



ARIZONA STATE UNIVERSITY
GENERAL STUDIES COURSE PROPOSAL COVER FORM

Course information:

Copy and paste current course information from Class Search/Course Catalog.

Academic Unit	<u>Historical, Philosophical & Religious Studies</u>	Department	<u>Religious Studies</u>
Subject	<u>REL</u>	Number	<u>347</u>
Title	<u>Religious Pluralism and Conflict in India</u>		Units: <u>3</u>
Is this a cross-listed course? If yes, please identify course(s)	<u>No</u>		
Is this a shared course? Course description:	<u>No</u>	If so, list all academic units offering this course _____	

Requested designation: Humanities, Fine Arts and Design-HU

Note- a separate proposal is required for each designation requested

Eligibility:

Permanent numbered courses must have completed the university's review and approval process.
For the rules governing approval of omnibus courses, contact the General Studies Program Office at (480) 965-0739.

Area(s) proposed course will serve:

A single course may be proposed for more than one core or awareness area. A course may satisfy a core area requirement and more than one awareness area requirements concurrently, but may not satisfy requirements in two core areas simultaneously, even if approved for those areas. With departmental consent, an approved General Studies course may be counted toward both the General Studies requirement and the major program of study.

Checklists for general studies designations:

- Complete and attach the appropriate checklist
- Literacy and Critical Inquiry core courses (L)
 - Mathematics core courses (MA)
 - Computer/statistics/quantitative applications core courses (CS)
 - Humanities, Fine Arts and Design core courses (HU)
 - Social and Behavioral Sciences core courses (SB)
 - Natural Sciences core courses (SO/SG)
 - Global Awareness courses (G)
 - Historical Awareness courses (H)
 - Cultural Diversity in the United States courses (C)

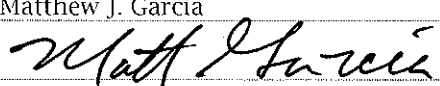
A complete proposal should include:

- Signed General Studies Program Course Proposal Cover Form
- Criteria Checklist for the area
- Course Syllabus
- Table of Contents from the textbook, and/or lists of course materials

Contact information:

Name	<u>Cindy Baade</u>	Phone	<u>480-965-7183</u>
Mail code	<u>4302</u>	E-mail:	<u>cynthia.baade@asu.edu</u>

Department Chair/Director approval: (Required)

Chair/Director name (Typed):	<u>Matthew J. Garcia</u>	Date:	<u>1/9/14</u>
Chair/Director (Signature):	<u></u>		



X

AM Hour Minutes
 PM 00 05 10 15 20 25 30 35 40 45 50 55

12 My ASU 10-11 12
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course catalog & class search

Click on the title of the course for more details. Each column can be sorted by clicking on the column header. Courses found: [Collapse](#) 1

Term

Search

Subject Num

Level

Gen Studies

Offerings

[Advanced Search](#)

Course	Title	Units	GeneralStudies
REL 347	Religions of India In-depth analysis of major Indian religious traditions in historical and contemporary context, with attention to theologies, textual genres, doctrines, rituals, political and cultural expressions. Allow multiple enrollments: No Primary course component: Lecture Repeatable for credit: No Grading method: Student Option Offered by: College of Liberal Arts and Sciences -- Historical, Philosophical & Religious Studies, Sch Pre-requisite: ENG 102, 105 or 108 with C or better; Minimum 24 hours; Credit is allowed for only REL 347 or 394 (Religions of India)	3	

[Feedback](#)

Arizona State University Criteria Checklist for

HUMANITIES, FINE ARTS AND DESIGN [HU]

Rationale and Objectives

The humanities disciplines are concerned with questions of human existence and meaning, the nature of thinking and knowing, with moral and aesthetic experience. The humanities develop values of all kinds by making the human mind more supple, critical, and expansive. They are concerned with the study of the textual and artistic traditions of diverse cultures, including traditions in literature, philosophy, religion, ethics, history, and aesthetics. In sum, these disciplines explore the range of human thought and its application to the past and present human environment. They deepen awareness of the diversity of the human heritage and its traditions and histories and they may also promote the application of this knowledge to contemporary societies.

The study of the arts and design, like the humanities, deepens the student's awareness of the diversity of human societies and cultures. The fine arts have as their primary purpose the creation and study of objects, installations, performances and other means of expressing or conveying aesthetic concepts and ideas. Design study concerns itself with material objects, images and spaces, their historical development, and their significance in society and culture. Disciplines in the fine arts and design employ modes of thought and communication that are often nonverbal, which means that courses in these areas tend to focus on objects, images, and structures and/or on the practical techniques and historical development of artistic and design traditions. The past and present accomplishments of artists and designers help form the student's ability to perceive aesthetic qualities of art work and design.

The Humanities, Fine Arts and Design are an important part of the General Studies Program, for they provide an opportunity for students to study intellectual and imaginative traditions and to observe and/or learn the production of art work and design. The knowledge acquired in courses fulfilling the Humanities, Fine Arts and Design requirement may encourage students to investigate their own personal philosophies or beliefs and to understand better their own social experience. In sum, the Humanities, Fine Arts and Design core area enables students to broaden and deepen their consideration of the variety of human experience.

Revised October 2008

Proposer: Please complete the following section and attach appropriate documentation.

ASU - [HU] CRITERIA			
HUMANITIES, FINE ARTS AND DESIGN [HU] courses must meet either 1, 2, or 3 and at least one of the criteria under 4 in such a way as to make the satisfaction of these criteria A CENTRAL AND SUBSTANTIAL PORTION of the course content.			
YES	NO		Identify Documentation Submitted
<input checked="" type="checkbox"/>	<input type="checkbox"/>	1. Emphasize the study of values, of the development of philosophies, religions, ethics or belief systems, and/or aesthetic experience.	Syllabus: Course Description, Required Readings, Schedule
<input checked="" type="checkbox"/>	<input type="checkbox"/>	2. Concerns the comprehension and interpretation/analysis of written, aural, or visual texts, and/or the historical development of textual traditions.	Syllabus: Schedule, Required Readings,
<input checked="" type="checkbox"/>	<input type="checkbox"/>	3. Concerns the comprehension and interpretation/analysis of material objects, images and spaces, and/or their historical development.	Syllabus: Schedule, Required Readings
<input type="checkbox"/>	<input type="checkbox"/>	4. In addition, to qualify for the Humanities, Fine Arts and Design designation a course must meet one or more of the following requirements:	
<input checked="" type="checkbox"/>	<input type="checkbox"/>	a. Concerns the development of human thought, including emphasis on the analysis of philosophical and/or religious systems of thought.	Syllabus: Schedule, Required Readings
<input checked="" type="checkbox"/>	<input type="checkbox"/>	b. Concerns aesthetic systems and values, literary and visual arts.	Syllabus: Schedule, Required Readings
<input type="checkbox"/>	<input type="checkbox"/>	c. Emphasizes aesthetic experience in the visual and performing arts, including music, dance, theater, and in the applied arts, including architecture and design.	
<input checked="" type="checkbox"/>	<input type="checkbox"/>	d. Deepen awareness of the analysis of literature and the development of literary traditions.	Syllabus: Schedule, Required Readings
		THE FOLLOWING ARE NOT ACCEPTABLE:	
		<ul style="list-style-type: none"> • Courses devoted primarily to developing a skill in the creative or performing arts, including courses that are primarily studio classes in the Herberger College of the Arts and in the College of Design. 	
		<ul style="list-style-type: none"> • Courses devoted primarily to developing skill in the use of a language – <u>However, language courses that emphasize cultural study and the study of literature can be allowed.</u> 	
		<ul style="list-style-type: none"> • Courses which emphasize the acquisition of quantitative or experimental methods. 	
		<ul style="list-style-type: none"> • Courses devoted primarily to teaching skills. 	

Course Prefix	Number	Title	Designation
REL	347	Religious Pluralism and Conflict in India	HU

Explain in detail which student activities correspond to the specific designation criteria. Please use the following organizer to explain how the criteria are being met.

Criteria (from checksheet)	How course meets spirit (contextualize specific examples in next column)	Please provide detailed evidence of how course meets criteria (i.e., where in syllabus)
1	The course examines the history, doctrines, and contemporary practice of major religions in India. It has a particular focus on religious pluralism and conflict, ethics, social reform movements,	Syllabus: Course Description, Selected Required Readings, Schedule
2	The course examines sacred texts of several major Indian religions. It discusses issues of text and textuality for religious pluralism, syncretism, and conflict	Syllabus, Schedule: week 2 religious texts; week 3&4 Hindu texts; week 5 Muslim texts; 8 Sikh texts; 10 Buddhist and Jaina texts; week 12 Christian texts; Selected Required Readings
3	The course addresses religious images, objects, and spaces of several major Indian religions. It discusses the role of religious spaces for religious plurality, syncretism, and conflict.	See Schedule: week 2 survey religious images, objects and spaces; week 3&4 Hindu images and spaces; week 5 Muslim spaces; week 6 Hindu-Muslim space, India's partition; week 8 Sikh books, spaces; week 9 Hindu nationalism and religious spaces; week 10 Bhuddist and Jaina images and spaces; week 11 Buddhist images and spaces; week 12 Christian images, objects; week 13 religious objects, images, spaces; week 14 religious objects and modernity; Selected Required Readings



Arizona State University Criteria Checklist for

HUMANITIES, FINE ARTS AND DESIGN [HU]

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<input checked="" type="checkbox"/>	<input type="checkbox"/>	3. Concerns the comprehension and interpretation/analysis of material objects, images and spaces, and/or their historical development.	Syllabus: Schedule, Required Readings
<input type="checkbox"/>	<input type="checkbox"/>	4. In addition, to qualify for the Humanities, Fine Arts and Design designation a course must meet one or more of the following requirements:	
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Course Prefix	Number	Title	Designation
REL	347	Religious Pluralism and Conflict in India	HU

