

**RELI 205**

**THE RELIGIONS OF INDIA: GODS, GODDESSES AND THE  
SACRED**



Krishna, the Butter Thief

Yogendra Rastogi. H.Daniel Smith Poster Archive, Syracuse University Library, No 1588

**SCHOOL OF ART HISTORY, CLASSICS &  
RELIGIOUS STUDIES**

**VICTORIA UNIVERSITY OF WELLINGTON**

**Trimester 2, 2012**

**July 16-Nov 17**

# RELI 205

## THE RELIGIONS OF INDIA: GODS, GODDESSES AND THE SACRED

**TRIMESTER 2 2012**  
**July 16-Nov 17**

**Course co-ordinator:** Benjamin Schonthal  
Benjamin.Schonthal@vuw.ac.nz

**Tutor:** tba

**Where and when:** Lectures: HM LT001  
Tuesday 14:10 – 16:00  
Tutorials: tba

**Trimester dates**

Teaching dates for this course:	16 <sup>th</sup> July – 19 <sup>th</sup> October
Mid-trimester break:	27 <sup>th</sup> Aug – 9 <sup>th</sup> September
Study week:	22-26 October 2012
Examination/Assessment period:	26 <sup>th</sup> Oct – 17 <sup>th</sup> November

Information on withdrawals and refunds may be found at  
<http://www.victoria.ac.nz/home/admisenrol/payments/withdrawalsrefunds.aspx>

**Religious Studies** is located in the Hunter Building. The programme administrator, Alik Kalliabetsos, is in HU 318 (463 5299), aliki.kalliabetsos@vuw.ac.nz. **Notices regarding the course or any information on changes will be posted on the notice board outside her office. Notices will also be communicated to students via emails sent from Blackboard. Students who do not use their assigned student.vuw.ac.nz email addresses should ensure that ITS has an up-to-date email address, and that they check this address regularly.**

Office Hours: The main office is open Monday - Friday, 9.30 – 12:00 noon and 2:30 - 3.30 pm. You can arrange to meet with Benjamin Schonthal by appointment, and he will answer all emails promptly.

### **Teaching Learning Summary**

The course uses a mixture of lectures and tutorials. The lectures communicate historical and doctrinal materials, while the tutorials allow students the opportunity to develop their own communication skills through critical discussion of the readings and lectures.

## *Course outline*

- 1 The course content:** The course will investigate major themes in the religious traditions originating in India, particularly Hinduism, maintaining a strong emphasis on contemporary India against a detailed backdrop of history. We will engage primary and secondary materials on a variety of subjects: sacrifice, worship, narratives, gender, social hierarchy, and politics, to name a few. The course will introduce students to the complexity and diversity of religious practices, myths, and doctrines of the region, which we will analyse using the scholarly methods of religious studies.

**By the end of this course**, students should be conversant with the basic data of the religions of India and should develop a critical awareness of this data. Students will have the opportunity to interpret primary sources for themselves and will thereby increase their skills in critical thinking and scholarly writing.

**Course Prescription:** An investigation of the religious traditions of India as they are currently practised within the context of their histories. The course deals mainly with Hindu traditions but addresses Buddhist, Sikh, Jain and Muslim influences on popular religion in contemporary India.

- 2 Course learning objectives:**
- to increase the knowledge of students about Indian religions in their contemporary manifestations and historical and literary contexts.
  - to develop students' skills in approaching the subject critically, yet with sensitivity, and applying these skills to the evaluation of primary and scholarly sources.
  - to encourage critical analysis of the data of religion covered in the course, that is, worship, sacrifice, ritual, mythology, legitimation of social hierarchy, gender, religious leaders, and the intersection of religion and politics.
- 3 Teaching Learning Summary:** This course is delivered through a combination of lectures and tutorials. **The lecture programme** follows. Lectures may be changed from time to time. As much notice as possible will be given when changes occur and, if necessary a revised programme will be issued at lectures.
- 4 Tutorials are held throughout the trimester.** They deal with topics which complement the lecture programme and they provide an opportunity to discuss aspects of the course in a small group and develop the ability to contribute to discussions.
- 5 The course is internally assessed** by means of 2 essays, a class test and tutorial assignments as follows:

- **Essay 1**, approximately **1,500** words, is to be submitted by **5pm** on **Tuesday, August 21, 2012** and is worth **25%** of the final grade. Essays are to be submitted in the essay box outside of Alikı's office, Hunter 318. *Please double space, insert page numbers and use 12 point font.*

**Essay 2**, approximately **2,500** words, is to be submitted by **5pm** on **Friday, October 19<sup>th</sup>** and is worth **30%** of the final grade. Points will not be taken off until **Fri, October 26<sup>th</sup>**. *Please double space, insert page numbers and use 12 point font.*

- **5 tutorial assignments** are to be handed in at tutorials. These are worth **15%** of the final grade. They are to be thoughtful responses to questions set for the required reading of the week and should each be approximately **400-450** words in length. At the end of each response, include two questions that you had on the reading or lecture. These questions can also serve as points of discussion in the tutorials.
- **An in-class test**, held on Tuesday, **October 16<sup>h</sup>** during class time, is worth **30%** of the final grade.

