During his early years in South Africa and later life in India, Mohandas K. Gandhi developed and implemented a revolutionary political strategy: satyagraha. Gandhi drew on two traditions to formulate this powerful type of civil disobedience, synthesizing Indian principles of non-violence (as part of a universal moral order) with British principles of jurisprudence and the dignity of the individual. Satyagraha is best glossed as non-violent non-cooperation with evil. In Gandhi's hands, this innovative strategy proved convincing to its Indian practitioners and likewise to many Europeans who confronted it. At the same time, a number of critics of Gandhi and his policies have stressed what they feel are the costs and limitations of his method.

In order to comprehend Gandhi's use of satyagraha, we must understand its social, religious, and political contexts. This course will begin with a look at Gandhi and the culture which produced him. Here we will search for the Indian roots of non-violence and the concept of a universal moral order which encompasses both the cultural and natural worlds. We will then turn to Gandhi's other source for satyagraha: his training as a barrister and his formative years in London society. We will thus seek understanding the presuppositions for these distinct moral and juridical orders.

Gandhi's arenas for his formulation and application of satyagraha were the colonial worlds of South Africa and India. Called to South Africa as a fledgling Indian barrister, Gandhi found himself leading the Indian community against the newly created, racist policy of apartheid. His successes in South Africa then enabled him to assume a leading role in the Nationalist struggle in India against British imperialism. We will examine Gandhi's role in these two arenas through his revealing autobiography and other sources.

Gandhi's political successes against the British in South Africa and India led to the use of satyagraha in other contexts as well. Gandhi himself worked (with more limited results) for the reform of Indian society, particularly with respect to prejudice against untouchables and women. Free India's political leaders have dealt variably with Gandhi's heritage. For his disciples, both prominent and unheralded, Gandhi left a complex role to emulate. Using both fiction (Narayan, Vendor of Sweets) and more critical evaluations (Mehta, Mahatma Gandhi and various articles available on Blackboard) we will study some later uses of satyagraha within India. Further, we will see the problems faced by governments advocating non-violence while simultaneously reforming and protecting the world's largest democracy.

"Mahatma" Gandhi's principles of civil disobedience have been applied in a range of political and social reform movements within and
outside of India as well. A number of Indian and other leaders interacted with M. Gandhi or his principles. Students will select one such leader or movement for a research paper and class presentation. Examples of leaders or movements may be chosen—with the assistance of the instructor—either from India or from elsewhere in Asia, Africa, Europe, or the Americas. This ongoing comparison of political strategies with the Gandhian civil disobedience movement will provide additional breadth to the course.

Reading of the required materials and class participation are mandatory. There will be a series of five weekly position papers, a research paper of approximately 5,000 words, and a brief class presentation of that research.

Research Paper guidelines:
Each person in the colloquium will select (in consultation with Mr. Fisher) a research topic. Mr. Fisher will assist in identifying and locating sources for this topic. Each person will then proceed to research and write a research paper with full foot/end notes and bibliography. Further, each person will make a brief (15 minute) presentation of this paper to the rest of the colloquium, scheduled as appropriate to the syllabus. The first presentations will be on 3/* and the remainder will be spread over the following meetings of the second half of the term.

The following dates are important (and firm):
2/16-23 Schedule your research topic session with Mr. Fisher
3/15 Working statement of the topic and preliminary bibliography is due (by 2:30 PM).
Throughout the term: Mr. Fisher will be available for consultation on the outline and drafts as appropriate.
4/23 Penultimate draft is due (by 2:30 PM). This draft will be fully examined by Mr. Fisher.
5/20 at 2:00PM: The final version of the paper is due.

The position papers collectively count 40%. (There are five assignments, I will count the top four grades). The paper presentation and class participation each count 10%; the research paper counts 40% of the final grade.
The grading is as follows: A+ 100-97; A 96-93; A- 92-90; B+ 89-87; B 86-83; B- 82-80; C+ 79-77; C 76-73; C- 72-70; below 70 no entry.

Required Books:
Ved Mehta, Mahatma Gandhi and His Apostles
Additional required readings are available on Blackboard.

Honor Code: The Honor Code applies to all assignments in this course. This means that any student found cheating, plagiarizing, turning in another person’s work as his/her own or otherwise violating the instructor’s explicit or implicit instructions will be subject to a hearing before the Student Honor Committee. To learn more about the Code,
see the Rules and Regulations Section VI A and B in Fussers or the Student Handbook.
(language courtesy of Susan Colley and the Student Honor Code Committee).

Accommodation: If you have specific physical, psychiatric or learning disabilities and require accommodations, please let me know early in the semester so that your learning needs may be appropriately met. You will need to provide documentation of your disability to the Coordinator of Services for Students with Disabilities in Peters G-27.

2/9 Introduction: Gandhi’s significance and Non-Violence in context
Required: Gandhi, Auto, xi-xv

2/15 (Sunday) Position Paper #1 due by 2:30 PM

2/16 Life in an Indian Princely State
Required: Auto: 3-83.
Required (24 pages): reading one, Jack, "Care and Rights".
Required: Mehta, Mahatma, pp. 69-82
(Individual Paper conferences scheduled)

2/22 (Sunday) Position Paper #2 due by 2:30 PM

2/23 The Unmaking of a Westernized Indian Barrister
Required: Auto: 87-167.
Required: Mehta, Mahatma, pp. 83-95

2/29 (Sunday) Position Paper #3 due by 2:30 PM

3/1 South Africa: The Roots of Apartheid and Satyagraha
Required: Mehta, Mahatma, pp. 96-130.

3/8 Indian and Western Civilization
Required (61 pages): Hind Swaraj (on Blackboard)
Recommended: (Reserve): Juergensmeyer, Fighting Fair: A Non-violent strategy for resolving everyday conflicts, pp. 3-64.

3/15 (Sunday) Paper Topics Due by 2:30 PM: Statement of Topic and preliminary bibliography

3/23 The Peasants, Workers and Gandhi
Required: Mehta, Mahatma, pp. 131-54.

Spring Break

4/5 M. Gandhi’s view of the Indian Independence Movement; Guest Speaker, Professor Indivar Kamtekar
Required: Auto: 345-505.
Recommended, Kamtekar article on India in World War II (in pdf format
4/6 (Tuesday) 4:30 Indivar Kamtekar on India in World War II.

4/11 (Sunday) Position Paper #4 due by 2:30 PM

4/12 The Peasants on Gandhi
Required, reading 3 (50 pages), Shahid Amin, "Gandhi as Mahatma."
Recommended (reserve): Shahid Amin, Myth, Memory, Event

4/18 (Sunday) Position Paper #5 due by 2:30 PM

4/19 Gandhi and Women
Required: Mehta, Mahatma, pp. 155-251.

4/19 A Gandhian (?)
Required: Narayan, Vendor of Sweets, all

4/23 (Friday) penultimate draft of paper due by 2:30

4/26 A Gandhian (?)
Required: reading 5 (13 pages), Manto, "The Price of Freedom."
Required: Mehta, Mahatma, pp. 3-65.

5/3 Gandhi and the West

5/20 (Thursday) 2:00-4:00 PM Final version of paper due at scheduled examination time.