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2	The course examines sacred texts of several major Indian religions. It discusses issues of text and textuality for religious pluralism, syncretism, and conflict	Syllabus, Schedule: week 2 religious texts; week 3&4 Hindu texts; week 5 Muslim texts; 8 Sikh texts; 10 Buddhist and Jaina texts; week 12 Christian texts; Selected Required Readings
3	The course addresses religious images, objects, and spaces of several major Indian religions. It discusses the role of religious spaces for religious plurality, syncretism, and conflict.	See Schedule: week 2 survey religious images, objects and spaces; week 3&4 Hindu images and spaces; week 5 Muslim spaces; week 6 Hindu-Muslim space, India's partition; week 8 Sikh books, spaces; week 9 Hindu nationalism and religious spaces; week 10 Bhuddist and Jaina images and spaces; week 11 Buddhist images and spaces; week 12 Christian images, objects; week 13 religious objects, images, spaces; week 14 religious objects and modernity; Selected Required Readings

4a	The course examines the theological doctrines and philosophical values of major religions of India. It discusses ethical values in the contexts of religious encounter, pluralism and conflict.	Syllabus, Schedule: week 1 & 2 doctrines and values survey; weeks 3&4 doctrines and values Hinduism; weeks 5 doctrines and values Islam; week 6 ethics and religious encounter; week 8 doctrines and values Sikhism; week 9 ethics and religious encounter; week 10 doctrines and values Buddhism and Jainism; week 11 ethics and religious encounter; week 12 doctrines and values Christianity; week 13, 14, 15 ethics and religious encounter; selected Required Readings
4b	The course examines the meaning and significance of religious iconography and ritual.	Syllabus, Schedule: week 3&4 Hindu iconography and ritual; weeks 5&6 Muslim ritual; week 8 Sikh iconography and ritual; weeks 10 Buddhist and Jain iconography and ritual; week 11 Buddhist iconography; week 12 Christian iconography and ritual; selected Required Readings
4d	The course examines the evolution and characteristics of oral and scriptural literature.	Syllabus, Schedule: weeks 3&4 Hindu literature, weeks 5&6 Muslim literature, week 8 Sikh literature, week 9 ; selected Required Readings Buddhist and Jain literature

DESIGNATION HU

School of Historical, Philosophical and Religious Studies
REL 347 / 27688

Religious Pluralism and Conflict in India
Spring 2014



Instructor: Alexander Henn
Office Location: COOR 6636
alexander.henn@asu.edu

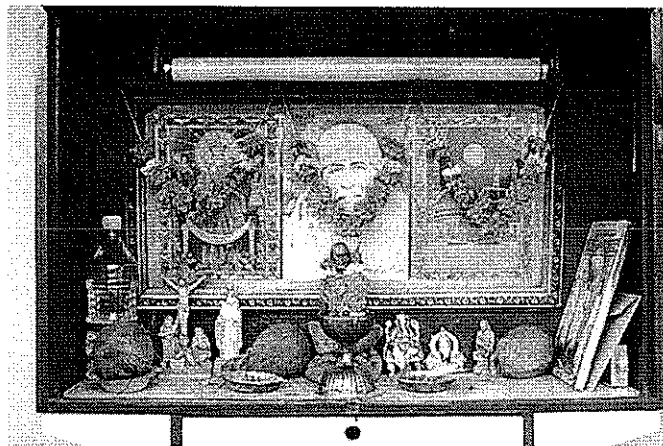
Day/Time: TH 4.30-7.15pm
Location: Tempe West Hall 220
Main Office: COOR 4595

Course Description

India is the home of many religions. Hinduism, her most ancient religion claims its origins from the third millennium BCE and honors the proverbial number of 33 million goddesses and gods guiding devotees on their karmic journey towards salvation; Buddhism, that originated in India in the 6th century BCE, discourages the idea of a personified god and proclaims compassion and self-discipline as the path to the enlightenment and liberation from suffering for the Self; Islam has reached India as early as the 8th century and preaches prayer, charity and submission to the one Allah as the way to peace, wholeness, and paradise.

Religious life in India was always dynamic — allowing for reform and the emergence of new religions such as Buddhism, Jainism and Sikhism —accommodating various Syrian, Orthodox, Catholic, and Protestant Christian

denominations — and granting shelter and protection for persecuted religions such as Zoroastrianism and Judaism. India was however also always the site of religious conflicts and communalist violence — seeing the militant division of the followers of the gods Vishnu and Shiva in medieval times — experiencing the gradual emergence of hostilities between Hindus and Muslims in colonial times — and facing recurring violence between Hindus, Muslims, Sikhs, and Christians in its post-colonial presence today.



This course will introduce you to the vibrant religious plurality and enduring religious conflicts of India. We will look at historical backgrounds and contemporary events, study sacred books and ritual practices, contemplate local circumstances and global reverberations. Special topics will be: Hindu gods and castes; Muslim heritage and Sufi saints; Buddhist origins and Dalit ('Untouchable') revivalism; Indian Christians and Hindu-Catholic syncretism; religious acculturation and communalist conflict; modern Holy Men and urban religiosity; Indian religion and global diaspora.

The course will combine lecture, video and image analysis, and in class discussion. Modes of evaluation will include mid-term exam, media research paper, film reflection, and final paper.

Comment [AH1]: I

DESIGNATION HU

The course will combine lecture, video and image analysis, and in class discussion. Modes of evaluation will include mid-term exam, media research paper; film reflection, and final paper.

Required Readings

Books (available at ASU bookstore)

Mittal, S. and G. Thursby (eds) Religions of South Asia, London 2006: Routledge

Comment [AH2]: 1, 2, 3, 4a, 4b, 4d

Watson, F. and D. Hiro: India. A Concise History, London 2002: Thames and Hudson

Comment [AH3]: 1, 2, 3, 4a, 4b, 4d

Articles and Chapters (accessible on blackboard)

Assyag, Jackie. Can Hindus and Muslims Coexist?, in: Ahmad, Imtiaz, Helmut Reifeld (eds): Lived Islam in South Asia. Adaptation, Accommodation and Conflict, Delhi 2004: Social Science Press, pp.40-60

Blackwell, Fritz: Indian Society. Contemporary Issues, in: India. A Global Studies Handbook, Santa Barabara, CA 2004: ABC Clio, 135-182

Comment [AH4]: 1, 3, 4a

Dharwadkar, Vinay. Kabir, in: Lopez, D.S.Jr. (ed): Religions of India in Practice, Princeton 1995: Princeton University Press, pp.77-81

Comment [AH5]: 1, 2, 3, 4a, 4d

Eck, Diana: New Age Hinduism, in: S.R.Glazer and N.Glazer (eds): Conflicting Images. India and the United States, Glenn Dale 1990: Riverdale Publishers, pp. 11-137

Frykenberg, R. Christians in India: An Historical Overview of Their Complex Origins, in: Frykenberg, Christians and Missionaries in India. Cross-Cultural Communication since 1500, London 2003: Erdmann, pp. 33-61

Fuller, Christopher: The Camphor Flame. Popular Hinduism and Society in India, Princeton 2004: Princeton University Press, pp. 29-56 & 3-28

Comment [AH6]: 1, 2, 3, 4a, 4b, 4d

Gokhale, J., *The Sociopolitical Effects of Ideological Change: The Buddhist conversion of Maharashtrian Untouchables*, in: Journal of Asian Studies 1986/45, 2: 769-792

Gokhale, B., *Dr. Bhimrao Ramji Ambedkar: Rebel against Hindu Tradition*, in: African and Asian Studies 1976/ 11, 1-2, 1976, pp. 13-23

Henn, Alexander, Crossroads of Religions: Shrines, Mobility and Urban Space in Goa, in: International Journal of Urban and Regional Research 2008, 32.3 S 658-670

Kurien, Prema: Becoming American by Becoming Hindu: Indian Americans Take Their Place at the Multicultural Table, in: Warner, St. & J.G. Witter (eds): Gatherings in Diaspora. Religious Communities and the New Immigration, Philadelphia 1998: Temple University Press, pgs. 37-71

Madan, T.N.: Religion in India, in: Daedalus 1989/118, 4: 115-146

Comment [AH7]: 1, 2, 3, 4a, 4b, 4d

Madan, T.N.: Modern Myth, Locked Minds. Secularism and Fundamentalism in India, Delhi, New York: Oxford University Press, 1998, pp. 106-149 & 63-105

Comment [AH8]: 1, 4a

Metcalf, Barbara and Thomas Metcalf. The 1940s. Triumph and Tragedy, in: A Concise History of India, Cambridge 2002, Cambridge University Press

Mayaram, Shail: Beyond Ethnicity? Being Hindu and Muslim in India, in: Ahmad, Imtiaz, Helmut Reifeld (eds): Lived Islam in South Asia. Delhi 2004: Social Science Press, pp.18-39

Pandey. G. The Colonial Construction of Communalism, in: Guha, R.(ed): Subaltern Studies VI, Oxford 1989: Oxford University Press, 132-168

DESIGNATION HU

Pinglé, V.: The Caste System, in: Ganguly, Sumit and Neel DeVotta (eds): Understanding Contemporary India, Boulder, Colorado 2003: Lynne Rienner Publishers, pp. 231-253

Comment [AH9]: 1, 4a

Raychaudhuri, Tapan: Shadows of the Swastika. Historical Reflections on the Politics of Communalist politics, in: Contention 1995/4,2, Winter, 141-162

Ruffe, Karen. Islam in South Asia: Practicing tradition today, in: Pechilis, Kasren and Selva Raj (eds). South Asian Religions. Tradition and Today, London 2013: Routledge. pp.193-222

Comment [AH10]: 1, 2, 4a, 4b, 4d

Urban, Hugh B. 2003: Avatar of Our Age: Sathya Sai Baba and the Cultural Contradictions of Late Capitalism, in: Religion 2003/33: 73-93

White, C.S.: The Sai Baba Movement: Approaches to the Study of Indian Saints, in: Journal of Asian Studies 1972/31(4): 863-878

Assignments and Grades

1) Class Participation. Class Participation will count for 10% of your grade. Class participation is NOT the same as class attendance. You are expected to take an active role in this class, discussing the reading and raising further topics of interest for discussion. For each day, who contributes to the discussion will get one or more points, who does not contribute will get zero point, who does not attend class will get negative points.

