

DEPARTMENT OF HISTORY

SPRING 2024

HISTORY 314 CONTEMPORARY INDIA: 1947 TO THE PRESENT
A Liberal Studies Course in the *Social and Political Worlds* Block. Also fulfills the NAU Global
Diversity Requirement.

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Meeting Time: Tu-Thu 12:45-2:00
Class Location: Liberal Arts, Room 111A
Office Hours: Tu-Thu 11:15am-12:15 pm
and by appointment

Course Web Page: <http://jan.ucc.nau.edu/~sj6/contemporaryindia.html>

CHECK THE COURSE WEB PAGE FOR THIS SYLLABUS WITH LINKS TO ELECTRONIC READINGS. NAU's Policy Statements: <https://nau.edu/university-policy-library/syllabus-requirements/> (and at the end of this syllabus)

COURSE DESCRIPTION

This course examines social, political and economic developments in India since independence in 1947 and places these developments in a historical and comparative context. Exploring the sources of India's diversity as well as unity, riches as well as poverty, the roots of cooperation as well as conflict, progress as well as limitations, the course aims at achieving a nuanced understanding of the working of the world's largest democracy. Studying the work of well-known scholars, fiction, films, as well as some sources of information available over the Internet, this course introduces students to multiple facets of contemporary India.

Each semester, this course also focuses on a particular theme. For this semester, I have chosen to focus on the history of populist Hindu majoritarianism. Though we will be studying a history specific to India, this is a phenomenon with many comparisons possible across the globe in our times.

The class will be run in a lecture-cum-discussion format. I hope discussions between the students and the instructor will form a significant part of the learning experience. There will, of course, be a considerable amount of lecturing too, whose frequency and content will depend on my agenda as well as the nature of questions asked by the students! **The course demands that students come to class having done the assigned readings and prepared to discuss them with the instructor and fellow students.**

READINGS

Just one textbook has been ordered for this course at the NAU Bookstore and is required reading for all students.

Ramachandra Guha. *India After Gandhi: The History of the World's Largest Democracy*. New York: Ecco (Harper Collins), 2007. ISBN-13: 978-0060958589

However, there are several shorter *required* readings available on the internet. There are direct clickable links to most of these readings available through the electronic version of this syllabus on the COURSE WEB PAGE. ***These are as much a required part of the class readings as your textbook.*** As a matter of

habit, I urge you to visit all course-related web sites in advance and save or print the required readings. As I am sure most of you are aware, connections to web sites often fail at the very time we need them most! For that reason, having soft or hard copies of the readings in advance will prevent panic the night before class, or a few hours before!! Please note that many links require you to be logged in via an NAU domain, either from campus or via VPN.

STUDENT LEARNING EXPECTATIONS/OUTCOMES FOR THIS COURSE

Fifteen weeks from now, you all will have developed some sense of the complex history of the Indian subcontinent from 1947 to the present day. To help you understand this history, the course assigns a variety of readings. It is critical that you complete your assigned readings before coming to class. Lectures will always relate to the topics assigned but will not summarize assigned readings. Instead, they will introduce additional material, different interpretations, and theoretical concepts that are not always in the text. I expect you to be motivated to learn about the subject and to improve your skills as a historian. I will do my best to help you understand more about the subject. But my efforts will only help if you bring an active engagement with the contents of this course. An *active engagement* will allow students to:

- Learn through texts, lectures, and films, the important events of processes of South Asian history since 1947.
- Demonstrate, through the in-class examinations, their grasp of the details of this complex history.
- Demonstrate through in-class discussions and discussion notes, their understanding of assigned textual materials and participate in critical discussions of sources and their interpretation.
- Demonstrate through the term paper as well the essay sections of the examinations, their ability to independently identify, and critically read, analyze, and compile information from a variety of sources: fictional as well as historical, and information from Indian news and scholarly sources.

WORK HABITS: I strongly urge all students to back up their written work in multiple locations. In addition to your hard drive, please back up your work on the cloud (working on or uploading regularly to Google Docs is one possibility) and an external “thumb” drive. “My computer crashed” or “the file was accidentally deleted” are treated on par with excuses like “the dog ate my homework.”

