



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 &amp; 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:** Literacy and Critical Inquiry-L  
*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):			



X

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

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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: 1

Term

Search

Subject  Num

Level

Gen Studies

Offerings

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	

[Advanced Search](#)

Arizona State University Criteria Checklist for  
**LITERACY AND CRITICAL INQUIRY - [L]**

**Rationale and Objectives**

**Literacy** is here defined broadly as communicative competence in written and oral discourse. **Critical inquiry** involves the gathering, interpretation, and evaluation of evidence. Any field of university study may require unique critical skills which have little to do with language in the usual sense (words), but the analysis of spoken and written evidence pervades university study and everyday life. Thus, the General Studies requirements assume that all undergraduates should develop the ability to reason critically and communicate using the medium of language.

The requirement in Literacy and Critical Inquiry presumes, first, that training in literacy and critical inquiry must be sustained beyond traditional First Year English in order to create a habitual skill in every student; and, second, that the skills become more expert, as well as more secure, as the student learns challenging subject matter. Thus, the Literacy and Critical Inquiry requirement stipulates two courses beyond First Year English.

Most lower-level [L] courses are devoted primarily to the further development of critical skills in reading, writing, listening, speaking, or analysis of discourse. Upper-division [L] courses generally are courses in a particular discipline into which writing and critical thinking have been fully integrated as means of learning the content and, in most cases, demonstrating that it has been learned.

Students must complete six credit hours from courses designated as [L], at least three credit hours of which must be chosen from approved upper-division courses, preferably in their major. Students must have completed ENG 101, 107, or 105 to take an [L] course.

Notes:

1. ENG 101, 107 or ENG 105 must be prerequisites
2. Honors theses, XXX 493 meet [L] requirements
3. The list of criteria that must be satisfied for designation as a Literacy and Critical Inquiry [L] course is presented on the following page. This list will help you determine whether the current version of your course meets all of these requirements. If you decide to apply, please attach a current syllabus, or handouts, or other documentation that will provide sufficient information for the General Studies Council to make an informed decision regarding the status of your proposal.

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

<b>ASU - [L] CRITERIA</b>			
TO QUALIFY FOR [L] DESIGNATION, THE COURSE DESIGN MUST PLACE A MAJOR EMPHASIS ON COMPLETING CRITICAL DISCOURSE--AS EVIDENCED BY THE FOLLOWING CRITERIA:			
YES	NO		Identify Documentation Submitted
<input checked="" type="checkbox"/>	<input type="checkbox"/>	<b>CRITERION 1:</b> At least 50 percent of the grade in the course should depend upon writing, including prepared essays, speeches, or in-class essay examinations. <i>Group projects are acceptable only if each student gathers, interprets, and evaluates evidence, and prepares a summary report</i>	Syllabus: Schedule, Assignments
1. Please describe the assignments that are considered in the computation of course grades--and indicate the proportion of the final grade that is determined by each assignment.			
2. <b>Also:</b> <div style="border: 1px solid black; border-radius: 50%; padding: 10px; margin: 10px 0;">             Please <b>circle, underline, or otherwise mark</b> the information presented in the most recent course syllabus (or other material you have submitted) that verifies <b>this description</b> of the grading process--and label this information "C-1".           </div> C-1			
<input checked="" type="checkbox"/>	<input type="checkbox"/>	<b>CRITERION 2:</b> The composition tasks involve the gathering, interpretation, and evaluation of evidence	Syllabus: Assignments 2; 3; 4; 5; 7
1. Please describe the way(s) in which this criterion is addressed in the course design			
2. <b>Also:</b> <div style="border: 1px solid black; border-radius: 50%; padding: 10px; margin: 10px 0;">             Please <b>circle, underline, or otherwise mark</b> the information presented in the most recent course syllabus (or other material you have submitted) that verifies <b>this description</b> of the grading process--and label this information "C-2".           </div> C-2			
<input checked="" type="checkbox"/>	<input type="checkbox"/>	<b>CRITERION 3:</b> The syllabus should include a minimum of two substantial writing or speaking tasks, other than or in addition to in-class essay exams	Syllabus: Assignments: 2; 4; 5; 6; 7;
1. Please provide relatively detailed descriptions of two or more substantial writing or speaking tasks that are included in the course requirements			
2. <b>Also:</b> <div style="border: 1px solid black; border-radius: 50%; padding: 10px; margin: 10px 0;">             Please <b>circle, underline, or otherwise mark</b> the information presented in the most recent course syllabus (or other material you have submitted) that verifies <b>this description</b> of the grading process--and label this information "C-3".           </div> C-3			

<b>ASU - [L] CRITERIA</b>			
YES	NO		Identify Documentation Submitted
<input checked="" type="checkbox"/>	<input type="checkbox"/>	<b>CRITERION 4:</b> These substantial writing or speaking assignments should be arranged so that the students will get timely feedback from the instructor on each assignment in time to help them do better on subsequent assignments. <i>Intervention at earlier stages in the writing process is especially welcomed</i>	Syllabus: Assignments 2; 3;4;5;7
1. Please describe the sequence of course assignments--and the nature of the feedback the current (or most recent) course instructor provides to help students do better on subsequent assignments			
2. <b>Also:</b> Please <b>circle, underline, or otherwise mark</b> the information presented in the most recent course syllabus (or other material you have submitted) that verifies <b>this description</b> of the grading process--and label this information " <b>C-4</b> ".			
C-4			

Course Prefix	Number	Title	Designation
REL	347	Religions Pluralism and Conflict in India	L

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)
C1	90% of course assignments depend on scholarly writing	Syllabus, Assignments: 2) Media research paper - 15% of grade 3) Midterm 20 % of grade; 4) Film Reflection paper - 15% of your grade; 5) Final Paper - 5% of grade; 7) Final Paper - 30 % of your grade.
C2	85% of course assignments involve gathering, interpretation, and evaluation of evidence	Syllabus, assignments: 2) Media Research Paper; 3) Midterm exam; 4) Film Reflection paper 5) Final Paper proposal 7) Final Paper
C3 [ ! C4 see additional page]	70% of non-inclass-exam assignments involve writing and speaking	non-inclass-exam assignments involving writing and speaking: 2 Media Research paper; 4 Film Reflection paper; 5 Final paper proposal; 6 Oral Presentation; 7 Final paper;
C4	The course has five writing assignments, starting in week 4, and continuing in weeks 7, 10, 12, and at semester end. Students receive detailed feedback on each writing assignment. Students receive special feedback and advise on their Final Paper Proposal preparing and directing them for their Final Paper.	Syllabus: Assignments 2;3;4;5;7

## DESIGNATION L

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](mailto:alexander.henn@asu.edu)

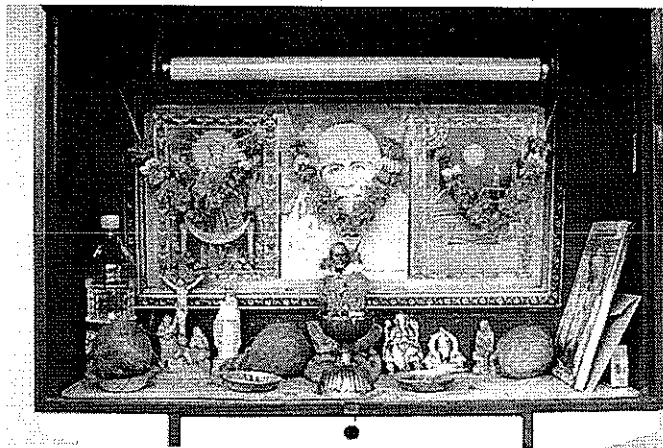
**Day/Time:** TH 4.30-7.15pm  
**Location:** Tempe West Hall 220  
**Main Office:** COOR 4595

### 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 6<sup>th</sup> 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 8<sup>th</sup> 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 re-



curring 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.