2) Media Research Paper, due February 6th, will count 15% of your grade. Find two or three current electronic articles in mainstream news media (such as New York Times, BBC, Reuter, Times of India, India Today) dealing with religious issues in contemporary India, submit a (500 to 700 words) commentary as to what they say about 'religions of India'.

3) Midterm Exam on February 20th will count for 20 % of your grade. It will be a 75 minutes in-class exam dealing with the material so far discussed in class. Its format will be four or five questions to be answered by bullet-points, and four or five questions to be answered by mini-essay.

4) Film Reflection Paper, due March 20th, will count for 15% of your grade. Summarize and discuss the relations between the various religious traditions of India in a short paper (700 to 1000 words) that are portrayed in the two videos shown in class.

5) Final Paper Proposal, due March 27, will count for 5% of your grade. It should have 300-400 words and present: a working title, abstract and bibliography of your Final Paper project.

6) Oral Presentation of your paper in class on May 1st will count 5% of your grade.

7) Final Paper, due May 5th, will count for 30 % of your grade. It shall be 2000-2500 words in length dealing with any one of the religious traditions or problems discussed in class. The topic is to be selected by you and approved by me. You may use sources dealt with in class, but should also use a substantial amount of self-researched new sources. Internet blogs and WIKIPEDIA are not acceptable sources for your paper. They may be used as examples of opinions, but not as representatives of factual statements. The final paper needs to be structured by: introduction, elaboration, conclusion and bibliography. All significant facts and arguments borrowed from bibliographic or electronic sources need to be referenced in the text by author name and year of the source. All figures and verbatim quotations need to be referenced in the text by author name, year and page number(s). All sources used in the text need to be evidenced in a bibliography at the end of the paper. The bibliography needs to follow an acknowledged academic style, for instance the one used in the *Journal of Asian Studies* or the *Chicago Style*.

All written assignments are to be submitted on *blackboard assignments*.

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Grading Key

A+ 100%	A 99-93%	A- 92-90%	B+ 89-87%	B 86-80%
B- 79-77%	C+ 76-74%	C 73-67%	D 67-50%	E <50%

Schedule

Comment [AH11]: 1 ALL WEEKS

1/16 week 1	<p style="text-align: center;">introduction</p> <p><u>Video:</u></p> <ul style="list-style-type: none"> <i>The Story of India: The Beginnings, PBS, 2008, 55mins.</i>
1/23 week 2	<p style="text-align: center;">Religion(s) and Indian Society</p> <p><u>Readings:</u></p> <ul style="list-style-type: none"> Madan, Religion in India, pp.115-146 (blackboard) Blackwell: Indian Society. Contemporary Issues, pp. 135-182 (blackboard) <p><u>Video:</u></p> <ul style="list-style-type: none"> <i>Spiritual India. A Guide to Jainism, Islam, Buddhism and Hinduism, 50 mins. [BL2001.3.C462]</i>
1/30 week 3	<p style="text-align: center;">Hinduism — History, Gods, and Sacred Texts</p> <p><u>Readings:</u></p> <ul style="list-style-type: none"> Watson: India. A Concise History, pp. 11-38 (book) Grimes et al: Hindu Dharma, in Mittal: Religions of South Asia, pp. 15-57 (book) Fuller: Gods and Goddesses, in: Camphor Flame, 29-56, (blackboard) <p><u>Video:</u></p> <ul style="list-style-type: none"> <i>Religion in Hindu India. 52 mins. 2002 online</i>
2/6 week 4	<p style="text-align: center;">Hinduism — Philosophies, Rituals, and Society</p> <p><u>Readings:</u></p> <ul style="list-style-type: none"> Grimes et al: Hindu Dharma, in Mittal: Religions of South Asia, pp. 57-84 (book) Fuller: Popular Hinduism and Indian Society, in: Camphor Flame, pp.3-28 (blackboard) Pinglé: The Caste System, pp. 231-253, (blackboard) <p><u>Videos:</u></p> <ul style="list-style-type: none"> <i>Hinduism, 50 mins. [BL80.3.W67 2003 v.2]</i> <i>Puja, 12 mins. [SHPRS frontdesk]</i> <p>DUE Media Research Paper</p>
2/13 week 5	<p style="text-align: center;">Islam – Sultans, Moghuls, and Sufis</p> <p><u>Readings:</u></p> <ul style="list-style-type: none"> Watson: A Concise History of India pp. 87-118 (book) Ruffle: Islam in South Asia, pp. 192-221 (blackboard) Madan: Islam in South Asia, in: Modern Myth, pp. 106-149 (blackboard) Dharwadker: Kabir, pp. 77-81 (blackboard) <p><u>Video:</u></p> <ul style="list-style-type: none"> <i>The Story of India: The Meeting of Two Oceans, 2008, 55 mins.</i>

Comment [AH12]: 2 religious texts; 3 religious images, objects, spaces; 4a doctrines and values survey

Comment [AH13]: 2 Hindu texts; 3 Hindu images and spaces; 4a doctrines and values Hinduism; 4b Hindu iconography and ritual; 4d Hindu literature

Comment [AH14]: 2 Hindu texts; 3 Hindu images and spaces; 4a doctrines and values Hinduism; 4b Hindu iconography and ritual; 4d Hindu literature

Comment [AH15]: 2 Muslim texts; Muslim objects and spaces; 4a doctrines and values Hinduism-Islam; 4b Muslim ritual; 4d Muslim literature

DESIGNATION HU

<p>2/20 week 6</p>	<p style="text-align: center;">Hindu – Muslim Partition: Colonial Legacy and New State</p> <p><u>Readings:</u></p> <ul style="list-style-type: none"> • Watson: A Concise History of India pp. 129-158 (book) • Metcalf and Metcalf: The 1940s: Triumph and Tragedy, in Concise History of India, pp.200-226 (blackboard) • Pandey: The Colonial Construction of Communalism, pp. 132-168 (blackboard) <p><u>Video:</u></p> <ul style="list-style-type: none"> • <i>The Sky Below</i>, 70mins. <p>REVISION – STUDY GUIDE</p>
<p>2/20 week 7</p>	<p>MIDTERM EXAM</p>
<p>2/27 week 8</p>	<p style="text-align: center;">Sikhism and the Story of Sikhs</p> <p><u>Readings:</u></p> <ul style="list-style-type: none"> • Singh: Sikh Dharam, in Mittal: Religions of South Asia, pp.131-148 (book) • Madan: The Sikh Religious Tradition. Fundamentalism, Old and New, pp.63-105 (blackboard) <p><u>Video:</u></p> <ul style="list-style-type: none"> • <i>Sikhism: the Golden Temple 1996</i>, 15 mins [BL218.S54x1996 VHS !!!] • <i>My Mother India, 2003</i>, 53 mins, online
<p>3/6 week 9</p>	<p style="text-align: center;">Ayodha and Hindu Nationalism</p> <p><u>Readings:</u></p> <ul style="list-style-type: none"> • Misra: Misra, Religion, Politics and Violence in India • Raychaudhuri: Shadows of the Swastika. Historical Reflections on the Politics of Communalist politics, 141-162 (blackboard) <p><u>Video:</u></p> <ul style="list-style-type: none"> • <i>Ayodhya Gatha, 2007</i>, 60 mins [DS486.A96 A95 2007 DVD]
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Comment [AH16]: 3 Hindu-Muslim spaces, India's partition; 4a ethics and religious encounter; 4b Muslim ritual; 4d Muslim literature

Comment [AH17]: 2 Sikh texts, 3 Sikh books, spaces; 4a doctrines and values; 4a doctrines and values Sikhism; 4b Sikh iconography and ritual; 4d Sikh literature

Comment [AH18]: 3 Hindu Nationalism, religious spaces; 4a ethics and religious encounter

Comment [AH19]: 2 Buddhist and Jaina texts, 3 Buddhist and Jaina images and spaces; 4a doctrines and values Buddhism and Jainism; 4b Buddhist and Jain iconography and ritual; 4d Buddhist and Jain literature

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	<p><u>Video:</u></p> <ul style="list-style-type: none"> • <i>Dr. Bahaseb Ambedkar, 2008, extract, 20 mins [PN1997.D692 2008]</i>
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4/10 week 13	<p style="text-align: center;">Modes of Coexistence</p> <p><u>Readings:</u></p> <ul style="list-style-type: none"> • Mayaram: <i>Beyond Ethnicity? Being Hindu and Muslim in South Asia</i>, pp.18-39 (blackboard) • Aysayag: <i>Can Hindus and Muslims Coexist?</i>, pp.40-58 (blackboard) • Henn, <i>Crossroads of Religions</i>, pp. 658-670 (blackboard)
4/17 week 14	<p style="text-align: center;">Holy Men and Modernity</p> <p><u>Readings:</u></p> <ul style="list-style-type: none"> • Urban: <i>Avatar of Our Age, Sathya Sai Baba and the Cultural Contradictions of Late Capitalism</i>, pp. 73-93 (blackboard) • White: <i>The Sai Baba Movement: Approaches to the Study of Indian Saints</i>, pp. 863-878 (blackboard)
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5/1 week 16	<p>Student Presentations</p>
5/5 NO CLASS	<p>DUE FINAL PAPER</p>

Comment [AH21]: 2 Christian texts, 3 Christian images and objects; 4a doctrines and values Christianity; 4b Christian iconography and ritual

Comment [AH22]: 3 religious images, objects, spaces; 4a ethics and religious encounter

Comment [AH23]: 4 religious objects and modernity; 4a ethics and religious encounter