ASSESSMENT OF LEARNING OUTCOMES

The course uses primarily *three* types of instruments to assess your achievement of the learning objectives listed above. In addition to regular participation in class activities, you must take one exam, produce short discussion notes responding to specific questions three times during the semester, and write one formal paper evaluating Hindu Nationalism in the context of culture and politics of India since 1947. All assignments are due on the dates indicated in the schedule. I do not accept late assignments unless allowed for by University policy. Health-related absences or tardiness in submitting assignments will require documentation.

- I. Mid Term Exam:** The mid-term exam (closed book, in class) **worth 25 points**, will consist of short answer and longer-answer questions and may include a map component. No final exam.
- II. Discussion Notes:** This may be a relatively new kind of assignment for you, so do pay attention to the following:
You will be given specific questions or topics around which to frame your discussion notes a few days in advance of the discussion day. You need to submit your notes (two to three single spaced typed pages) on Canvas and come to class with another copy of your notes available to participate in the discussion.

To evaluate the notes, I will be looking for both a clearly outlined THESIS in response to each question, AND relevant data/evidence to support your thesis. As the assignments will indicate, the evidence/ data can be in “note” form. Notes that do not indicate a clear thesis or sufficient supporting data will be penalized at my discretion. To allow you to get used to the requirements of this assignment, they have been weighted progressively. **The first set of notes will be worth 10 points, the second 15 points, and the last 20 points. Together discussion notes comprise 45 out of the total 100 points for the course.**

The class will be divided into small groups to facilitate the formal discussions. Attendance and participation in all discussions is mandatory. Please make sure that your other commitments (academic, work-related, or personal) do not conflict with the discussion dates; there is no possibility of make-ups in this assignment. In rare cases, where University-policies permit, I will allow you to submit one set of notes (treated as your FINAL notes) *in advance of your departure*.

III. Evaluating Hindu Nationalism: Your task will be to write a **formal** paper between 7 to 10 pages (double spaced, one-inch margins, fonts between ten and twelve points) evaluating the history, impact, or implications of Hindu Nationalism in the context of the history you have learnt in this course. All conventions of academic writing and citations need to be followed while writing this paper. I will be giving you a more detailed assignment sheet well before the paper is due.

Requirements

In addition to course material, this paper requires you to conduct some independent research. Your paper should use at least **five sources beyond course readings** (at least three **journalistic** sources and two **scholarly** sources) on the history of Hindu majoritarianism in India since 1947. Journalistic sources should include at least one source from the Indian subcontinent. You may also use more polemical websites to gather research material, *but these should be used to represent perspectives, rather than factual evidence*. Scholarly sources can include peer-reviewed journals (or their websites), books published by reputable academic presses, or proceedings of conferences. I would particularly urge you to look at journals such as *Economic and Political Weekly* (EPW) <http://www.epw.in/> or *Seminar* from India <http://www.india-seminar.com/semframe.html>. EPW is archived on JSTOR and Seminar back issues are searchable and accessible on their website. **This assignment will be worth 25 points.**

I **strongly** recommend that you clear your research and outline of the paper with me well before the due date of the paper.

IV. Class Participation: My subjective assessment of your attendance and participation in class activities (including the discussions) will count toward **5 points** of the total course grade.

EVALUATION

Grades will be determined using the following criteria:

Discussion Notes	45 points (10 for the first, 15 second, and 20 third)
Mid Term Exam	20 points
Paper on <i>Evaluating Hindu Nationalism</i>	25 points
Class Attendance and Participation	10 points
TOTAL FOR COURSE	100 points

The grading scale for the course will be as follows:

90+ = **A**; 80 - 89= **B**; 70-79= **C**; 60-69= **D**; below 60= **F**.

COURSE POLICIES

I expect regular class attendance of course, without which there is no point in your being enrolled in this class. Missing too many classes will undoubtedly and negatively impact on your class performance, especially given the discussion-oriented nature of this class and will be penalized at my discretion.

If you miss a class, whatever your reasons for doing so, it is YOUR RESPONSIBILITY to meet or call a classmate and find out what happened in that class. I also expect you to come to class having done all the required reading and prepared to engage in discussion. Finally, I expect you to be motivated to learn about the subject, and to improve your skills as a historian and social critic.