## DESIGNATION L

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

#### 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 Barbara, CA 2004: ABC Clio, 135-182  
Dharwadker, Vinay. Kabir, in: Lopez, D.S.Jr. (ed): *Religions of India in Practice*, Princeton 1995: Princeton University Press, pp.77-81  
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  
Gokhale, J., *The Sociopolitical Effects of Ideological Change: The Buddhist conversion of Maharashtrian Untouchables*, in: *Journal of Asian Studies* 1986/45,2: 269-292  
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  
Madan, T.N.: *Modern Myth, Locked Minds. Secularism and Fundamentalism in India*, Delhi; New York : Oxford University Press, 1998, pp. 106-149 & 63-105  
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  
Pínglé, V.: *The Caste System*, in: Ganguly, Sumit and Neil DeVotta (eds): *Understanding Contemporary India*, Boulder, Colorado 2003: Lynne Rienner Publishers, pp. 231-253



## DESIGNATION L

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

Ruffle, 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

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.

Comment [AH1]: C1, C2, C3, C4

2) Media Research Paper, due February 6<sup>th</sup>, 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'.

Comment [AH2]: C1, C2, C4

3) Midterm Exam on February 20<sup>th</sup> 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.

Comment [AH3]: C1, C2, C3, C4

4) Film Reflection Paper, due March 20<sup>th</sup>, 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.

Comment [AH4]: C1, C2, C3, C4

5) Final Paper Proposal, due April 3<sup>rd</sup>, 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.

Comment [AH5]: C1, C2, C3, C4

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

7) Final Paper, due May 5<sup>th</sup>, 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*.

## DESIGNATION L

### 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

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

Comment [AH6]: C1, C2, C3, C4

DESIGNATION L

<p>2/20 week 6</p>	<p style="text-align: center;"><b>Hindu – Muslim Partition: Colonial Legacy and New State</b></p> <p><u>Readings:</u></p> <ul style="list-style-type: none"> <li>• Watson: A Concise History of India pp. 129-158 (book)</li> <li>• Metcalf and Metcalf: The 1940s: Triumph and Tragedy, in Concise History of India, pp.200-226 (blackboard)</li> <li>• Pandey: The Colonial Construction of Communalism, pp. 132-168 (blackboard)</li> </ul> <p><u>Video:</u></p> <ul style="list-style-type: none"> <li>• <i>The Sky Below, 70mins.</i></li> </ul> <p><b>REVISION – STUDY GUIDE</b></p>
<p>2/20 week 7</p>	<p><b>MIDTERM EXAM</b></p>
<p>2/27 week 8</p>	<p style="text-align: center;"><b>Sikhism and the Story of Sikhs</b></p> <p><u>Readings:</u></p> <ul style="list-style-type: none"> <li>• Singh: Sikh Dharam, in Mittal: Religions of South Asia, pp.131-148 (book)</li> <li>• Madan: The Sikh Religious Tradition. Fundamentalism, Old and New, pp.63-105 (blackboard)</li> </ul> <p><u>Video:</u></p> <ul style="list-style-type: none"> <li>• <i>Sikhism: the Golden Temple 1996</i>, 15 mins [BL218.S54x1996 VHS !!!]</li> <li>• <i>My Mother India, 2003</i>, 53 mins, online</li> </ul>
<p>3/6 week 9</p>	<p style="text-align: center;"><b>Ayodha and Hindu Nationalism</b></p> <p><u>Readings:</u></p> <ul style="list-style-type: none"> <li>• Misra: Misra, Religion, Politics and Violence in India</li> <li>• Raychaudhuri: Shadows of the Swastika. Historical Reflections on the Politics of Communalist politics, 141-162 (blackboard)</li> </ul> <p><u>Video:</u></p> <ul style="list-style-type: none"> <li>• <i>Ayodhya Gatha, 2007</i>, 60 mins [DS486.A96 A95 2007 DVD]</li> </ul>
<p>3/20 week 10</p>	<p style="text-align: center;"><b>Buddhism and Jainism – Religious Reform</b></p> <p><u>Readings:</u></p> <ul style="list-style-type: none"> <li>• Watson: A Concise History of India, pp. 39-44 (book)</li> <li>• Bartholomeusz: Bauddha Dhamma, in Mittal: Religions of South Asia, pp. 103-128 (book)</li> <li>• Vallele: Jaina Dharmā, in Mittal: Religions of South Asia, pp. 87-101 (book)</li> </ul> <p><u>Video:</u></p> <ul style="list-style-type: none"> <li>• <i>The Story of India: The Power of Ideas</i>, PBS, 2008, 55mins. [online]</li> </ul> <p><b>DUE Film Reflection Paper</b></p>
<p>3/27 week 11</p>	<p style="text-align: center;"><b>Dalit (“Untouchable”) Buddhism</b></p> <p><u>Readings:</u></p> <ul style="list-style-type: none"> <li>• Joshi. Untouchables, Religion and Politics: The Changing Face of Struggle. Pp.37-53</li> <li>• Gokhale, B.: Dr. Bhimrao Ramji Ambedkar: Rebel against Hindu Tradition. pp. 13-23 (blackboard)</li> <li>• Gokhale, J.: The Sociopolitical Effects of Ideological Change. The Buddhist Conversion of Maharashtrian Untouchables, pp. 269-292 (blackboard)</li> </ul>

Comment [AH7]: C1, C2, C4

Comment [AH8]: C1, C2, C3, C4

DESIGNATION L

	<p><u>Video:</u></p> <ul style="list-style-type: none"> <li>• <i>Dr. Bahaseb Ambedkar, 2008, extract, 20 mins [PN1997.D692 2008]</i></li> </ul>
4/3 week 12	<p style="text-align: center;"><b>Indian Christianity</b></p> <p><u>Readings:</u></p> <ul style="list-style-type: none"> <li>• Watson: <i>A Concise History of India</i> pp. 105-127 (book)</li> <li>• Frykenberg: <i>Christians in India: An Historical Overview of Their Complex Origins</i>, pp. 33-61 (blackboard)</li> <li>• Thangaraj: <i>Indian Christian Tradition</i>, in Mittal: <i>Religions of South Asia</i>, pp.185-200, (book)</li> </ul> <p><b>DUE Final Paper Proposal</b></p>
4/10 week 13	<p style="text-align: center;"><b>Modes of Coexistence</b></p> <p><u>Readings:</u></p> <ul style="list-style-type: none"> <li>• Mayaram: <i>Beyond Ethnicity? Being Hindu and Muslim in South Asia</i>, pp.18-39 (blackboard)</li> <li>• Aysayag: <i>Can Hindus and Muslims Coexist?</i>, pp.40-58 (blackboard)</li> <li>• Henn, <i>Crossroads of Religions</i>, pp. 658-670 (blackboard)</li> </ul>
4/17 week 14	<p style="text-align: center;"><b>Holy Men and Modernity</b></p> <p><u>Readings:</u></p> <ul style="list-style-type: none"> <li>• Urban: <i>Avatar of Our Age, Sathya Sai Baba and the Cultural Contradictions of Late Capitalism</i>, pp. 73-93 (blackboard)</li> <li>• White: <i>The Sai Baba Movement: Approaches to the Study of Indian Saints</i>, pp. 863-878 (blackboard)</li> </ul>
4/24 week 15	<p style="text-align: center;"><b>Globalization and Diaspora</b></p> <p><u>Readings:</u></p> <ul style="list-style-type: none"> <li>• Kurien: <i>Becoming American by Becoming Hindu</i>, pp. 37-71 (blackboard)</li> <li>• Eck: <i>New Age Hinduism</i>, pp. 111-137 (blackboard)</li> </ul> <p><u>Video:</u></p> <ul style="list-style-type: none"> <li>• <i>So Far From India</i>, 1983, 45.mins. [online]</li> </ul>
5/1 week 16	<p><b>Student Presentations</b></p>
5/5	<p><b>DUE FINAL PAPER</b></p>
NO CLASS	

