

Proposal for Connections: Local to Global

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1. What course does the department plan to offer in Connections?

HIST 379: Gandhi: Creating a Global Legacy

Which subcategory are you proposing for this course?

Local to Global

2. How will the course meet the specific learning objectives of the Local to Global subcategory?

This course will focus on Gandhi's role as a critic of modern, industrial civilization. Gandhi's criticisms of modern civilization grew out of his political activism in South Africa and later in India. Although he developed a world-wide reputation, almost all of Gandhi's activism focused on local concerns. Witnessing the impact of the British Empire and industrial civilization on his fellow Indians led Gandhi to question much of the modern world. In the process he raised issues that remain of fundamental importance: sustainability, the impact of economic globalization, stewardship of the environment, and non-violent resistance to political and economic oppression.

HIST 379 will address the following learning outcomes:

1. Analyze issues on local and global scales.

HIST 379 will explore the connections between Gandhi's local activism and global issues. For instance, Gandhi's political activities in South Africa were a local response to the world-wide development of a "color line" in which redefined much of the colonized non-European world as a "white-man's country." Gandhi's focus upon hand spinning and weaving flowed from the economic impact that industrialization had upon the home industries of India. By the end of this course, students will have developed an analytical framework that provides meaning and context for the slogan "Think globally, act locally."

2. Examine the local and global interrelationships of one or more issues.

The local/global issues that this course will explore include:

- the creation of a global color line and the challenge to that line
- the rise of anti-colonial activism
- the search for economic security in an increasingly global economy
- the challenge of local activism to the modernist state

3. Evaluate the consequences of decision-making on local and global scales.

The local/global dimensions of decision making this course will explore include:

- the impact of colonial settlers on the labor and racial policies of the British Empire
- the interaction of local and global concerns that led to the partition of India

- the challenges of sustaining political activism in the face of modern, centralized states

3. Why should this course be in the Colonnade Program?

This course has the valuable potential to unsettle students' complacency about our modern world. Based upon my teaching experience, the majority of our students rarely try to imagine how the world could be different. There is a passive assumption that the way things are is the way things have to be. Gandhi's career and his continuing impact directly challenges that assumption.

Gandhi argued that modern civilization's major flaw "lies in the fact that people living in it make bodily welfare the object of life." For Gandhi, modern civilization encouraged people to seek meaning and human worth in comfort and material possessions. He believed that this was the antithesis of what a true civilization should be.

Gandhi's criticism of modern civilization flows from his belief that it actively prevents humans from becoming autonomous, fulfilled individuals. As a Hindu, Gandhi believed that there were four aims of life: *dharma* (ethics and religion), *artha* (wealth and power), *kama* (pleasure), and *moksha* (liberation from cycle of life, death and rebirth – sometimes translated as salvation). Only by achieving a balance or harmony among these four aims, could an individual lead a life of self-realization and autonomy. Modern civilization's almost exclusive focus on wealth, power, and pleasure results in enslavement at multiple levels. Rather than harmony, it promoted "politics without principles; wealth without work; pleasure without conscience; knowledge without character; commerce without morality; science without humanity; and worship without sacrifice." (*Young India*, 22 October 1925)

I would argue that students rarely encounter this type of criticism of the modern world. Modern education is much more oriented to preparing them to maneuver in that world. There is real benefit in confronting them with criticisms such as Gandhi's. The goal of this course, however, is NOT to convert students into Gandhians. The goal is to lead them to rethink and reconsider some of their assumptions about the world they inhabit.

4. Please identify any prerequisites for this course.

No specific prerequisites beyond the requirement that students have taken 21 hours of Colonnade Foundation and Exploration courses before enrolling in a Connections course.

5. Syllabus statement of learning outcomes for this course.

In HIST 379, we will explore the full range of Gandhi's political, spiritual, and moral concerns. We will start by seeing how Gandhi's central concepts of non-violence (*ahimsa*) and truth-force (*satyagraha*) were developed in the context of colonial South Africa. Our focus then moves to India as we investigate how Gandhi's views on vegetarianism, sexuality, sustainability led to a profound critique of the modern world. Rather than dismiss these views as quaint and unworkable, we will examine how all these concerns come together to form the basis of Gandhi's powerful vision of self-rule (*swaraj*). By the end of the course you will have finished research project that analyzes a modern environmental, social, or political movement that seeks to adapt Gandhi's ideals.