Comment [AH24]: 4a ethics and religious encounter

RELIGIONS OF SOUTH ASIA

An introduction

*Edited by Sushil Mittal and
Gene Thursby*

REL 347_Designation HU_SELECTED READING 1,
2,3,4a,4b,4d

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1,2,3,4a,4b,4d

India

A CONCISE HISTORY

FRANCIS WATSON

Revised and updated edition
with a new chapter by DILIP HIRO

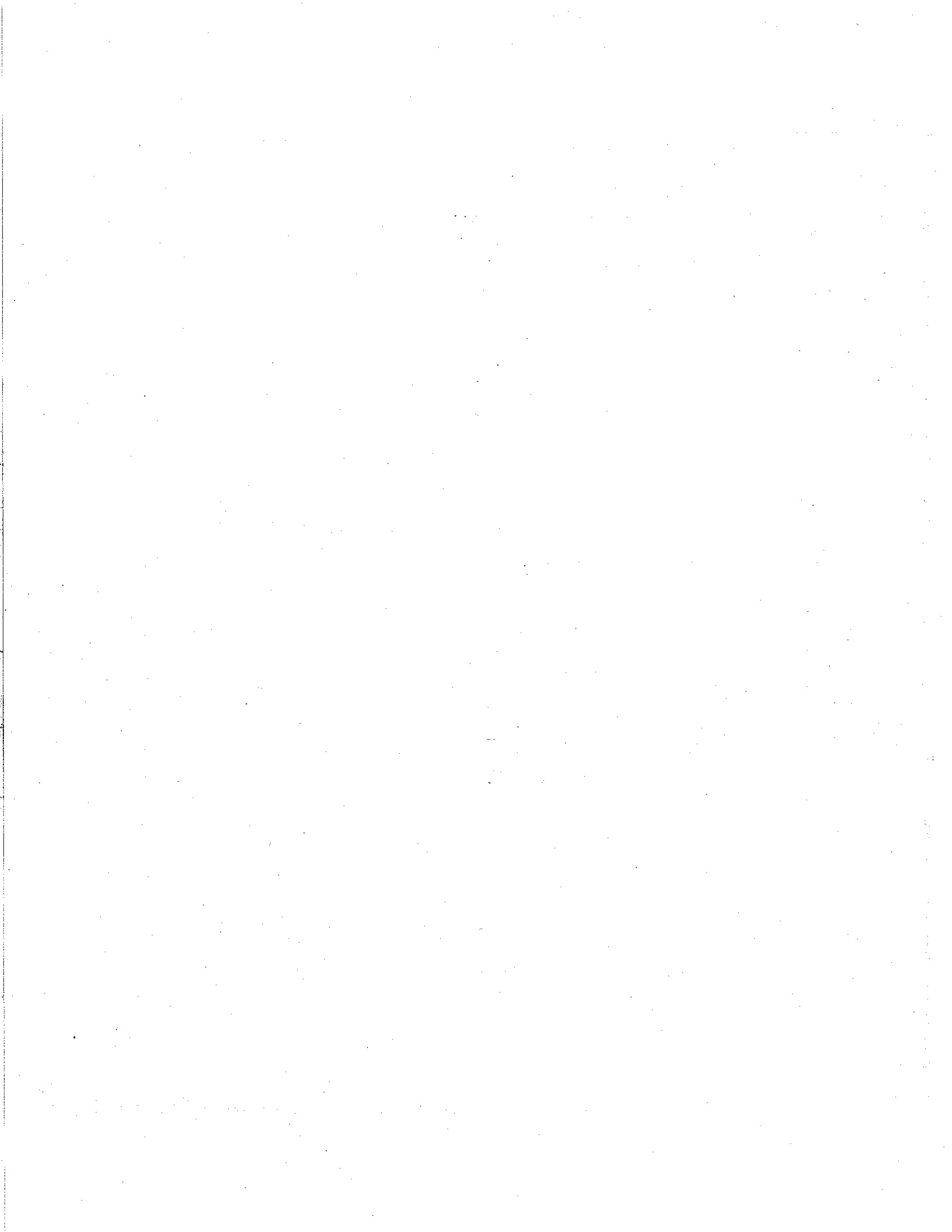
188 illustrations
4 maps

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Lived Islam in South Asia

ADAPTATION, ACCOMMODATION & CONFLICT



EDITED BY
**Imtiaz Ahmad &
Helmut Reifeld**

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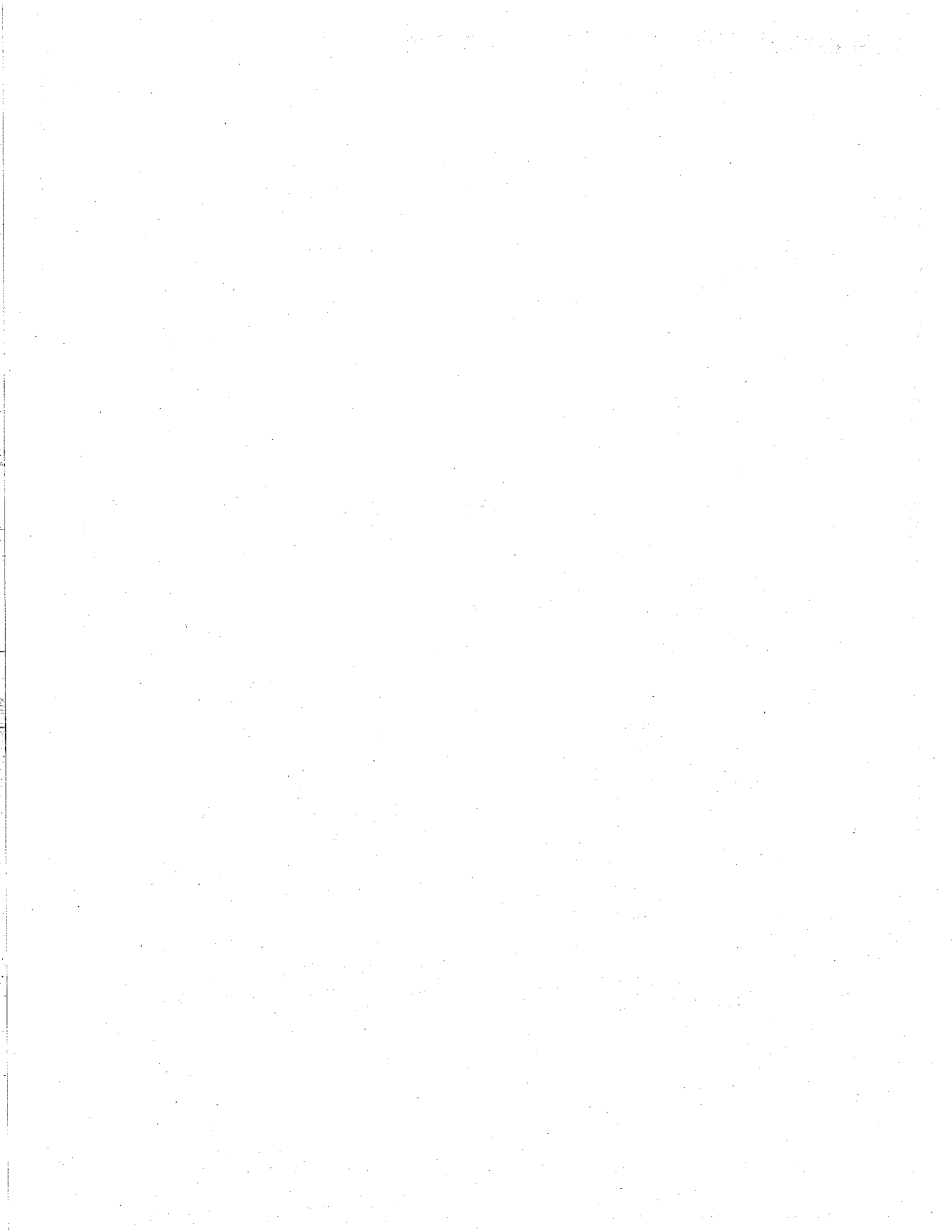
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Preface

The papers in this book have grown out of a conference titled: 'Lived Islam in South Asia: Adaptation, Liminality and Conflict', held in Goa between 4 and 8 December 2002. Konrad Adenauer Foundation, Germany, initiated and organized this conference, as a part of a world-wide series of seminars and workshops called 'Dialogue with Islam'.

Ever since its inception in the 1960s, Konrad Adenauer Foundation has been interested in initiating dialogues between different ideological positions. There were two main reasons for organizing the present conference. First, there has been an enormous body of literature on Islam in West Asia, largely due to the international focus on that region. By contrast, Islam in South Asia has not received its due attention. We hoped to correct this imbalance in some small way through this conference. It was not our intention however, to enter theological or political debates, but gain better understanding of how Islam was practised by a large section of the world's population.

Second, since September 11, the quest for more knowledge about Islam has increased greatly, specially in the west. But together with this, there has also been a growth in dangerous stereotypes about the connection of Islam to violence. It seemed to us therefore, extremely important to dispel some of these misconceptions about such a large section of people who call themselves Muslims and try to



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A Global Studies Handbook

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To Julian and Austin, grandsons—and to Tasha

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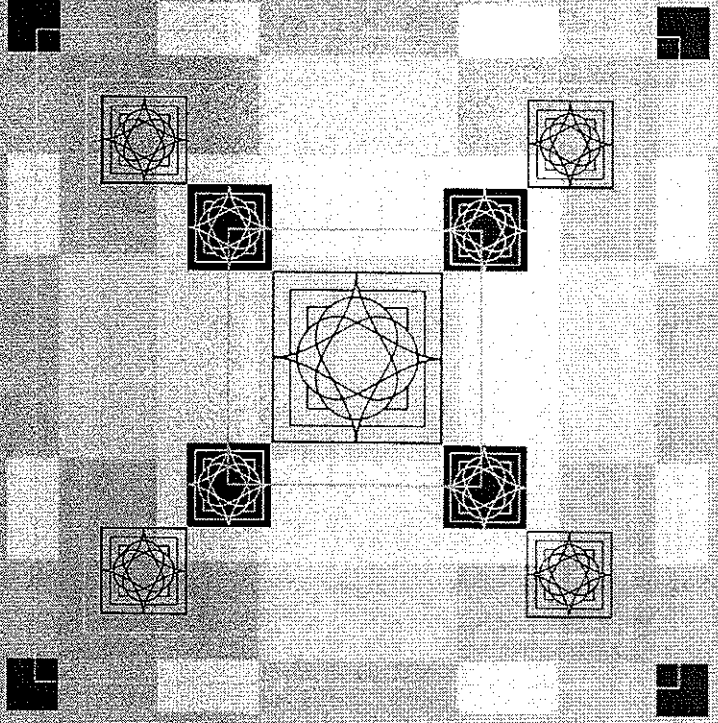
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RELIGIONS OF

INDIA

IN PRACTICE

Edited by Donald S. Lopez, Jr.