Comment [AH9]: C1, C2, C3., C4

Comment [AH10]: C1, C2, C3., C4

# RELIGIONS OF SOUTH ASIA

An introduction

*Edited by Sushil Mittal and  
Gene Thursby*



 **Routledge**  
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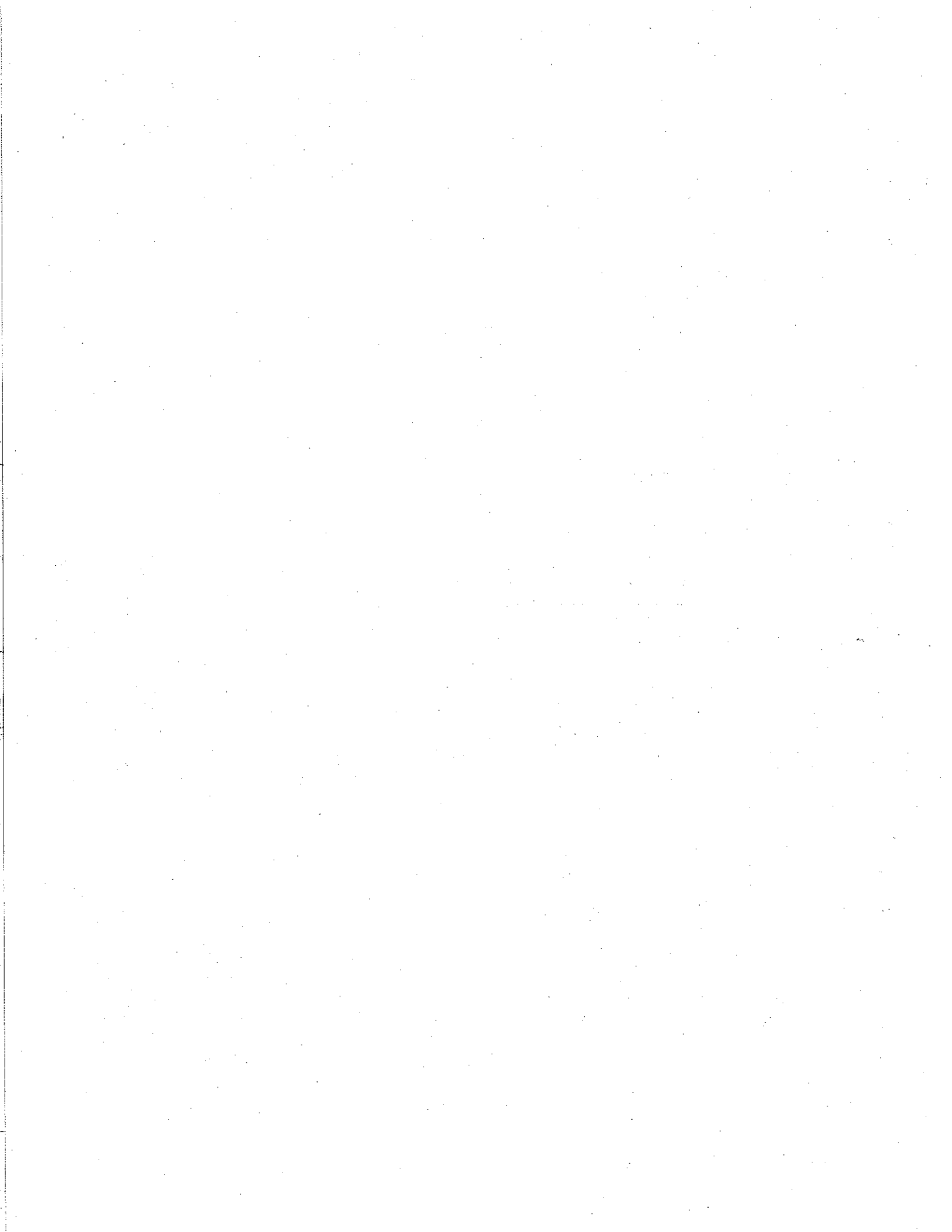
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# India

A CONCISE HISTORY

FRANCIS WATSON

Revised and updated edition  
with a new chapter by DILIP HIRO

*188 illustrations*  
*4 maps*



**Thames & Hudson**

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Dilip Hiro

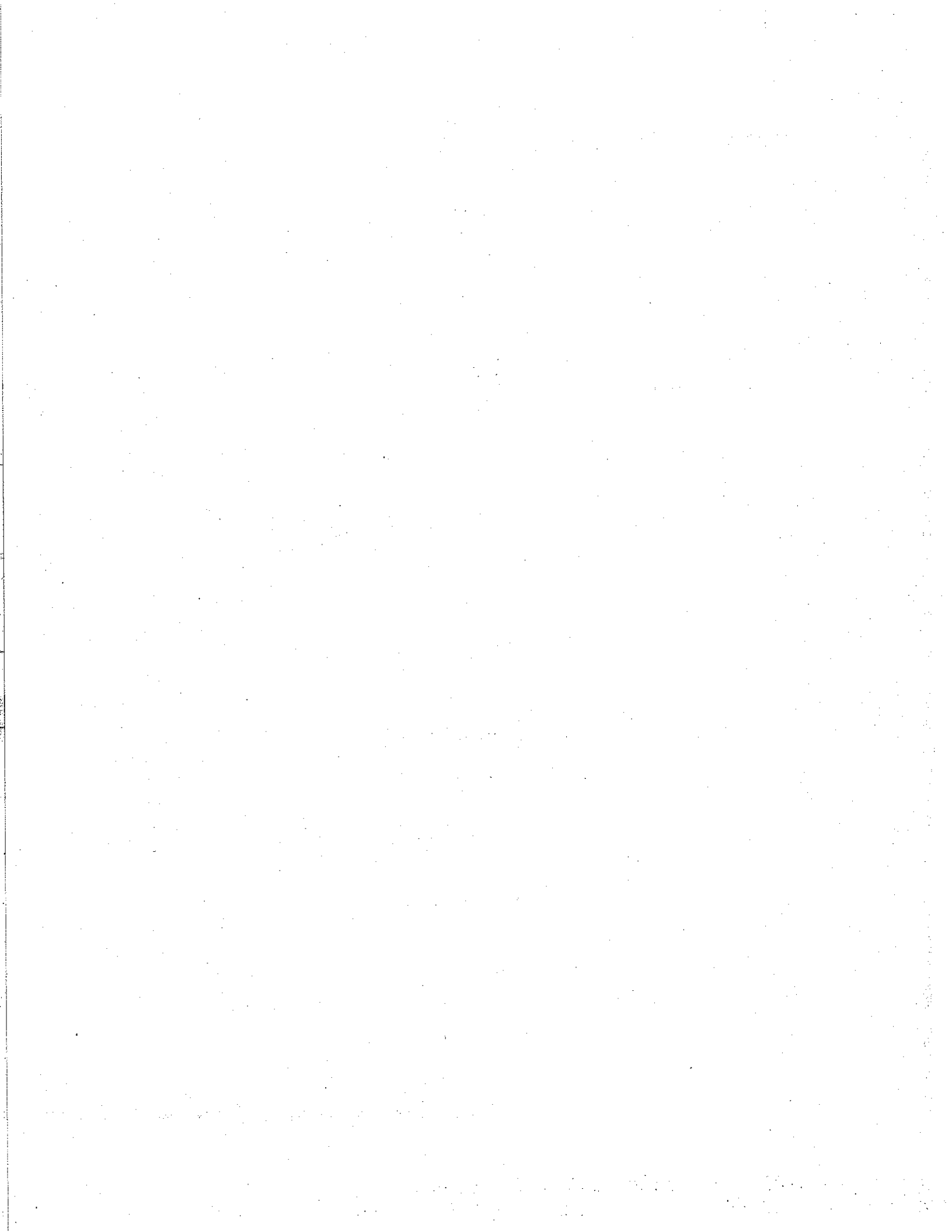
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SOCIAL SCIENCE  
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# Lived Islam in South Asia

