "Secularism, Nation-State, Religion" in Talal Asad, *Formations of the Secular: Christianity, Islam, Modernity*. Stanford University Press, Stanford, California. 2003.

Gil Anidjar. "Secularism" in *Critical Inquiry* 33 (Autumn 2006)

Sherine Hafez *An Islam of her Own. Reconsidering Religion and Secularism in Women's Islamic Movements* New York University Press, 2011. Chapters 2 and 7

Duncan M. Derrett. "Rajadharma" in *The Journal of Asian Studies* Vol. 35, No. 4. August 1976.

Muzaffar Alam, 'Sharia, Akhlaq and Governance', in *The Languages of Political Islam* Permanent Black, 2004

Mohandas Karamchand Gandhi "Truth is God" and "The Path of Ahimsa" from Jitendra Thakorbbhai Desai ed. *Truth is God* Navjivan Publishing House, Ahmedabad, 1955. Available online at: <http://www.gandhistudycentre.org/pdf/truth.pdf>

Ajay Skaria, "Gandhi's Politics: Liberalism and the Question of the Ashram" *The South Atlantic Quarterly*. 101: 4. Fall 2002.

BR Ambedkar *The Buddha and his Dhamma* (Available on-line at <http://www.ambedkarintellectuals.in/attachment/4.buddha-and-his-dhamma.pdf>)

Anne M Blackburn "Religion, Kinship and Buddhism: Ambedkar's Vision of a Moral Community" *The Journal of the International Association of Buddhist Studies* Volume 16, No. 1 1963.

Gilles Deleuze, Elias Sanbar and Timothy S. Murphy. "The Indians of Palestine" in *Discourse* Vol. 20. No. 3. Fall, 1998.

5. Cosmopolitanism

The readings listed below seek to introduce the students to some of the contemporary debates on the idea of cosmopolitanism. Some of these readings engage with the dominant doctrine of cosmopolitanism originating in European Enlightenment. The rest of the readings offer alternative visions of cosmopolitanism from different parts of the world.

Breckenridge, Carole A., Pollock, Sheldon, Bhabha, Homi K., Chakrabarty, Dipesh . "Introduction" in Breckenridge, Carole A., Pollock, Sheldon, Bhabha, Homi K., Chakrabarty, Dipesh Ed. *Cosmopolitanism*, Duke University Press, 2002.

Ranjit Hoskote and Ilija Trojanow. *Confluences. Forgotten Histories from East and West*. Yoda Press 2012, Chapters I and II

Naoki Sakai, "Modernity and Its Critique: The Problem of Universalism and Particularism" in *Translation and Subjectivity: On Japan and Cultural Nationalism*. University of Minnesota Press, Minneapolis. 1997

Mona Abaza "Japan as Imagined by Arabs" (Available on-line)

Bharucha, Rustom (2006) *Another Asia: Rabindranath Tagore and Okakura Tenshin*, Oxford University Press

Ayesha Jalal "Striking a just balance: Maulana Azad as a theorist of trans-national jihad", *Modern Intellectual History*, Vol. 4, No. 1, 2007

Duara, Prasenjit, (2001) "Discourse of Civilization and Pan-Asianism" *Journal of World History*, Vol. 12, No. 1, Spring.

Pollock, Sheldon (2002) "Cosmopolitan and Vernacular in History" in Breckenridge, Carole A., Pollock, Sheldon, Bhabha, Homi K., Chakrabarty, Dipesh Ed. (2002) *Cosmopolitanism*, Duke University Press.

6. Decolonial and Postnational Alternatives

Argentinean scholar Walter Mignolo's phrase 'decolonial' implies a delinking from coloniality and Western modernity, while a group of South Asian scholars propose an idea of 'postnationalism' that attempts to escape the dichotomy of 'global'/'local'. Scholarship from India, Uganda, Kenya, Guinea and China propose a fundamental rethinking of given conceptual categories and propose alternative frames of reference.

Arturo Escobar *Encountering Development: The Making and Unmaking of the Third World* Princeton University Press, 1996.

Partha Chatterjee *The Politics of the Governed* Permanent Black, 2004. Chapter 2

Dipesh Chakrabarty 'Provincializing Europe: Postcoloniality and the Critique of History' in Stephen Howe ed. *The New Imperial Histories Reader* Routledge 2010

Wang Hui *The Politics of Imagining Asia* Harvard University Press, 2011. Chapters 1 and 2.

Ngugi wa Thiong'o *Decolonising the Mind* Zimbabwe Publishing House, 1994. Introduction and Chapter 4.

Mahmood Mamdani "Reading Ibn Khaldun in Kampala" (Available on-line)

Malathi de Alwis et al "The Postnational Condition", *Economic and Political Weekly* Vol - XLIV No. 10, March 07, 2009.