PLEASE NOTE: I do not give extensions, incompletes, or make-up exams, except in cases allowed for by University Policy. **Plagiarism or other forms of academic dishonesty will not be tolerated and will result in failing the course.** Please consult the section on “Academic Integrity” and “Artificial Intelligence” in the link to *NAU Policy Statements* at the top of this syllabus (and appended below) for further details. IT IS THE STUDENTS' RESPONSIBILITY TO FAMILIARIZE HERSELF/HIMSELF WITH THESE MATTERS AS DEFINED BY THE UNIVERSITY.

PROVISIONAL SCHEDULE (dates, readings and assignments subject to change)
The readings listed below are expected to be completed BEFORE the start of class period.

*N.B. I am still working on trying to get you access to the two-part documentary film, “The Dynasty: The Nehru-Gandhi Story” via Canvas. If that is not possible, please run a search on You Tube for the film **if the links below are dead by the time you need to view the films.***

SECTION I. INTRODUCTIONS

January 16

Introduction to the Course and Area

January 18

Introduction to Contemporary India

Required Reading

Guha, "Prologue: Unnatural Nation." And, Chapter One.

Required Viewing “Dynasty: The Nehru-Gandhi Story”. Complete watching Part One in over the next two weeks. Part One of the film available on <https://www.youtube.com/watch?v=tshvh8DnJzI> or up to 1:29:00 on this link, <https://www.youtube.com/watch?v=J44lxwORYOk> I am still trying to get you access VIA THE Canvas Page for the class

Recommended

You may also want to refer to three other links:

1. [A List of Commonly Used Abbreviations and Acronyms in Contemporary India.](#)
2. [A GLOSSARY OF INDIAN POLITICS](#)
3. [Library of Congress, Country Studies: India, an updated profile](#)

SECTION II. BACKGROUND TO NEHRU’S INDIA: PARTITION and the HINDU RIGHT

January 23-25

Legacy of Nationalisms and Partition

Required Readings

Guha, Chapters One and Two.

I strongly recommend that you read, or at least skim Guha, Chapters Three and Four over the weekend.

Though I will not be lecturing on those chapters, I am happy to address any questions in the next class.

January 30

Looking Back at Hindu Nationalism

Required Reading

Christophe Jaffrelot, "[The Hindu Nationalist Power Quest](#)," and "[Hindu Nationalism: A Different Idea of India](#)." From his *Modi's India: Hindu Nationalism and the Rise of Ethnic Democracy* (Princeton: Princeton University Press, 2021), pp. 7-30.

February 1

The Place of Muslims in early Independent India

Required Reading

Gyanendra Pandey, "[Can a Muslim Be an Indian?](#)" *Comparative Studies in Society and History*, Vol. 41, No. 4 (Oct., 1999), pp. 608-629

February 6

Father of Hindu Nationalism?

Required Reading

V.D. Savarkar, *Essentials of Hindutva* (first published 1923) (52 pages) I would recommend reading the chapter "Who is a Hindu" **first**, followed by the **last chapter**, then the **first three chapters**, and **then the fifth**. Others, optional

February 8

Savarkar and Assassination of Mahatma Gandhi

Required Reading

1. Vinayak Chaturvedi, "[Vinayak & Me: 'Hindutva' and the Politics of Naming](#)." *Social History*, Vol. 28, No. 2 (May, 2003), pp. 155-173.
2. Ajaz Ashraf "[History revisited: Was Veer Savarkar really all that brave?](#)" Scroll.in (May 27, 2016) and "[Reading Savarkar: How a Hindutva icon justified the idea of rape as a political tool](#)." Scroll.in (May 28, 2016)

Recommended

1. A.G. Noorani, "[Savarkar and Gandhi's murder](#)." *Frontline*, Volume 29, Issue 19 (Sep. 22-Oct. 05, 2012). Because the original is no longer in the public domain, this links to a "wayback machine" copy of the article. Here is a [link to a much clearer online copy of the article](#)
2. Vinayak Chaturvedi, "[Violence as Civility: V.D. Savarkar and the Mahatma's Assassination](#)." *South Asian History and Culture* 11:3(2020), pp., 239-253.
3. Vinay Lal, "[The Assassins of Gandhi's Memory](#)." Lal Salaam: A Blog by Vinay Lal. Reflections on the Culture of Politics & the Politics of Culture. (January 30, 2021)
4. Ashis Nandy, "[Final Encounter: The Politics of the Assassination of Gandhi](#)" in his *At the Edge of Psychology* (Delhi: Oxford University Press, 1991), pp. 70-99.