ADAPTATION, ACCOMMODATION & CONFLICT



EDITED BY  
**Imtiaz Ahmad &  
Helmut Reifeld**

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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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GLOBAL STUDIES: ASIA

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# INDIA

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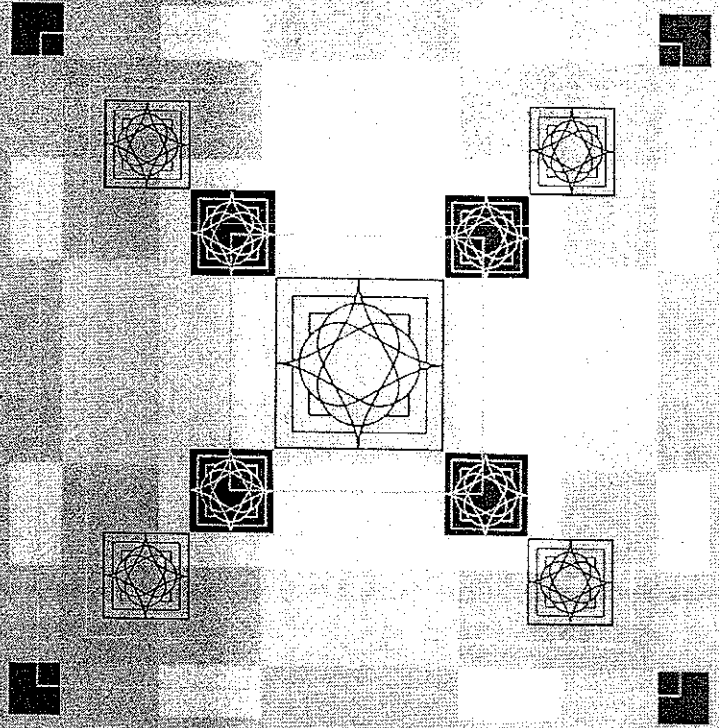
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RELIGIONS OF

# INDIA

IN PRACTICE

*Edited by Donald S. Lopez, Jr.*



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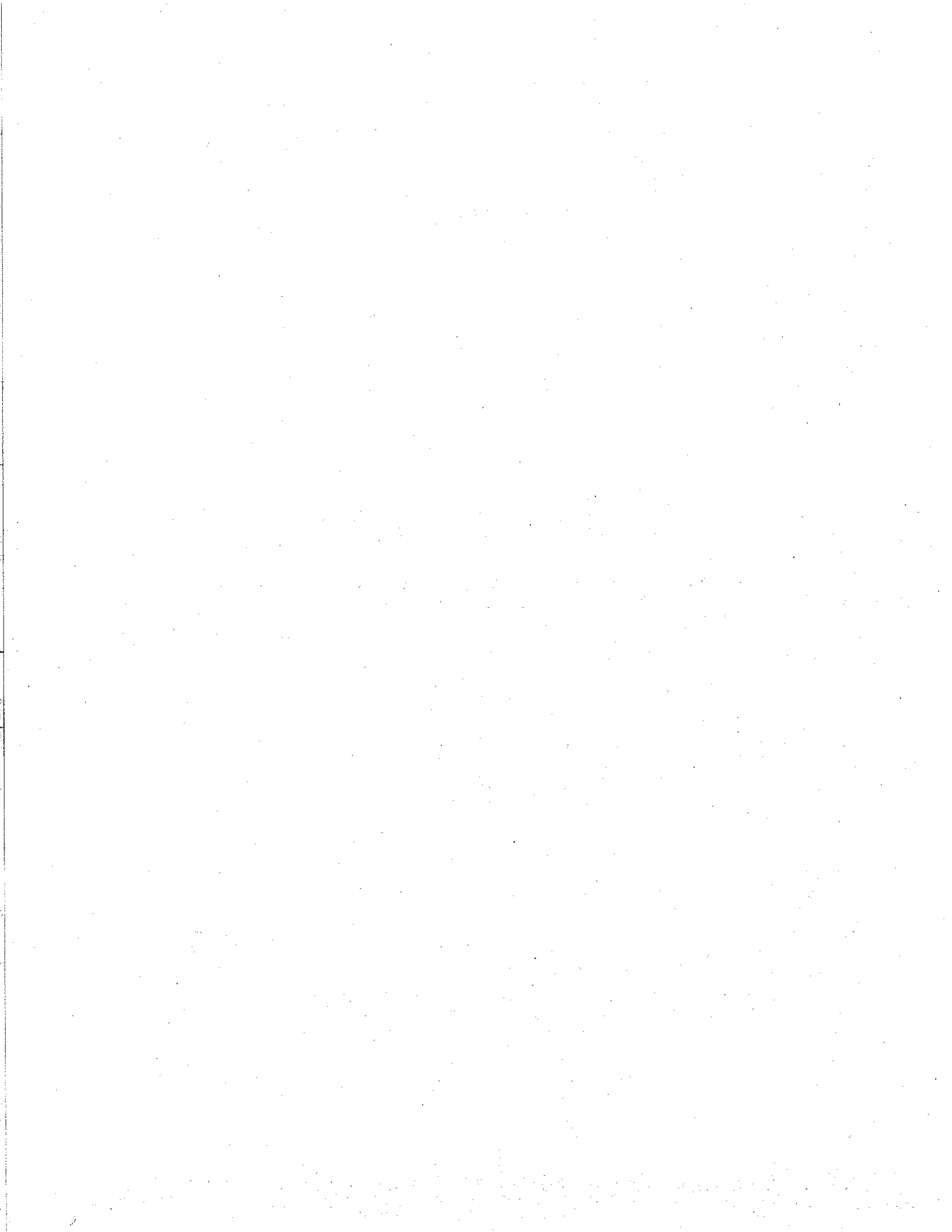
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As explained in the introduction, this volume is organized thematically, rather than by tradition, in order to suggest the interactions, intersections, and confluences in the religious practices of India. It is useful, nonetheless, to see also how the sections included in this volume might be organized by tradition. Such an organization presents certain difficulties, as evidenced by the title of chapter 45, "Satya Pir: Muslim Holy Man and Hindu God," which has been classed as "Hindu" (and because Satya Pir 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 Songs 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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Conflict  
Images: India and  
the United States

Glazer, Sulochana Raghavan

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## Contributors

- Glazer, Nathan.
- Glazer, Subochana Raghavan.

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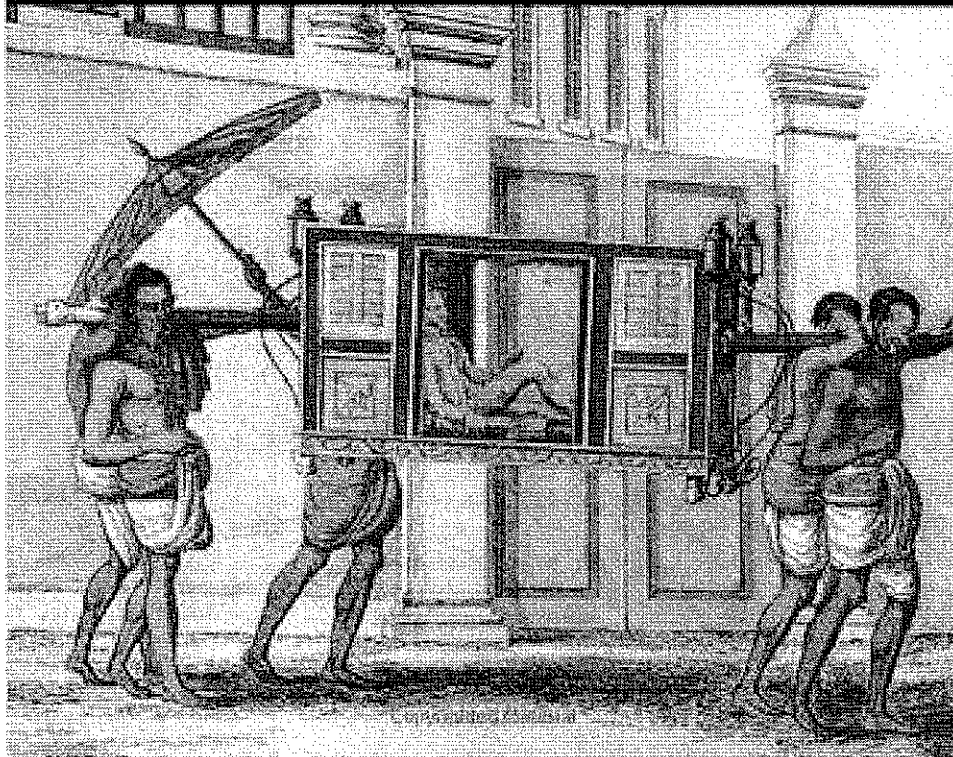