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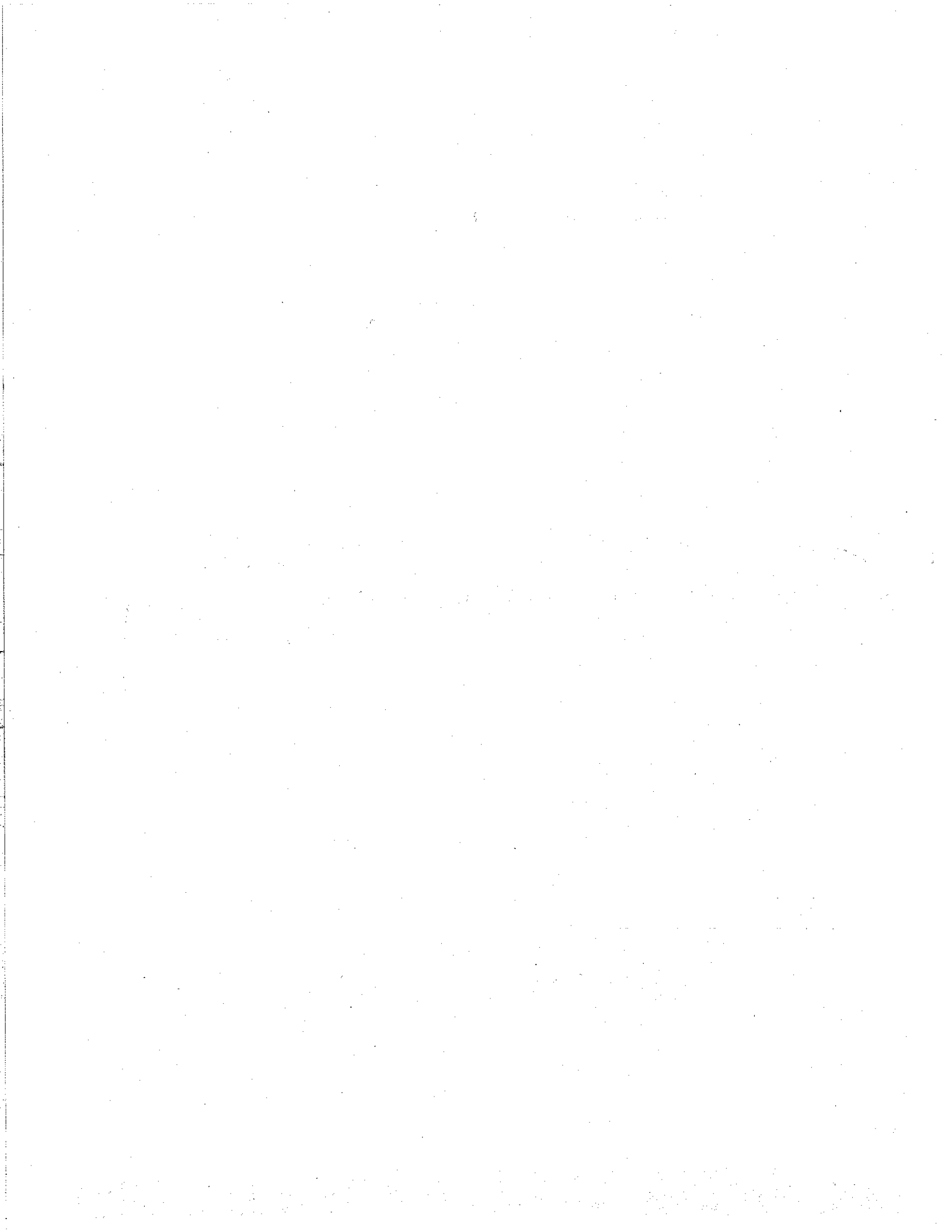
As explained in the introduction, this volume is organized thematically, rather than by tradition, in order to suggest the interactions, intersections, and confluences in the religious practices of India. It is useful, nonetheless, to see also how the works included in this volume might be organized by tradition. Such an organization presents certain difficulties, as evidenced by the title of chapter 45, Satya Pīr: Muslim Holy Man and Hindu God," which has been classed as "Hindu" below because Satya Pīr is more widely revered today by Hindus than by Muslims. There are three chapters, however, which are not listed below because they elude such classification: "Baul Songs" (there are both Hindu and Muslim Bāuls), "Tamil Song to God as Child" (with songs to Muḥammad, Jesus, and Śiva's son), and Kabir. Kabir (1398–1518) was an orphan raised by low-caste Hindu weavers who may have only recently converted to Islam. His guru was a devotee of Rāma. In his poetry, Kabir criticized both Hindus and Muslims. According to a popular story, upon his death his body was claimed by both Hindus and Muslims. When they pulled back his shroud they found only petals.

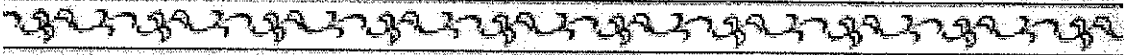
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Conflicting Images: India and the United States

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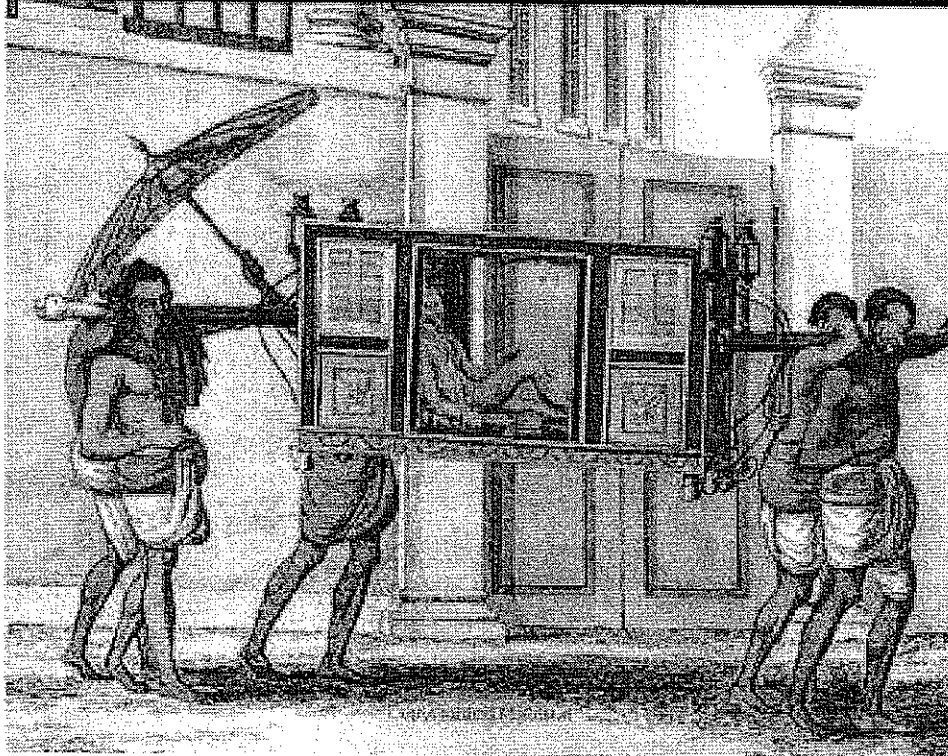
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OF CHRISTIAN MISSIONS

Christians and Missionaries in India

*Cross-Cultural Communication
since 1500*

Robert Eric Frykenberg
EDITOR



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The Camphor Flame

Popular Hinduism and
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REVISED AND EXPANDED EDITION

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C. J. FULLER

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The Sociopolitical Effects of Ideological Change: The Buddhist Conversion of Maharashtrian Untouchables

JAYASHREE B. GOKHALE

On October 14, 1956, thousands of Maharashtrian Untouchables, led by Dr. B. R. Ambedkar (1891–1956), renounced their ancestral Hindu faith and converted en masse to Buddhism.¹ This article treats the origins of that conversion, the institutions that were established as a result of it, the ideology that was formulated around it, and the processes of social change that followed it. The decision to break completely with Hinduism was a momentous one for an Untouchable community that occupied the lowest rungs of the Maharashtrian caste and class order. It meant both the repudiation of ideology and of the complex of social relationships that had developed around it. Hence the conversion had implications not only for individual and collective consciousness but also for relationships among other *dalit* (Marathi, "poor and downtrodden") communities and the wider society.