By the end of this course you will be able to:

- use Gandhi's career to explore links between local and global activism
- identify and evaluate Gandhi's main criticisms of modern civilization
- analyze the challenges of sustaining political activism in a global context

6. Give a brief description of how the department will assess the course beyond student grades for these learning objectives.

The students' major class project will result in a research paper. That paper will be assessed for on the following points:

- Does the paper draw convincing links between local and global activism?
- Does the paper analyze a modern social, economic, or political movement within a "Gandhian" framework?
- Does the paper explain the potential for success and/or failure of the movement?

7. Please discuss how this course will provide a summative learning experience for students in the development of skills in argumentation and use of evidence.

In 2008 the History Department adopted writing standards for all History courses. The standards are designed to be cumulative and focus on the analysis of sources and the evaluation and construction of arguments. The minimum standard for 300-level History courses is:

"300-level classes: There will be at least three separate writing assignments requiring a minimum total of 15 pages. Each of these assignments will emphasize different types of writing. These three assignments will include one requiring students to synthesize ideas, one requiring students to provide a critical analysis of an article or monograph, and a short research paper based upon primary sources."

HIST 379 will meet this standard. For program review and possible QEP assessment, the students' research papers will be assessed using the attached rubric. This assessment will be separate from the assignment grade. (See Attachment 1. Please note, this is the standard rubric used by the department in assessing student writing.)

8. How many sections of this course will your department offer each semester?

Initially one section of this course will be offered every second semester.

9. Please attach sample syllabus for the course.

See Attachment 2.

Attachment 1: Evidence and Argument Rubric for HISTORY 379 Research Paper

	1. EXCELLENT	2. GOOD	3. NEEDS WORK	4. POOR
A. THESIS	Thesis is easily identifiable, plausible, novel, sophisticated, insightful, and clear.	Thesis is promising, but may be slightly unclear, or lacking insight or originality.	Thesis is unclear or unoriginal. Uses vague language. Provides little around which to structure the essay.	Thesis is difficult to identify, non-existent, or merely restates the question. Shows little effort or comprehension of the essay prompt.
B. STRUCTURE	Structure is evident, understandable, and appropriate for thesis. Excellent transitions from point to point. Paragraphs support solid topic sentences.	Structure is generally clear and appropriate, though may wander occasionally. Essay may have a few unclear transitions, or a few paragraphs without strong topic sentences.	Structure is generally unclear, often wanders, or jumps around. Transitions are few and/or weak, and many paragraphs lack topic sentences.	Structure is unclear, often because thesis is weak or non-existent. Essay has little or no structure or organization. Transitions are confusing and unclear. Topic sentences are few or non-existent.
C. USE OF EVIDENCE	Primary source and historical context information is incorporated to support every point. Examples support thesis and fit within paragraph. Specific, explicit references to assigned readings are incorporated. Factual information is incorporated.	Author uses examples to support most points. Some evidence does not support point or is out of place. Quotations are generally integrated well into sentences and paragraphs. Some factual information is incorporated.	Author uses examples to support some points. References to assigned readings unclear or incorrect. There may not be a clear point. Moderate amount of factual information is incorporated.	Very few or weak examples. Essay is weakened by a general failure to support statements. Evidence supports no particular point. Little or no factual information is incorporated, and primary sources remain mostly not interpreted or are merely summarized.
D. LOGIC AND ARGUMENTATION	All ideas flow logically. The argument is identifiable, reasonable, and sound. Author anticipates and successfully defuses counter-arguments. Makes original connections that illuminate thesis.	Argument is clear and usually flows logically and makes sense. Some counter-arguments are acknowledged, though perhaps not addressed. Occasional insightful connections to evidence appear.	The argument may often be unclear or not make sense. Author may not address counter-arguments or make sufficient connections with the thesis. Essay may contain logical contradictions.	Ideas do not flow at all, usually because there is no argument to support. Essay displays simplistic view of topic, and no consideration of possible alternative views. Any attempts to relate evidence to argument are very weak. Argument is too incoherent to determine.