STUDIES IN THE HISTORY  
OF CHRISTIAN MISSIONS

# Christians and Missionaries in India

*Cross-Cultural Communication  
since 1500*

Robert Eric Frykenberg  
EDITOR



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# The Camphor Flame

Popular Hinduism and  
Society in India

REVISED AND EXPANDED EDITION



**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.<sup>1</sup> 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.

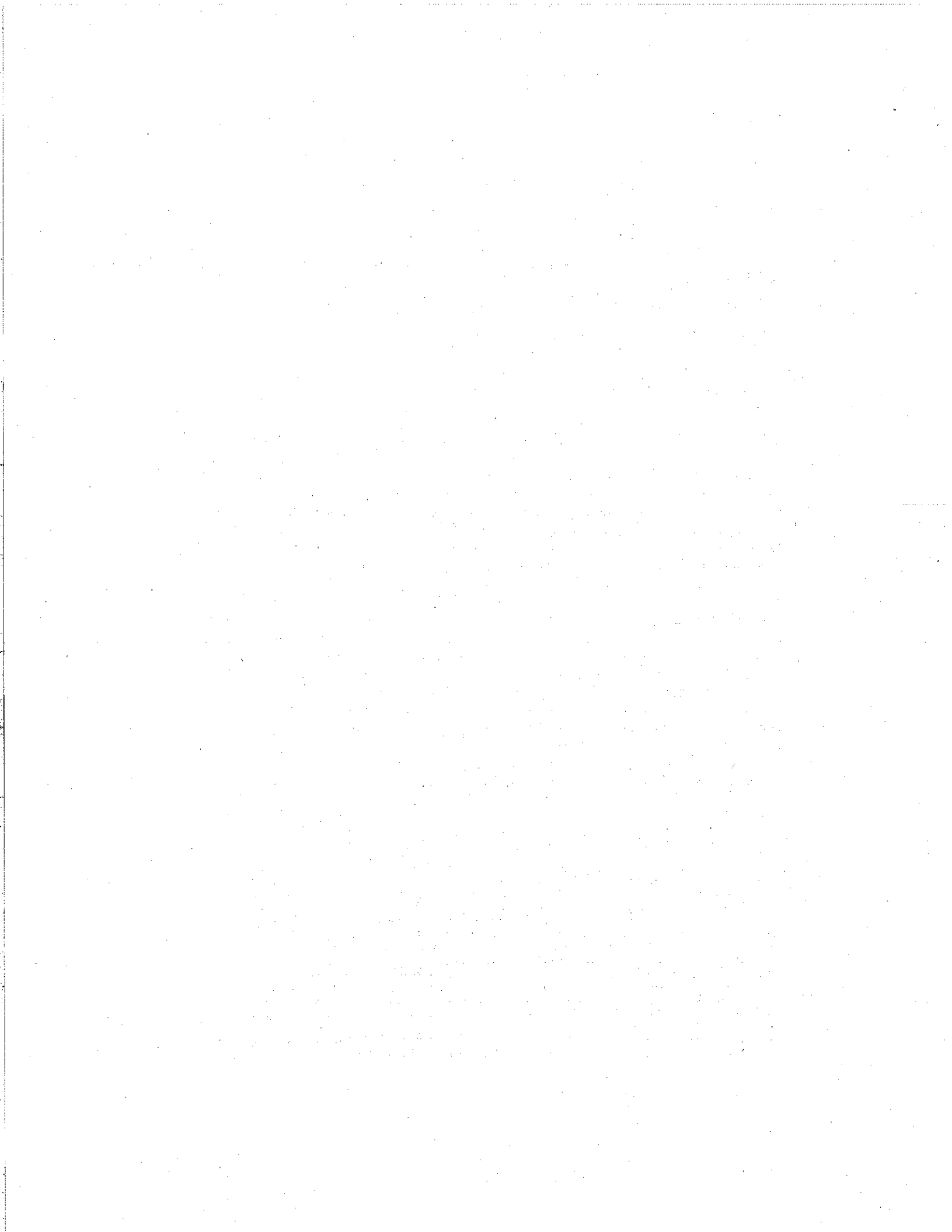
The Mahar community is notable in having produced B. R. Ambedkar, the instigator of the Buddhist conversion, the foremost Untouchable leader of modern times, and the chief architect of the Indian Constitution of 1950. In his own community, Ambedkar is revered as a savior; he has become the central symbol 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.

<sup>1</sup> 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.<sup>1</sup> 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!<sup>2</sup>

- 
- 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 Zelliott, "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' (Sahliyah, 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

EDITED BY

R. STEPHEN WARNER AND  
JUDITH G. WITTNER

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*R. Stephen Warner*

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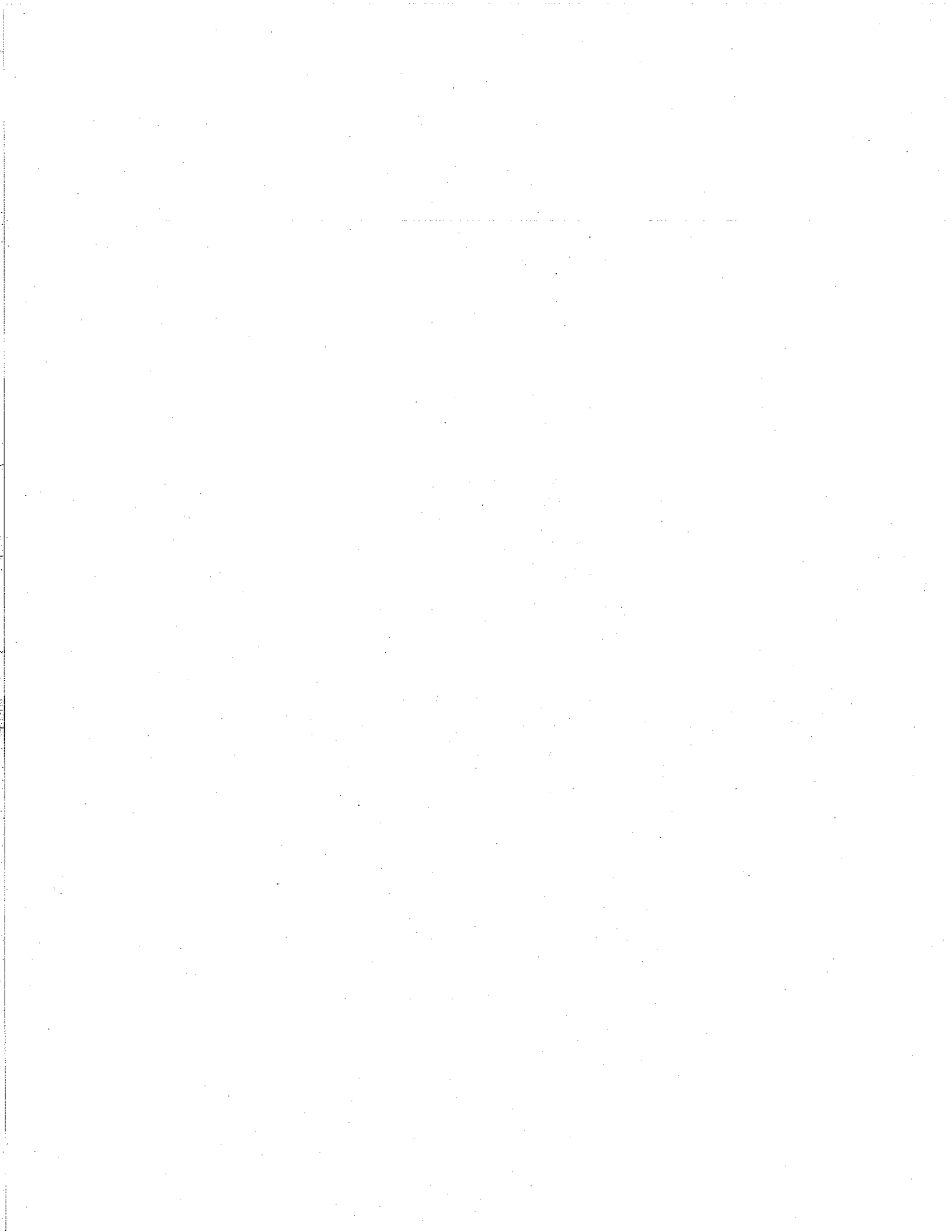
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**I**n India, religion is like an axis that transforms as it turns, propelling society through history. Religion's many expressions—the Sikh, Jain, Hindu, Buddhist, Sant, and Muslim traditions—radiate like spokes, connecting with the social in one 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.