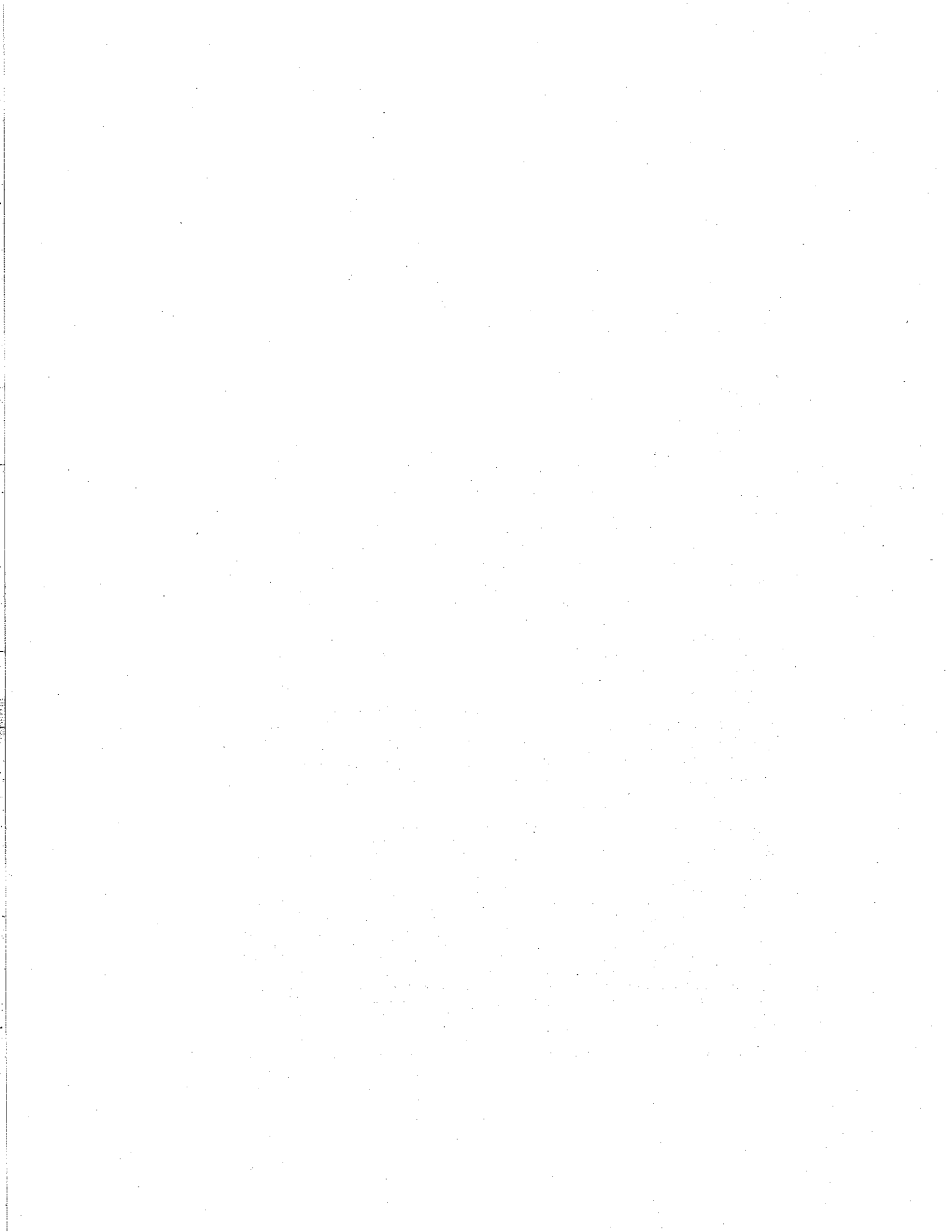
The Mahar community is notable in having produced B. R. Ambedkar, the instigator of the Buddhist conversion, the foremost Untouchable leader of modern times, and the chief architect of the Indian Constitution of 1950. In his own community, Ambedkar is revered as a savior; he has become the central symbol of the Mahar-Buddhist movement. Although many historical precedents for conversion by Untouchables to dissident Hindu traditions and other religions (Christianity and Islam) exist, the Buddhist conversion of 1956 was a unique instance in modern times; it was the first organized expression of dissatisfaction with the Hindu order that involved the determination to leave it. The Buddhist conversion of the Mahars represents in many

Jayashree B. Gokhale is Visiting Research Scholar, South Asia Regional Studies, University of Pennsylvania.

This article is derived from a book manuscript being prepared for publication, entitled *From Concessions to Confrontation: The Politics of an Indian Untouchable Community*, based on the author's Ph.D. dissertation (Gokhale 1980). The author's research in India in 1976 was supported by a grant from McGill University; in 1981 her research was funded by a grant from the American Institute of Indian Studies. An earlier version of this article was delivered at the annual conference of the Association for Asian Studies, Washington, D.C., March 1984. She is grateful to B. G. Gokhale and William Boyer and to two anonymous reviewers of the earlier draft for helpful suggestions.

¹ I have deliberately not used "Harijan" (Gan-

dhi's term for Untouchable, meaning "children of God"). Mahar-Buddhists find this term demeaning and patronizing and do not use it themselves. I recognize that Buddhists will find the term "Mahar-Buddhist" inappropriate. My reasons for using that term will become apparent in this article; it says something about the meaning of the conversion, which has in some ways reinforced the ethnic identity of the Mahars. I also use *dalit* (Marathi, "poor and downtrodden"), which is the term of choice for many Untouchables and is an effort to transcend and oppose *varna* (caste) distinctions on the basis of class. In practice, *dalit* has become a euphemism for Untouchable, just as "Buddhist" (Marathi, Nava Bauddha or Bauddha) is a euphemism for "Mahar." I also use "Scheduled Caste" (SC), the appellation used by the Indian Government to refer to Untouchables.



Dr. Bhimrao Ramji Ambedkar: Rebel against Hindu Tradition

BALKRISHNA GOVIND GOKHALE

Wake Forest University, Winston Salem, North Carolina, U.S.A.

FOR ALMOST three decades (1928-1956) Bhimrao Ramji Ambedkar (1891-1956) was an unrelenting challenge to Hindu dogma and social practices. To most political leaders, including M. K. Gandhi (1869-1948) and Jawaharlal Nehru (1889-1964), he was a troublesome spectre casting a menacing shadow over their grand national designs. To the orthodox Hindu he was anathema, an "untouchable" who persistently refused "to keep his place." To millions of his followers he was a "father figure," *Babasaheb* as he was fondly and reverently addressed, a veritable saviour vindicating their human rights and heroically striving to lift them out of the mire of poverty and degradation into which the Hindu social system had cast them. Cram-full of facts, vitriolic in his denunciations, unbending in his personal and general likes and dislikes, tireless in his energy and prophetic in his pronouncements, Ambedkar symbolised a unique phenomenon in the political and social history of modern India.

It is too early to deliver definitive judgment on the longevity and vitality of Ambedkar's impact upon Hinduism. In its characteristic way Hinduism epitomised him as its "modern Manu" and promptly laid his ghost to rest. Ambedkar had challenged Hinduism where it was most vulnerable, the caste system and its correlate - untouchability. The bastions of the system have begun to show cracks, but it will be a long time before they will crumble if recent studies are any indication.¹ As his final riposte, Ambedkar led millions of his followers into a new religion (Buddhism) in October 1956 in the hope that they would escape the tyranny of the caste system thereby. But in hundreds of villages in Maharashtra they simply seem to have exchanged one label for another, for now they are taken to be "untouchable" Buddhists!²

- 1 For such studies see Irawati Karve, *Hindu Society-An Interpretation* (Poona, 1961), pp. 159-161; Devabrata Bose, *The Problems of Indian Society* (Bombay, 1968), pp. 184 ff.; André Betéille, *Castes: Old and New* (Bombay, 1969), pp. 95-102; James Silverberg (Ed.), *Social Mobility In The Caste System In India* (The Hague, 1968), pp. 135-136; Lloyd I. Rudolph and Susanne H. Rudolph, *The Modernity of Tradition* (Chicago, 1967), pp. 129 ff.
- 2 See Eleanor Zelliot, "The Revival of Buddhism in India" in *Asia: A Journal* Published by the Asia Society (New York, 1968), No. 10; Winter, 1968, pp. 33-45, especially p. 45.



Crossroads of Religions: Shrines, Mobility and Urban Space in Goa

ALEXANDER HENN

Abstract

Wayside shrines — representing Hindu and Catholic divinities and saints — show an astonishing dynamic in the cities of Goa and India. Not only do they persist in a milieu of drastic modern change that often seems to be at odds with their traditional locations, aesthetics and purposes, but also some of them surpass temples, churches and mosques in popularity. The popularity of these seemingly marginal religious monuments is a response to three forms of mobility characterizing modern Indian urban environments: cultural mobility — the diversification and fluctuation of religious ideas and practices; social mobility — the diversification and fluctuation of people from different castes, social classes and geographical regions, as well as the change of caste and class status due to socio-economic change; and physical mobility — the movement of and movement around increasingly dense and complex flows of motorized traffic. The shrines modify and transform the centuries-old spatio-religious system of Hindus and Catholics to fit the conditions of late-modern city life. They allow a culturally diversifying, socially changing and geographically fluctuating population to engage with a variety of personalized deities and saints whose charismatic authority is not only quite independent from formalized local social hierarchies, but often also cuts across orthodox divisions between religious traditions.

Introduction

One of the most conspicuous errors of modern social theory has been the assumption that modernity would gradually eliminate religion from the public sphere. This indicates that modernization theory and Marxist theory both erred considerably in arguing that religion would retreat into the private sphere of individual belief or be replaced by the demystifying objectivity of scientific rationalism. Notably, however, the evidence today showing that this prognosis was wrong comes not only from a late-modern 'religious resurgence' (Sahliyeh, 1990), which raises concerns about an increase in religious conflicts and violence in many parts of the world (Juergensmeyer, 2000). Arguably, significant proof of the fact that religion is standing its ground in modernity can also be found in its persistence and growth in many cities where, at times, it plays a rather reconciling and appeasing role (Mayaram, 2005).

In order to argue the case for the persistence of religion in the modern urban space, in this article I explore wayside shrines in the cities of Goa. Goa, to begin with, marks a special region within the Indian nation (Newman, 1988). Its peculiarity is owed to the fact that it was under Portuguese rule and Catholic hegemony for almost half a millennium

I owe thanks to Alito Siqueira MA for his continuous support in my research in Goa. Jose Lourenco deserves gratitude for helping me locate and understand some fine shrines in Margao. I also thank Gabriele Henn for contributing the photographs.



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Gatherings in Diaspora

RELIGIOUS
COMMUNITIES
AND THE NEW
IMMIGRATION

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Religion in India

T. N. Madan

In India, religion is like an axis that transforms as it turns, propelling society through history. Religion's many expressions—the Sikh, Jain, Hindu, Buddhist, Sant, and Muslim traditions—radiate like spokes, connecting with the social in one great wheel of the universe. The ways of dharma, karma, and bhakti enact its movement in everyday life; with secularism and pluralism, both evolving from these principles, Nehru and Mahatma Gandhi built the nation. Through its historical landscape, Indian society accompanies the spiritual in the same way that, according to an ancient text, a person's fortune sits, rises, and moves with him through life.