Attachment 2: Sample Syllabus

HIST 379: Gandhi: Creation of a Global Legacy

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Required Course Books:

Judith M. Brown and Anthony Parel (eds.), *The Cambridge Companion to Gandhi* (Cambridge: Cambridge University Press, 2011) ISBN: 978-0-521-13345-6

Anthony J. Parel (ed.), *Gandhi: Hind Swaraj and Other Writings Centenary Edition* (Cambridge: Cambridge University Press, 2009) ISBN: 978-0-521-14602-9

Lloyd I. Rudolph and Susanne Hoeber Rudolph, *Postmodern Gandhi and Other Essays: Gandhi in the World and at Home* (Oxford and New York: Oxford University Press) ISBN: 978-0198064114

Recommended Course Books:

Anthony J. Parel, *Gandhi's Philosophy and the Quest for Harmony* (Cambridge: Cambridge University Press, 2006) ISBN: 0521-05015-4

Sean Scalmer, *Gandhi in the West: The Mahatma and the Rise of Radical Protest* (Cambridge: Cambridge University Press, 2011) ISBN: 978-0-521-13958-8

Thomas Weber, *Gandhi as Disciple and Mentor* (Cambridge: Cambridge University Press, 2004) ISBN: 978-0-521-17448-0

An online version of the *The Collected Works of Mahatama Gandhi* (2nd edition) may be found at: <http://www.gandhiserve.org/cwmg/cwmg.html>

NOTE: Additional readings will be made available on Course Documents on Blackboard.

Course Description: This course will focus on Gandhi's role as a critic of modern, industrial civilization. Gandhi's criticisms of modern civilization grew out of his political activism in South Africa and later in India. Although he developed a world-wide reputation, almost all of Gandhi's activism focused on local concerns. Witnessing the impact of the British Empire and industrial civilization on his fellow Indians led Gandhi to question much of the modern world. In the process he raised issues that remain of fundamental importance: sustainability, the impact of economic globalization,

stewardship of the environment, and non-violent resistance to political and economic oppression.

Goals and Objectives: Examining Gandhi's life and times provides a way to identify and think about problems that are still with us. This course, however, will not be an exercise in "What would Gandhi do?" Gandhi rejected the very idea of "Gandhism" and insisted that his entire life was a series of experiments. Our main concern will be with placing Gandhi's career in its historical context.

Upon completion of this course you will be able to:

- a. Explain the local and global interrelationships of the following issues:
 - the creation of a global color line and the challenge to that line
 - the rise of anti-colonial activism
 - the search for economic security in an increasingly global economy
 - the challenge of local activism to the modernist state
- b. Evaluate the consequences of decision-making on local and global scales on the following topics:
 - the impact of colonial settlers on the labor and racial policies of the British Empire.
 - the interaction of local and global concerns that led to the partition of India.
 - the challenges of nonviolent resistance movements

Responsibilities: The success of this seminar depends upon you engaging in lively class discussions and writing thoughtful essays. Therefore it is essential that you keep up with each week's reading assignments.

University's ADA Policy: "Students with disabilities who require accommodations (academic adjustments and/or auxiliary aids or services for this course must contact the Office for Student Disability Services, Garrett 101. The OFDS telephone number is (270)745-5004 V/TDD. Per university policy, please do not request accommodations directly from the professor or instructor without a letter of accommodation from the Office of Student Disability Services."

Research and Writing Assignments: In 2008 the History Department adopted writing standards for all History courses. The standards are designed to be cumulative and focus on the analysis of sources and the evaluation and construction of arguments. The minimum standard for 300-level History courses requires that "there will be at least three separate writing assignments requiring a minimum total of 15 pages. Each of these assignments will emphasize different types of writing. These three assignments will include one requiring students to synthesize ideas, one requiring students to provide a critical analysis of an article or monograph, and a short research paper based upon primary sources."

For your research paper you will select a topic that allows you to explore Gandhi's influence on a major political, social, and/or economic movement.

NOTE: To pass this course, all assignments must be completed.

Plagiarism Policy: As a student at Western Kentucky University, you are expected to demonstrate academic integrity, as outlined in the University Statement on Student Rights and Responsibilities, in all coursework. Violations of this code of conduct include but are not limited to cheating (by giving or receiving unauthorized information before or during an exam or assignment), dishonesty (including misrepresentation and/or lying) and plagiarism. Plagiarism consists of turning in work that is not your own—including quoting material in a paper and not crediting the original author through a citation, copying from a book, pasting the text from web pages, or using an Internet source to obtain a full paper or part of a paper. The History Department utilizes Turnitin.com to detect plagiarism; acts of plagiarism will result in a failing grade for the course.