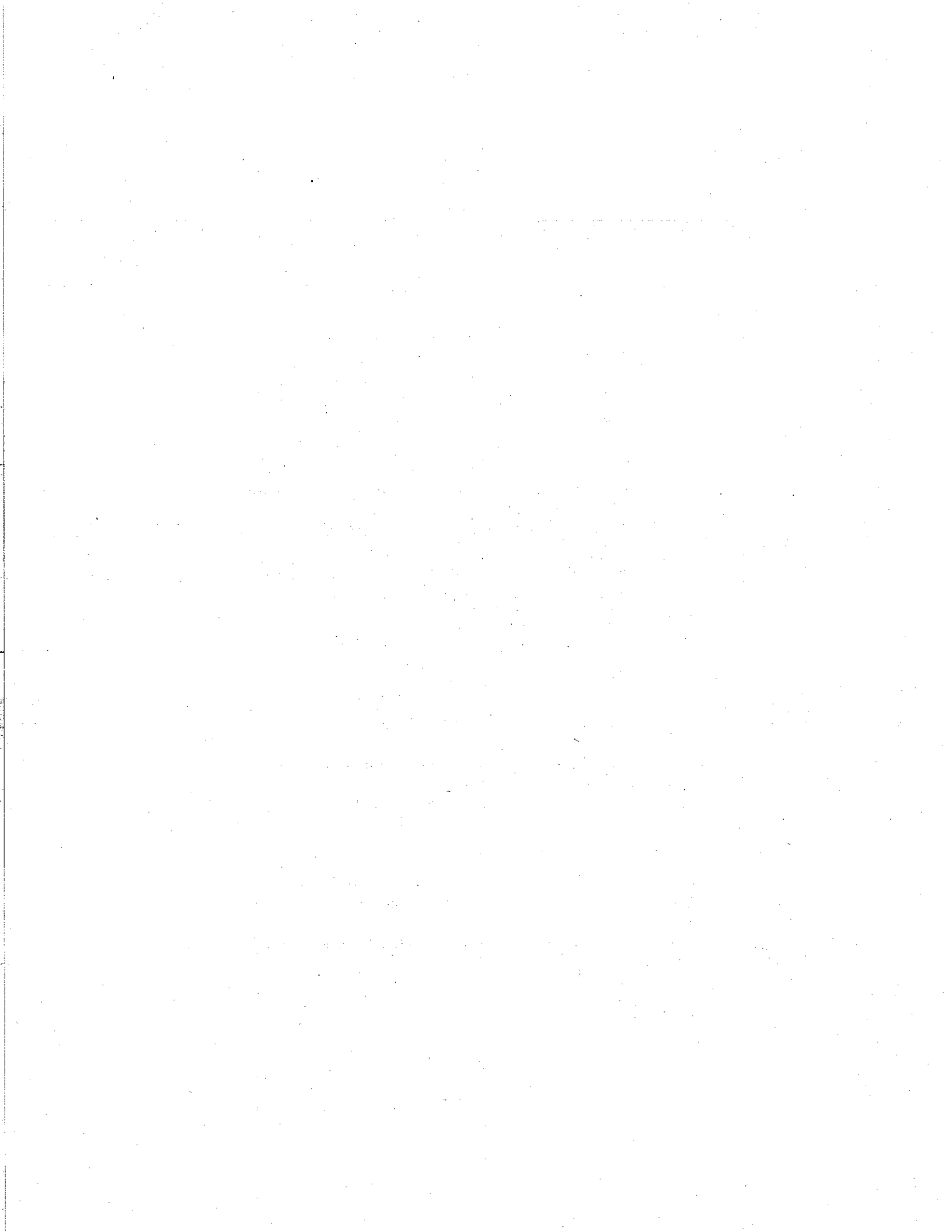
*Personally, I think the world as a whole will never have, and need not have, a single religion.*