Ekam sat viprah bahudha vadanti. (The Truth is but one, though the learned state it in many ways.)

—Rig Veda
c. 1000 B.C.

Personally, I think the world as a whole will never have, and need not have, a single religion.

—Mahatma Gandhi
30 May 1913

To write about religion in India without querying the notion of religion as a discrete element of everyday life is to yield to the

T. N. Madan is Professor of Sociology and Director of the Institute of Economic Growth at the University of Delhi.



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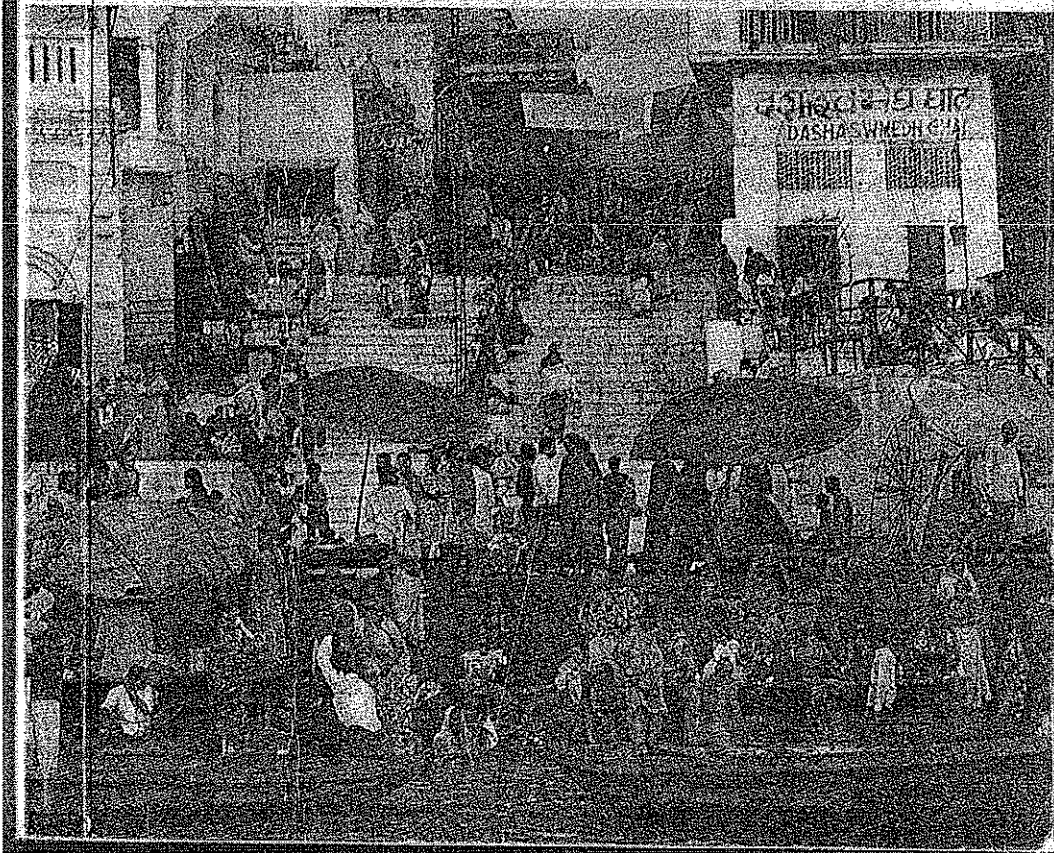
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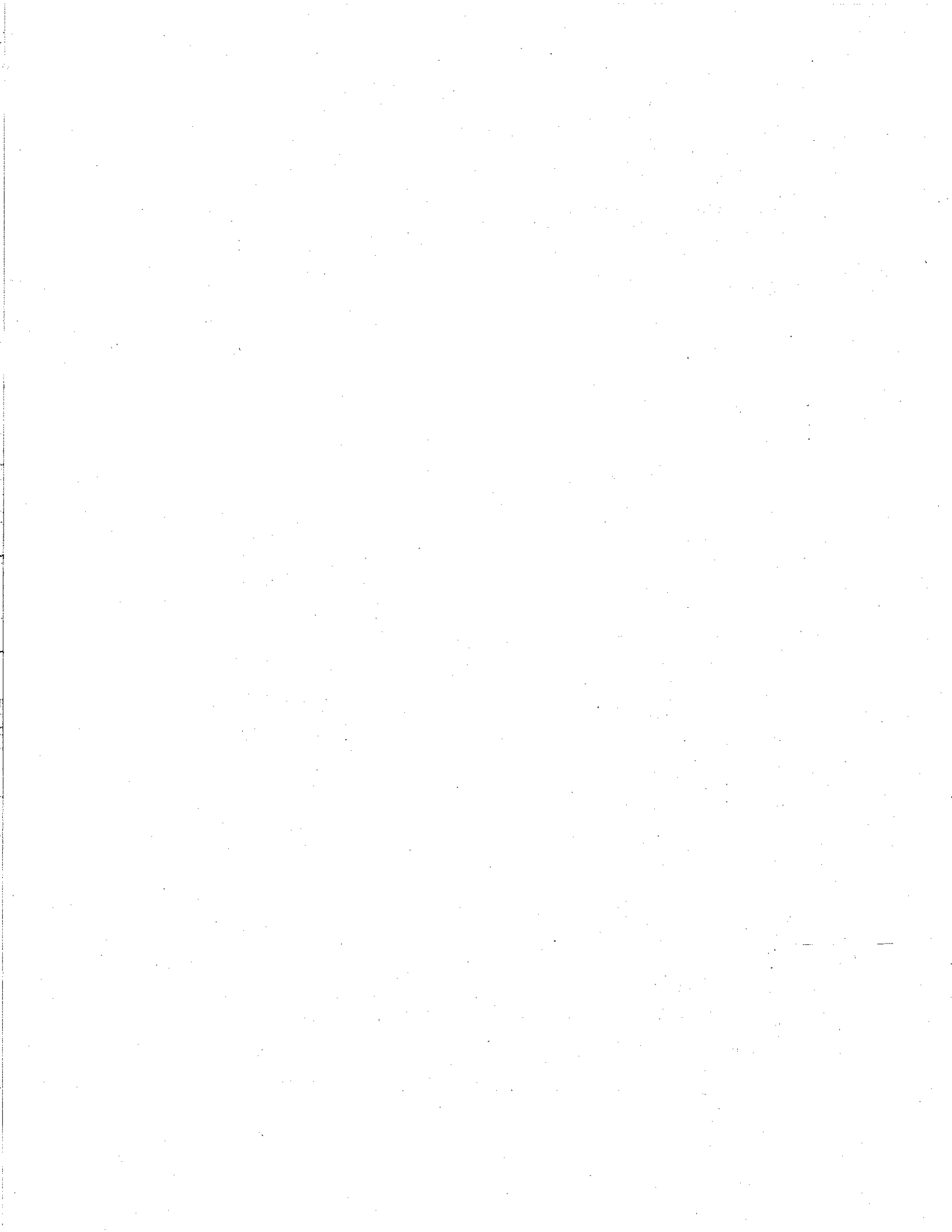
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mentor, friend, and colleague*

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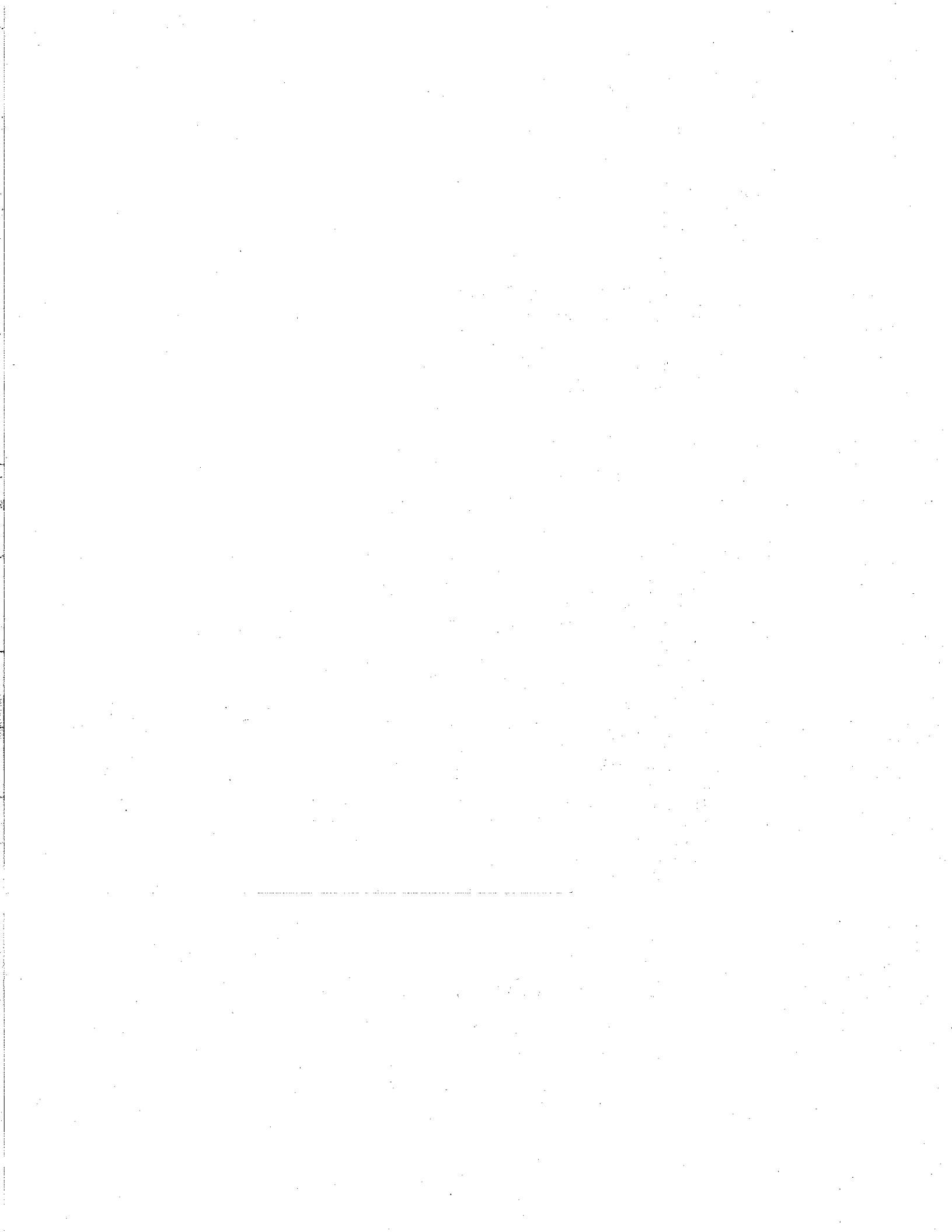
SHADOWS OF THE SWASTIKA:

HISTORICAL REFLECTIONS ON THE POLITICS OF HINDU COMMUNALISM

TAPAN RAYCHAUDHURI

This article is an attempt to locate the recent upsurge of Hindu communalist politics in India in its long-term historical context. It draws on the research of other academics and journalists, especially with regard to the recent activities of the Hindu communalist organizations. It agrees with those who question theories ascribing the appeal of fanaticism to the essential nature of Indian society or the power of ethnicity.¹ It is with regard to the reasons for such appeal that this article offers a series of hypotheses that differ from those currently in vogue.