Questions for Discussion One assigned February 8th (for discussion February 15th)

February 13

Problems of the Early Indian State

Required Readings

1. Guha, Chapters Five and Six.
2. "[Indian Politics Since Independence: An Overview](#)

February 15

DISCUSSION # 1: Hindu Nationalism and the Indian State

SECTION III. MAKING INDIA MODERN
February 20 A Modern State

Required Readings

Guha, Chapters Seven to Nine. **Read Seven and Eight, Skim chapter Nine.**

February 22-27 Ruling the Republic

Required Readings

Guha, Chapters Ten to Thirteen. **Read Ten and Eleven. Skim Twelve and Thirteen.**

Mid Term Study Guide handed out February 22nd

February 27 MID TERM REVIEW

February 29 MID TERM EXAM

March 5 Challenges to the Nehruvian Model

Required Readings

SKIM Guha, Chapters Fourteen, Fifteen, Sixteen. **READ** Chapter Seventeen

March 7 NO CLASS if we are on schedule

Questions for Discussion Two assigned March 7 (Discussion March 21st)

March 11-15 SPRING BREAK. No classes but you must watch the documentary “*Dynasty: The Nehru-Gandhi Story*” PART TWO, over the break. Film Available Streaming online AFTER 1:30:00 on this link, <https://www.youtube.com/watch?v=J44lxwORYOk> I am still trying to get you access VIA THE Canvas Page for

SECTION IV. INDIA AFTER NEHRU: POPULISM AND ITS DANGERS

March 19 Recourse to Populism: Indira is India

Required Readings

Guha, Chapters Eighteen and Nineteen.

March 21 DISCUSSION # 2: Nehru and the making of contemporary India

March 26 Consequence of Populism

Required Readings

Guha, Chapter Twenty, **SKIM** Chapter Twenty-One, and **READ** Twenty-Two

March 28 Consequence of Populism

Required Readings

Guha, Chapters Eighteen, Nineteen, Twenty

April 2 Dynasty and Democracy

Required Readings

Guha, **SKIM** Chapter Twenty-One, and **READ** Twenty-Two

April 4 **Indian Democracy**

Required Readings

Guha, Chapters Twenty-Three, Twenty-Four and Twenty-Five.

April 9-11 **Two Themes in Recent Politics**

Required Readings

Guha, Chapters Twenty-Six, Twenty-Seven, and Twenty-Eight.

[Powerpoint on Caste: A historical approach](#)

Questions for Discussion Three assigned April 9th

Paper Assignment handed out April 11th

April 16th DISCUSSION # 3: Evaluating Indian Democracy

SECTION V. HINDU NATIONALISM IN CONTEMPORARY INDIA

Please note: All news articles below are “placeholders” that may well be replaced with other, more current news pieces. The aim of this set of readings is to get you as current as possible with the themes relating to the subject in contemporary Indian media discussions.

April 18 **The Rise of the BJP**

Required Readings

1. Pankaj Mishra, “[Ayodhya: The Modernity of Hinduism](#).” Kamala Visweswaran ed. *Perspectives on Modern South Asia: A Reader in Culture, History, and Representation* (Oxford: Blackwell Publishers, 2011), pp. 187-198.
2. Pankaj Mishra, “[How Narendra Modi Seduced India With Envy and Hate](#)” op-ed *New York Times* (May 23, 2019) or [try this link](#)
3. Ajaz Ashraf, “[Babri Masjid: Now a Metaphor of Hindus Harming Themselves](#).” NewsClick (December 6, 2021)
4. Gita Sahgal, “[Hindutva Past and Present: From Secular Democracy to Hindu Rashtra](#).” *Feminist Dissent*. Number 5 (2020) **Click on PDF button** or [try this link](#)

April 23 **Women and the Hindu Right**

Required Readings/Viewing

1. Nisha Pahuja, “The World Before Her.” Documentary Film (90 minutes). See film via Canvas page for the class. Or free on Vudu and Tubi.
2. Shoaib Daniyal, “[The Greys of Religious Bigotry: Reading Nishita Pahuja's The World Before Her](#)” *Economic and Political Weekly of India*. Vol. XLIX no. 45 (November 8, 2014) pp. 20-22.
3. Shirin M. Rai, “[India: from populist nationalism to popular constitutionalism](#)” *Open Democracy* (July 21, 2020)
4. Tanika Sarkar, “[Love, Faith and Consent in a Hindu Rashtra](#)” *The Wire* (India) (December 6, 2020).