Created by Robert L. Dietle

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Topic I: The British Empire and Gandhi's Education

Primary Sources:

*Gandhi, *Autobiography*, Parts I-II. Online *Collected Works*, Volume 44: 88-228.

Secondary Works:

Judith M. Brown, "Introduction," in Brown and Parel (eds.), *The Cambridge Companion to Gandhi* (Cambridge: Cambridge University Press, 2011), 1-8.

*Stephen Hay, "The Making of a Late-Victorian Hindu: M.K. Gandhi in London, 1888-1891," *Victorian Studies*, Vol. 33, No. 1 (Autumn, 1989), 74-98.

Yasmin Khan, "Gandhi's world," in Brown and Parel (eds.), *The Cambridge Companion to Gandhi* (Cambridge: Cambridge University Press, 2011), 11-29.

*Susanne Hoeber Rudolph and Lloyd I. Rudolph, "The Fear of Cowardice," L. Rudolph and S. Rudolph, *Postmodern Gandhi and Other Essays* (New Delhi: Oxford University Press, 2006), 177-198.

*Ronald J. Terchek, "Introduction," in Terchek, *Gandhi: Struggling for Autonomy* (New Delhi: Vistaar Publications, 1998), 1-19.

Topic II: Gandhi in South Africa

Primary Sources:

*Gandhi, *Autobiography*, Parts III and IV. Online *Collected Works of Mahatma Gandhi*, Volume 44: 228-367.

Secondary Works:

*James D. Hunt, "Gandhi Among the South African Indians," *Gandhi Marg* VIII: 7 (October, 1986), 423-433.

*James D. Hunt, "Gandhi and the Black People of South Africa," *Gandhi Marg* XI: 1 (April-June, 1989), 7-24.

Jonathan Hyslop, "Gandhi 1869-1915: The transnational emergence of a public figure," in Brown and Parel (eds.), *The Cambridge Companion to Gandhi* (Cambridge: Cambridge University Press, 2011), 30-50.

*Ronald J. Terchek, "Gandhian Autonomy," in Terchek, *Gandhi: Struggling for Autonomy* (New Delhi: Vistaar Publications, 1998), 21-51.

Topic III: Gandhi and Modern Civilization

Primary Sources:

Gandhi, *Hind Swaraj and Other Writings. Centenary Edition*. Edited by Anthony J. Parel (Cambridge: Cambridge University Press, 2009).

Secondary Works:

*Lloyd I. Rudolph and Susanne Hoeber Rudolph, "Postmodern Gandhi," in *Postmodern Gandhi and Other Essays* (New Delhi: Oxford University Press, 2006), 3-59.

Tridip Suhrud, "Gandhi's key writings: In search of unity," in Brown and Parel (eds.), *The Cambridge Companion to Gandhi* (Cambridge: Cambridge University Press, 2011), 71-92.

*Ronald J. Terchek, "Gandhi's Critique of Modernity," in Terchek, *Gandhi: Struggling for Autonomy* (New Delhi: Vistaar Publications, 1998), 77-105.

Topic IV: Gandhi's Politics

Primary Sources:

*Gandhi, *Autobiography*, Part V. Online *Collected Works*, Volume 44: 367-468.

*Gandhi, *Constructive Programme: Its Meaning and Place*

Secondary Works:

Judith M. Brown, "Gandhi as nationalist leader, 1915-1948," in Brown and Parel (eds.), *The Cambridge Companion to Gandhi* (Cambridge: Cambridge University Press, 2011), 51-68.

*Susanne Hoeber Rudolph and Lloyd I Rudolph, "Gandhi and the New Courage," *Postmodern Gandhi and Other Essays* (New Delhi: Oxford University Press, 2006), 199-206.

*Susanne Hoeber Rudolph and Lloyd I Rudolph, "Self-Control and Political Potency," *Postmodern Gandhi and Other Essays* (New Delhi: Oxford University Press, 2006), 207-29.