—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

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



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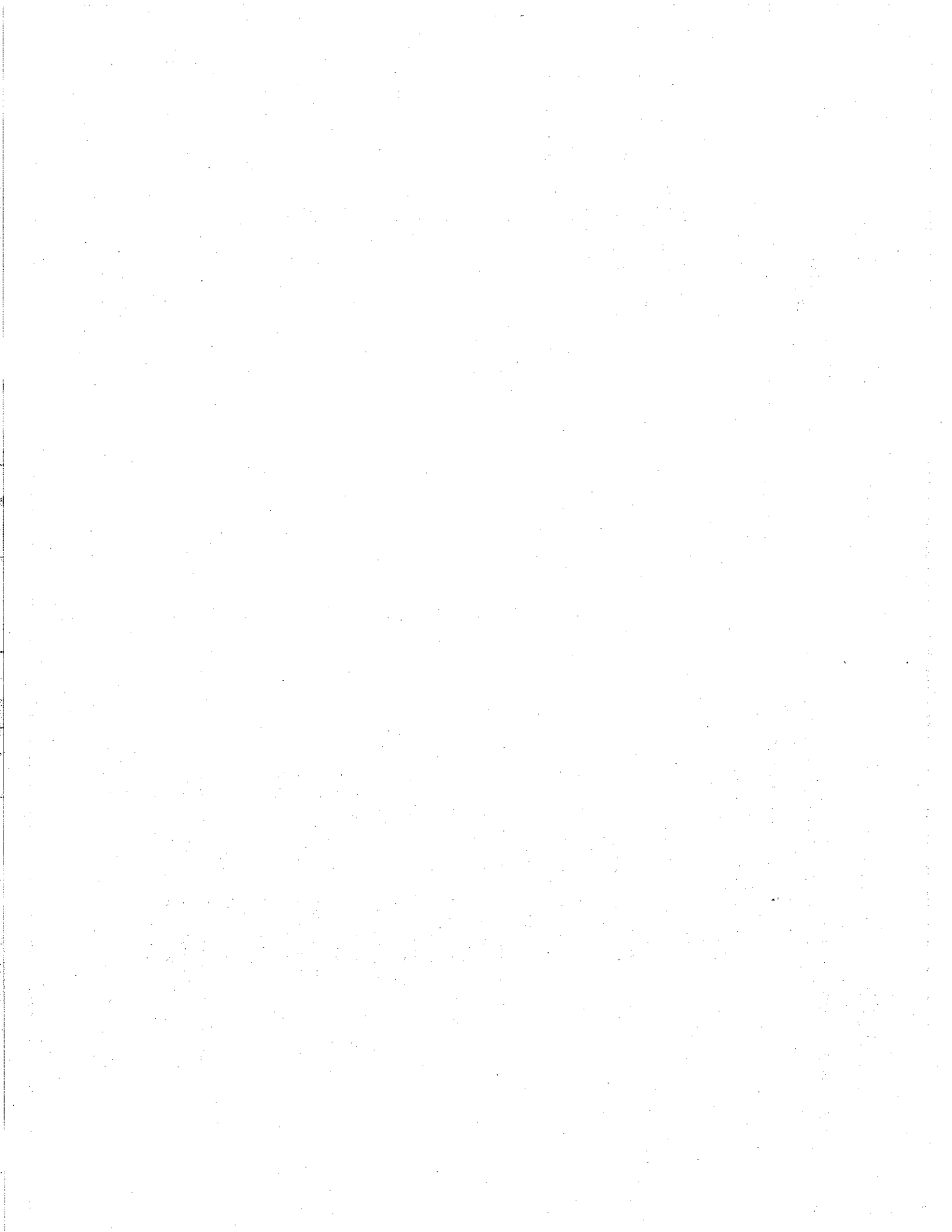
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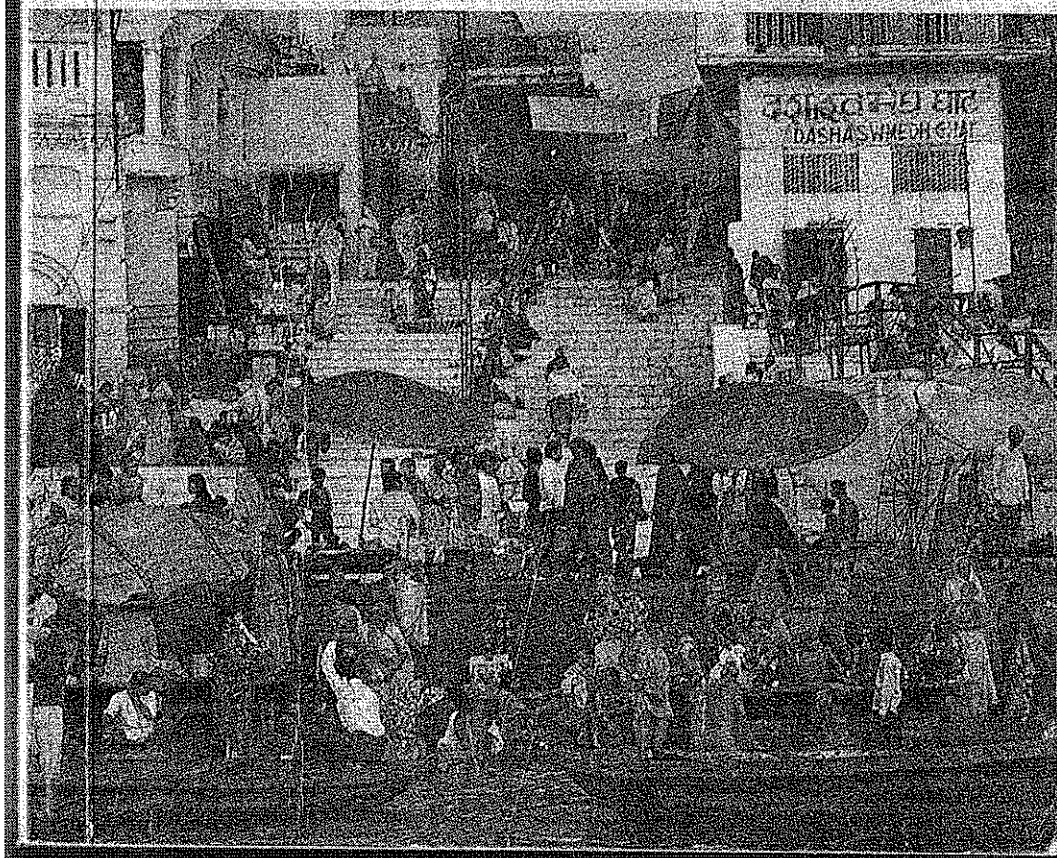
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# A Concise History of INDIA

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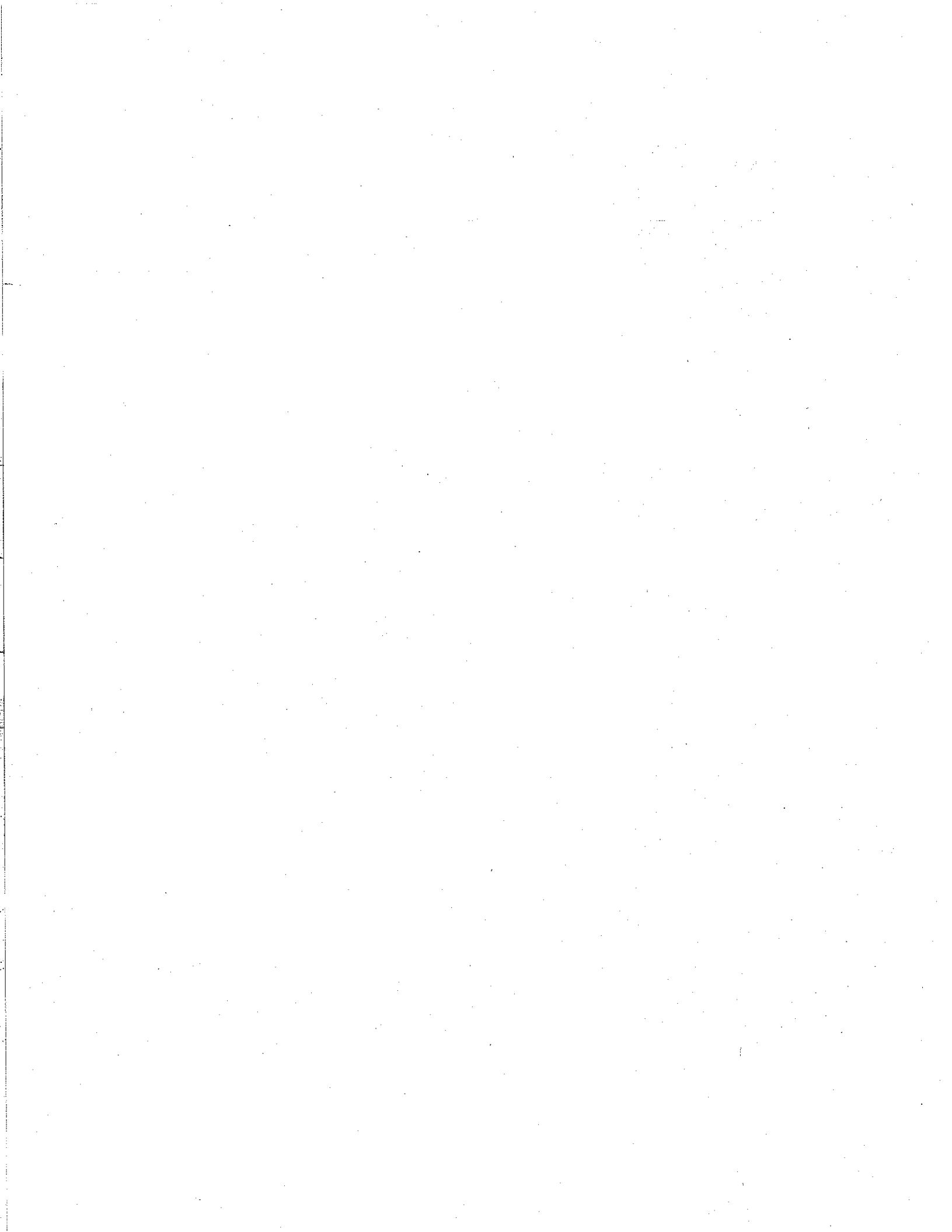
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## **SHADOWS OF THE SWASTIKA:**