April 25 **Winding Up: Hindutva in the News (REVISED READINGS)**

Required Readings

1. Hannah Ellis-Peterson, “[‘Messianic spell’: how Narendra Modi created a cult of personality](#).” *The Guardian* (UK) (April 19, 2024).
2. Jawaharlal Nehru, “[We Want No Caesars: Nehru’s Warning to Himself](#).” Reprinted from 1937) *The Caravan* (November 16, 2016).
3. Christophe Jaffrelot, “[Is India Still a Democracy?](#)” *The Nation* (April 12, 2024).

4. Mujib Mashal and Hari Kumar, "[Modi's Party Doesn't Control All of India. But He's Working on It.](#)" *The New York Times* (March 23, 2024).
5. Nachiket Joshi, "[H-Pop: A cut-throat digital economy and deep-rooted hatred have fundamentally changed India.](#)" *Scroll.in* (February 25, 2024).
6. Hannah Ellis-Petersen, Aakash Hassan and Shah Meer Baloch, "[Indian government ordered killings in Pakistan, intelligence officials claim.](#)" *The Guardian* (UK) (April 04, 2024).

Recommended

1. Chietigj Bajpae, "[India's geopolitical heft will trump concerns over the state of democracy as it goes to the polls.](#)" Chatham House (geostrategic thinktank) (April 11, 2024).
2. Samanth Subramanian, "[The Long Read: How Hindu supremacists are tearing India apart.](#)" *The Guardian* (February 20, 2020).
3. Ashutosh Varshney "[Jim Crow Hindutva](#)" *The Indian Express* (October 20, 2021).
4. Atish Taseer, (FILM) "[In Search of India's Soul: From Mughals to Modi.](#)" *Al Jazeera*, (February 13, 2020).
5. Nicholas Kristof, "[He's the World's Most Popular Leader. Beware.](#)" *New York Times* (March 18, 2023) or try this [archived link](#) (if you can, do read some of the comments too!)
6. Mujib Mashal, Suhasini Raj and Karan Deep Singh, "[Modi's Power to Sideline Challengers Is Only Growing](#)" *New York Times* (March 29, 2023) or try this [archived link](#)

PAPER EVALUATING *Hindutva* due by May 2nd, on Canvas by 5 pm. Late submissions cannot be accepted unless there is a documented excuse covered by NAU policies. **THERE IS NO FINAL EXAM FOR THIS COURSE.**

LIBERAL STUDIES REQUIREMENTS

Liberal Studies Mission

The mission of the Liberal Studies Program at Northern Arizona University is to prepare students to live responsible, productive, and creative lives as citizens of a dramatically changing world. HIS 314 supports the mission of the Liberal Studies program in the following ways:

- *It helps students gain a deeper understanding of the history of the world's largest democracy and about a fifth of humanity.
- *It helps them understand the historical factors that have created a rich cultural, political, social, and religiously diverse environment in India since independence from the British in 1947.
- *Understanding how such diversity emerged and how traditional identities have been transformed, mobilized and managed in a modern electoral system students better appreciate the changing and complex world around them.
- *In seeking to understand and evaluate competing interpretations of this rich and complex history, through a variety of sources, the course helps students gain the skills to do the same for the world they inhabit.

Distribution Block: Social and Political Worlds.

This course provides students with:

- *The opportunity to study economic, social, and political developments in India since independence and understanding India's place in the global comity of nations, promotes a better understanding of the social and political world we inhabit.
- *An analytic framework that foregrounds the very different ways in which democracy works in the Indian context, which allows students to understand the diversity that can inhabit what has become the central organizing and rhetorical concept of the modern world order.