On 6 December 1992, a sixteenth-century mosque in the medieval town of Ayodhya was destroyed in broad daylight by a fanatical Hindu mob. This was the culmination of a campaign launched by the Sangh Parivar, that is "the family" (incidentally, the term has a delightful Sicilian resonance) of organizations built around the Rashtriya Swayamsevak Sangh, ostensibly a cultural organization meant to propagate and nurture Hindu values. The RSS was banned for some time after the assassination of Mahatma Gandhi partly because it was suspected of complicity in the crime. Its leader, Golwalkar, was imprisoned but had to be released eventually because the evidence in the hands of the state prosecutor was not enough to prove in a court of law his responsibility for the assassina-

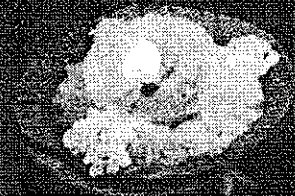


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ROUTLEDGE

SOUTH ASIAN RELIGIONS TRADITION AND TODAY

EDITED BY
KAREN PECHILIS
AND SELVA J. RAJ



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Avatar for Our Age: Sathya Sai Baba and the Cultural Contradictions of Late Capitalism

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Abstract

Life itself is a market. Giving and taking, bargaining and speculating, is part of the game. Life has its ... profits and losses appreciation and balance sheets. But the giving of Bhakti [devotion] in exchange for Mukti [liberation] is the most powerful business of all.—Sathya Sai Baba (Gokak, V.K. 1975. *Bhagavan Sri Sathya Sai Baba, an Interpretation*. Krishna Abhinav Publications, New Delhi, p. 237)

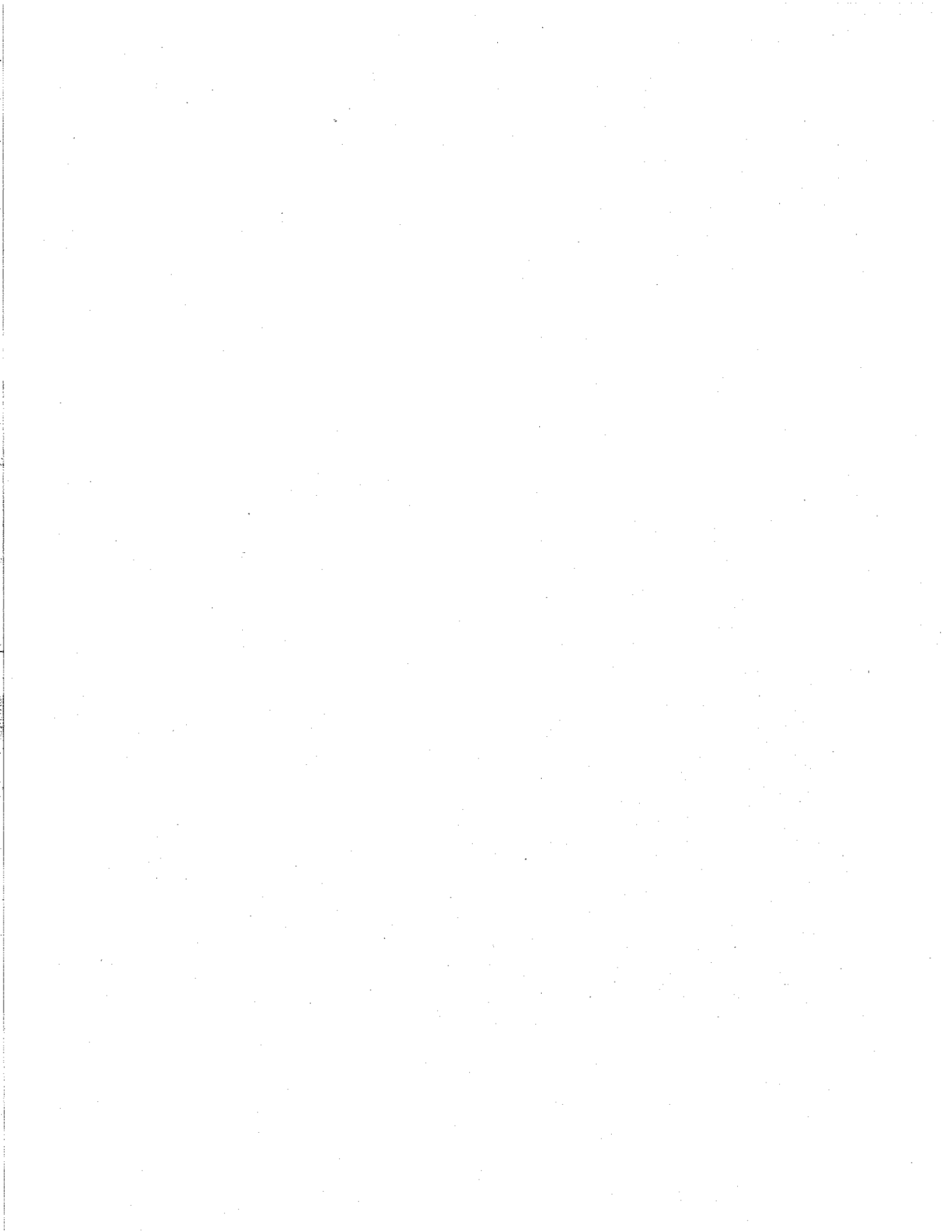
It is your imperative duty to strive for the preservation of dharma. Today some people are trying to uproot Bharatiya Dharma (Indian Religion). We must resist all such attempts.... There are some people who are blindly enamored of Modern Western Civilization.... These so-called spurious and self-styled social reformers are trying to pollute society by depriving it of dharma.—Sathya Sai Baba (Gokak, V.K. 1975. *Bhagavan Sri Sathya Sai Baba, an Interpretation*. Krishna Abhinav Publications, New Delhi, p. 246)

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With his chubby cherubic face, cast in a seeming eternal smile and surrounded by a mass of curly black hair, Sathya Sai Baba (b. 1926) stands out as perhaps India's most recognisable, most popular and most infamous of gurus. Known above all for his miraculous powers and his apparent ability to produce all variety of material objects, sweets, jewelry and trinkets out of nothingness, Sai Baba has quickly become among the most powerful religious leaders, particularly among India's affluent, well-educated middle classes. Any traveler in India knows that his image, displayed on posters, billboards, postcards and book jackets, is inescapable and that he is surely one of the most dominant cultural icons in all of the subcontinent. It has been said, not unbelievably, that the only person in India who can draw larger crowds than Sai Baba is the Prime

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The Sāi Bābā Movement: Approaches to the Study of Indian Saints

CHARLES S. J. WHITE

THE time has long since passed when scholars of Indian religion should have begun to consider seriously the nature of Indian sainthood and more particularly the so-called "living saints." As it is, the knowledgeable reader has very little choice of published material upon which to base his judgments. For many of the living saints there is a fairly extensive body of apologetic writing. In the nature of primary sources such works are invaluable but remain unanalyzed. There are also publications available in the occult market; but there the motives of the writers differ from those of scholarly inquiry in many cases, however interesting their contributions may be in their own right. Analytical works on modern Hinduism and its saint leadership are negligible in number. Of course we fare rather better when it comes to the literary saints of the middle ages in various parts of the land and in different traditions. But regarding them, there is often little biographical material that one can be certain of, while the traditions concerning their lives, teachings and poetry achieve the same kind of stylization that one notices in rows of identical icons in a temple.

Regarding the living saints, what is presently most necessary is that there should be thorough reporting of their behavior, preferably from first hand observation, and an objective clarification of their biographies according to certain motifs and structures. The specifically religious nature of their activities must also be investigated. In respect to that, what follows is the development of a study begun several years ago of some living saints in the Poona and Bangalore regions who together constitute a homogeneous group that I have called, The Sāi Bābā Movement.

The author will attempt in this paper to present sufficient data on these saints, including whatever relates to their interconnections so that we have some basis on which to make a claim, however limited in scope, that we can "understand" them. In due course we shall also attempt to sort out the more general methodological criteria which, on the basis of our study, appear necessary for the task of interpretation and also to point out the difficulties which certain judgments impose upon the satisfaction of our desire to understand.

Construction

To begin with let me say that I do not think it is feasible here to sum up everything that can be known regarding the Sāi Bābā Movement. It is, nevertheless, possible to begin to point out lines of approach to the question of these contemporary religious figures. As with so much else in Indian religion the origins are lost in antiquity but preserved in the flesh and blood of the living cult, even if to a degree

Charles S. J. White is Associate Professor of Philosophy and Religion at The American University, Washington, D.C. Matters related to this paper

were presented at the annual meeting of the American Academy of Religion in New York City in October 1970.