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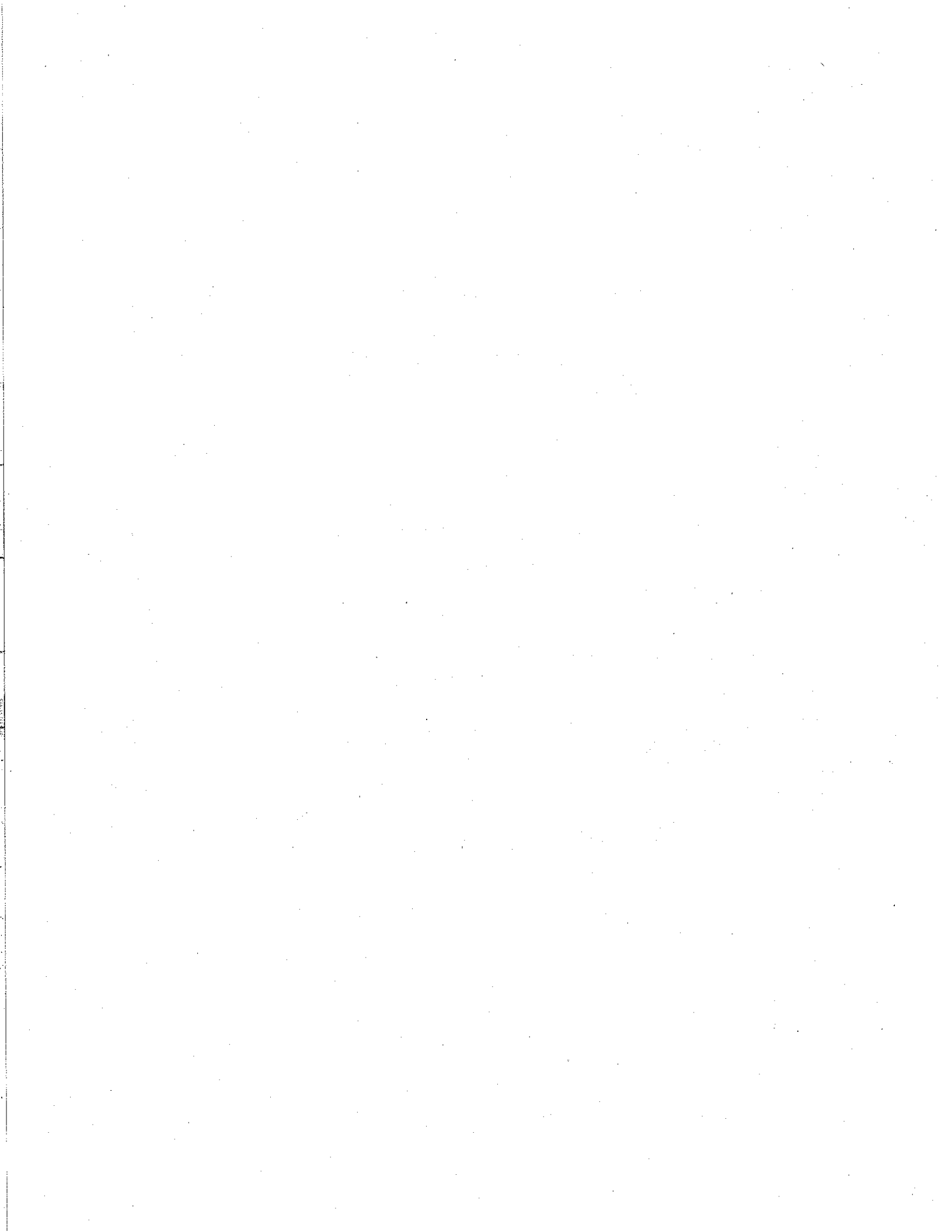
### **HISTORICAL REFLECTIONS ON THE POLITICS OF HINDU COMMUNALISM**

TAPAN RAYCHAUDHURI

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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.<sup>1</sup> 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-





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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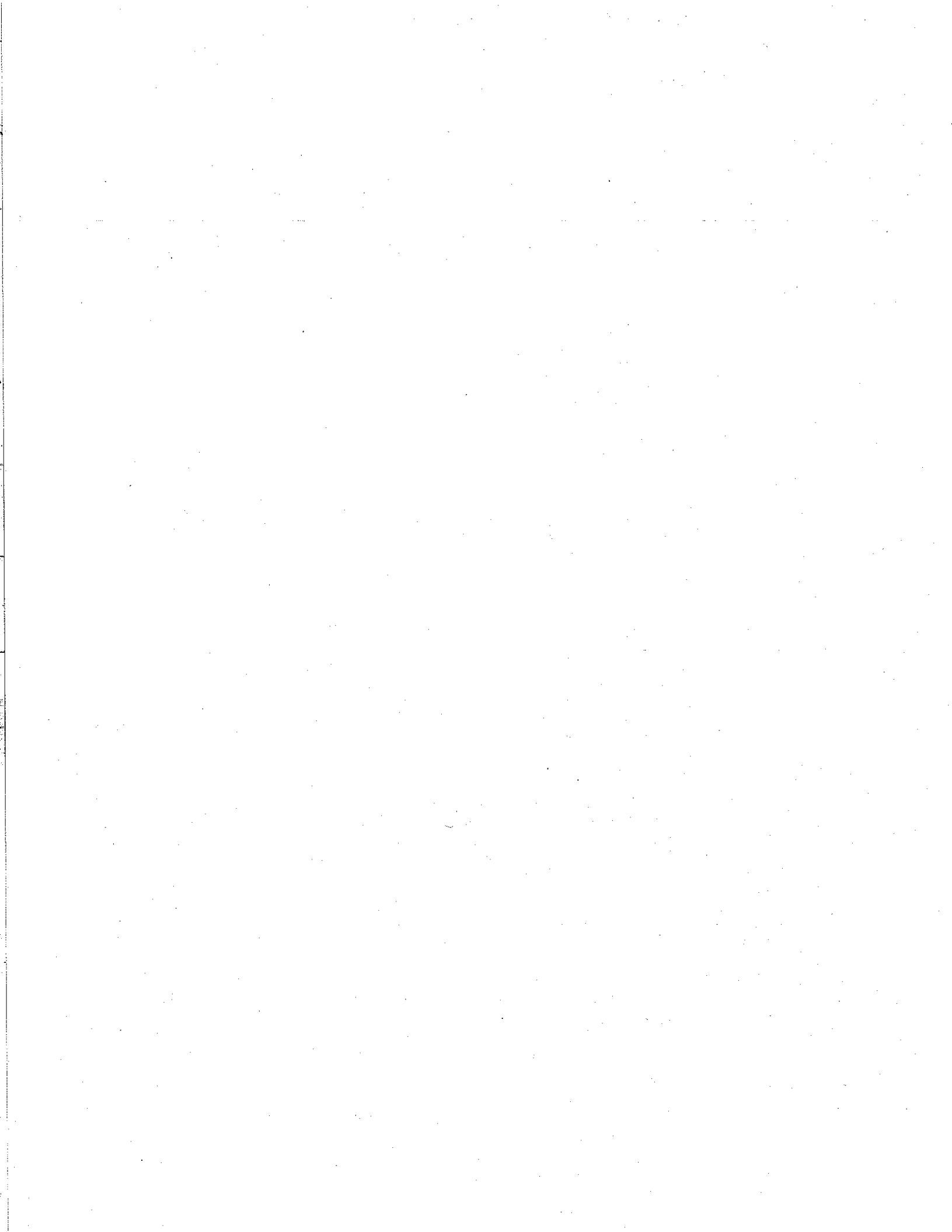
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With his chubby cherubic face, cast in a seeming eternal smile and surrounded by a mass of curly black hair, Sathya Sai Baba (b. 1926) stands out as perhaps India's most recognisable, most popular and most infamous of gurus. Known above all for his 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

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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.