Essential Skill: Critical Thinking. The following assignments will help foster this skill among students of HIS 314.

- *students will be able to identify the broad contours of the political, social, and cultural history of India from independence to the present day in written examinations.
- * through writing a term papers, preparing notes for discussion, and most of all through the final project, students will be able to demonstrate the ability to critically read and interpret primary (particularly news sources) and secondary sources, and reach their own conclusions about the merits of different arguments.
- * in all their writings, students will be able to combine evidence from secondary and primary sources to describe the complexities of political, social, and cultural life of India since independence.

SYLLABUS POLICY STATEMENTS

ACADEMIC INTEGRITY

NAU expects every student to firmly adhere to a strong ethical code of academic integrity in all their scholarly pursuits. The primary attributes of academic integrity are honesty, trustworthiness, fairness, and responsibility. As a student, you are expected to submit original work while giving proper credit to other people's ideas or contributions. Acting with academic integrity means completing your assignments independently while truthfully acknowledging all sources of information, or collaboration with others when appropriate. When you submit your work, you are implicitly declaring that the work is your own. Academic integrity is expected not only during formal coursework, but in all your relationships or interactions that are connected to the educational enterprise. All forms of academic deceit such as plagiarism, cheating, collusion, falsification or fabrication of results or records, permitting your work to be submitted by another, or inappropriately recycling your own work from one class to another, constitute academic misconduct that may result in serious disciplinary consequences. All students and faculty members are responsible for reporting suspected instances of academic misconduct. All students are encouraged to complete NAU's online academic integrity workshop available in the E-Learning Center and should review the full *Academic Integrity* policy available at <https://policy.nau.edu/policy/policy.aspx?num=100601>.

ARTIFICIAL INTELLIGENCE

Artificial intelligence (AI) technologies bring both opportunities and challenges. Ensuring honesty in academic work creates a culture of integrity and expectations of ethical behavior. The use of these technologies can depend on the instructional setting, varying by faculty member, program, course, and assignment. Please refer to course policies, any additional course-specific guidelines in the syllabus, or communicate with the instructor to understand expectations. NAU recognizes the role that these technologies will play in the current and future careers of our graduates and expects students to practice responsible and ethical use of AI technologies to assist with learning within the confines of course policies.

COPYRIGHT INFRINGEMENT

All lectures and course materials, including but not limited to exams, quizzes, study outlines, and similar materials are protected by copyright. These materials may not be shared, uploaded, distributed, reproduced, or publicly displayed without the express written permission of NAU. Sharing materials on websites such as Course Hero, Chegg, or related websites is considered copyright infringement subject to United States Copyright Law and a violation of NAU Student Code of Conduct. For additional information on ABOR policies relating to course materials, please refer to ABOR Policy 6-908 A(2)(5).

COURSE TIME COMMITMENT

Pursuant to Arizona Board of Regents guidance (ABOR Policy 2-224, *Academic Credit*), each unit of credit requires a minimum of 45 hours of work by students, including but not limited to, class time, preparation, homework, and studying. For example, for a 3-credit course a student should expect to work at least 8.5 hours each week in a 16-week session and a minimum of 33 hours per week for a 3-credit course in a 4-week session.

DISRUPTIVE BEHAVIOR

Membership in NAU's academic community entails a special obligation to maintain class environments that are conducive to learning, whether instruction is taking place in the classroom, a laboratory or clinical setting, during course-related fieldwork, or online. Students have the obligation to engage in the educational process in a manner that does not interfere with normal class activities or violate the rights of others. Instructors have the authority and responsibility to address disruptive behavior that interferes with student learning, which can include the involuntary withdrawal of a student from a course with a grade of "W". For additional information, see NAU's *Disruptive Behavior in an Instructional Setting* policy at <https://nau.edu/university-policy-library/disruptive-behavior>.