*Ronald J. Terchek, "Gandhi's Politics," in Terchek, *Gandhi: Struggling for Autonomy* (New Delhi: Vistaar Publications, 1998), 139-78.

Ronald J. Terchek, "Conflict and nonviolence," in Brown and Parel (eds.), *The Cambridge Companion to Gandhi* (Cambridge: Cambridge University Press, 2011), 117-34.

Topic V: "My life is my message." – A search for wholeness.

Primary Sources:

*Gandhi, *My Religion* (Ahmedabad: Navajivan Trust, 1955).

*Gandhi, *Ashram Observances in Action*

Secondary Works:

Akeel Bilgrami, "Gandhi's religion and its relation to his politics," in Brown and Parel (eds.), *The Cambridge Companion to Gandhi* (Cambridge: Cambridge University Press, 2011), 93-116.

*Ronald J. Terchek, "Defending Civil Society by Questioning Modernization," in Terchek, *Gandhi: Struggling for Autonomy* (New Delhi: Vistaar Publications, 1998), 107-37.

*Ronald J. Terchek, "Reclaiming a Tradition and Making it Your Own," in Terchek, *Gandhi: Struggling for Autonomy* (New Delhi: Vistaar Publications, 1998), 53-75.

Thomas Weber, "Gandhi's Moral Economics: The sins of wealth without work and commerce without morality," in Brown and Parel (eds.), *The Cambridge Companion to Gandhi* (Cambridge: Cambridge University Press, 2011), 135-153.

Topic VI: Satyagraha in Action – the Dandi Salt March

Primary Sources:

Documents concerning the Salt March. Online *Collected Works of Mahatma Gandhi*, Volume 48: 253-529 and Volume 49: 1-271.

NOTE: Do not panic at the large chunks of volumes 48 and 49 that I am asking you to read. You do not have to read every document these pages contain. You do, however, have to make the effort to determine which documents deserve your careful attention. You respond by asking "Why doesn't Professor Dietle simply identify the key documents?" There are two main reasons. First, this is a slight taste of what historians have to do with all sources – read through a great deal of material to find those few bits that are important and relevant. Secondly, reading through this material will give you a clearer view of how Gandhi's time was spent on a wide variety of issues and concerns.

Taken together, these documents also show how carefully Gandhi prepared for the salt *satyagraha* and how he used the event to delegitimize British rule over India.

Secondary Works:

*Dennis Dalton, "The Salt Satyagraha," in Dalton, *Mahatma Gandhi: Nonviolent Power in Action* (New York: Columbia University Press, 1993), 91-138.

Topic VII: "What should I do?" – Independence, Partition, and Death

Primary Sources:

*Nirmal Kumar Bose, *My Days With Gandhi* (New Delhi: Orient Longman, 1974)

*Manubehn Gandhi, *Bapu – My Mother* (Ahmedabad: Navajivan Publishing House, 1949).

Secondary Works:

*Ashis Nandy, "Final Encounter: The Politics of the Assassination of Gandhi" in Nandy, *At the Edge of Psychology: Essays in Politics and Culture* (Delhi: Oxford University Press, 1980), 70-98.

*Lloyd Rudolph, "The Road Not Taken: The Modernist Roots of Partition," in L. Rudolph and S.H. Rudolph, *Postmodern Gandhi and Other Essays* (New Delhi: Oxford University Press, 2006), 60-91.

*Stanley Wolpert, *A New History of India*. Seventh Edition (Oxford: Oxford University Press, 2006), 330-359.

Topic VIII: Gandhi and the World

Secondary Works:

David Hardiman, "Gandhi's Global Legacy," in Brown and Parel (eds.), *The Cambridge Companion to Gandhi* (Cambridge: Cambridge University Press, 2011), 239-57.

Anthony Parel, "Gandhi in Independent India," in Brown and Parel (eds.), *The Cambridge Companion to Gandhi* (Cambridge: Cambridge University Press, 2011), 219-238.

*Lloyd Rudolph, "Gandhi in the Mind of America," in L. Rudolph and S.H. Rudolph, *Postmodern Gandhi and Other Essays* (New Delhi: Oxford University Press, 2006), 92-139.

*Ronald J. Terchek, "Gandhi in the Twenty-First Century," in Terchek, *Gandhi: Struggling for Autonomy* (New Delhi: Vistaar Publications, 1998), 229-38.