NONDISCRIMINATION AND ANTI-HARASSMENT

NAU prohibits discrimination and harassment based on sex, gender, gender identity, race, color, age, national origin, religion, sexual orientation, disability, veteran status and genetic information. Certain consensual amorous or sexual relationships between faculty and students are also prohibited as set forth in the *Consensual Romantic and Sexual Relationships* policy. The Equity and Access Office (EAO) responds to complaints regarding discrimination and harassment that fall under

NAU's *Nondiscrimination and Anti-Harassment* policy. EAO also assists with religious accommodations. For additional information about nondiscrimination or anti-harassment or to file a complaint, contact EAO located in Old Main (building 10), Room 113, PO Box 4083, Flagstaff, AZ 86011, or by phone at 928-523-3312 (TTY: 928-523-1006), fax at 928-523-9977, email at equityandaccess@nau.edu, or visit the EAO website at <https://nau.edu/equity-and-access>.

TITLE IX

Title IX of the Education Amendments of 1972, as amended, protects individuals from discrimination based on sex in any educational program or activity operated by recipients of federal financial assistance. In accordance with Title IX, Northern Arizona University prohibits discrimination based on sex or gender in all its programs or activities. Sex discrimination includes sexual harassment, sexual assault, relationship violence, and stalking. NAU does not discriminate on the basis of sex in the education programs or activities that it operates, including in admission and employment. NAU is committed to providing an environment free from discrimination based on sex or gender and provides a number of supportive measures that assist students, faculty, and staff.

One may direct inquiries concerning the application of Title IX to either or both the Title IX Coordinator or the U.S. Department of Education, Assistant Secretary, Office of Civil Rights. You may contact the Title IX Coordinator in the Office for the Resolution of Sexual Misconduct by phone at 928-523-5434, by fax at 928-523-0640, or by email at titleix@nau.edu. In furtherance of its Title IX obligations, NAU promptly will investigate or equitably resolve all reports of sex or gender-based discrimination, harassment, or sexual misconduct and will eliminate any hostile environment as defined by law. The Office for the Resolution of Sexual Misconduct (ORSM): Title IX Institutional Compliance, Prevention & Response addresses matters that fall under the university's Sexual Misconduct policy. Additional important information and related resources, including how to request immediate help or confidential support following an act of sexual violence, is available at <https://in.nau.edu/title-ix>.

ACCESSIBILITY

Professional disability specialists are available at Disability Resources to facilitate a range of academic support services and accommodations for students with disabilities. If you have a documented disability, you can request assistance by contacting Disability Resources at 928-523-8773 (voice), 928-523-8747 (fax), or dr@nau.edu (e-mail). Once eligibility has been determined, students register with Disability Resources every semester to activate their approved accommodations. Although a student may request an accommodation at any time, it is best to initiate the application process at least four weeks before a student wishes to receive an accommodation. Students may begin the accommodation process by submitting a self-identification form online at <https://nau.edu/disability-resources/student-eligibility-process> or by contacting Disability Resources. The Director of Disability Resources, Jamie Axelrod, serves as NAU's Americans with Disabilities Act Coordinator and Section 504 Compliance Officer. He can be reached at jamie.axelrod@nau.edu.

RESPONSIBLE CONDUCT OF RESEARCH

Students who engage in research at NAU must receive appropriate Responsible Conduct of Research (RCR) training. This instruction is designed to help ensure proper awareness and application of well-established professional norms and ethical principles related to the performance of all scientific research activities. More information regarding RCR training is available at <https://nau.edu/research/compliance/research-integrity>.

MISCONDUCT IN RESEARCH

As noted, NAU expects every student to firmly adhere to a strong code of academic integrity in all their scholarly pursuits. This includes avoiding fabrication, falsification, or plagiarism when conducting research or reporting research results. Engaging in research misconduct may result in serious disciplinary consequences. Students must also report any suspected or actual instances of research misconduct of which they become aware. Allegations of research misconduct should be reported to your instructor or the University's Research Integrity Officer, Dr. David Faguy, who can be reached at david.faguy@nau.edu or 928-523-6117. More information about misconduct in research is available at <https://nau.edu/university-policy-library/misconduct-in-research>.

SENSITIVE COURSE MATERIALS

University education aims to expand student understanding and awareness. Thus, it necessarily involves engagement with a wide range of information, ideas, and creative representations. In their college studies, students can expect to encounter and to critically appraise materials that may differ from and perhaps challenge familiar understandings, ideas, and beliefs. Students are encouraged to discuss these matters with faculty.

Last revised November 28, 2023