## 6 **The assessment of this course relates to these objectives in the following ways:**

**The tutorial assignments** are designed to facilitate student reflection on the required readings, and to allow students to develop skills in critical reading and analysis necessary for essay writing and continued study.

**The essays** will encourage students to pursue their own interests in Indian religions through formulating their own research question(s) in an exploration of primary and secondary sources. Through the essays, students will be exposed first-hand to the issues raised in scholarly analysis and will develop the knowledge and the skills necessary to critically evaluate scholarly studies of materials they have studied for themselves.

The differing percentage value for the essays is designed to allow students the opportunity to improve their skills while minimising negative repercussions for their final grade.

**The class test** allows students to demonstrate their grasp of the material covered in the course and their understanding of the themes addressed, and creates an opportunity to review and reflect on what they have learned in the course as a whole.

**Marking rubrics:** Please note that essays will be marked according to the following **rubrics**: : (1) **Argument**: does the writer establish a clearly stated, persuasive *argument* that is *supported* by evidence and sub-arguments? Does it reflect sophisticated engagement with readings using skills developed in class? (2) **Writing Style and Clarity**: Is the writing *lucid, cogent, grammatical*? Does it show evidence of revision and attention to detail? (3) **Technical**

**requirements:** does the essay conform to the assignment, with the appropriate word-count and correct citation format? Please see section below for more specific information about writing assignments and requirements.

**Mandatory course requirements: To gain a pass in this course students must**

- a) Submit the work specified for this course, on or by the specified dates (subject to such provisions as are stated for late submission of work);
- b) Sit the class test;
- c) Attend 80% of tutorials.

- 7 **Required Text:** All of the readings are contained in the Course Reader to be purchased from vicbooks at a cost of approx \$40.00.

All undergraduate textbooks and student notes will be sold from the Memorial Theatre foyer from 9–27 July 2012, while postgraduate textbooks and student notes will be available from the top floor of vicbooks in the Student Union Building, Kelburn Campus. After week two of the trimester all undergraduate textbooks and student notes will be sold from vicbooks on Level 4 of the Student Union Building.

Customers can order textbooks and student notes online at [www.vicbooks.co.nz](http://www.vicbooks.co.nz) or can email an order or enquiry to [enquiries@vicbooks.co.nz](mailto:enquiries@vicbooks.co.nz). Books can be couriered to customers or they can be picked up from nominated collection points at each campus. Customers will be contacted when they are available.

Opening hours are 8.00 am – 6.00 pm, Monday – Friday during term time (closing at 5.00 pm in the holidays). Phone: 463 5515.

8 **Work-load (Recommendation of the Faculty of Humanities and Social Sciences)**

For 200-level 20 points one trimester courses, the working party on workloads and assessments recommends 13 hours per week. An average student should spend 10 hours per week for preparation, reading and writing in addition to attendance at lectures and tutorials.

[200 – level      1 trimester      20 points      13 hours]

9 **Academic Integrity and Plagiarism Academic integrity and plagiarism**

Academic integrity means that university staff and students, in their teaching and learning are expected to treat others honestly, fairly and with respect at all times. It is not acceptable to mistreat academic, intellectual or creative work that has been done by other people by representing it as your own original work.

Academic integrity is important because it is the core value on which the University's learning, teaching and research activities are based. Victoria University's reputation for academic integrity adds value to your qualification.

The University defines plagiarism as presenting someone else's work as if it were your own, whether you mean to or not. 'Someone else's work' means anything that is not your own idea. Even if it is presented in your own style, you must acknowledge your sources fully and appropriately. This includes:

- Material from books, journals or any other printed source
- The work of other students or staff
- Information from the internet
- Software programs and other electronic material
- Designs and ideas
- The organisation or structuring of any such material

Find out more about plagiarism, how to avoid it and penalties, on the University's website:

<http://www.victoria.ac.nz/home/study/plagiarism.aspx>

**Use of Turnitin:** Student work provided for assessment in this course may be checked for academic integrity by the electronic search engine <http://www.turnitin.com>. Turnitin is an online plagiarism prevention tool which compares submitted work with a very large database of existing material. At the discretion of the Head of School, handwritten work may be copy-typed by the School and subject to checking by Turnitin. Turnitin will retain a copy of submitted material on behalf of the University for detection of future plagiarism, but access to the full text of submissions is not made available to any other party.

- 10 Aegrotat regulations apply** to internally assessed courses. Students who cannot submit or complete the course requirements due to illness or some other impairment may apply for an aegrotat pass. Applications may be submitted concerning tests or for other assessment items which are due at most three weeks before the day on which lectures cease for the course, and for which no alternative item of assessment could reasonably be substituted or extension time granted. (refer to aegrotat provisions in section 4.5 of the Assessment statute.

**11 Where to find more detailed information**

Find key dates, explanations of grades and other useful information at [www.victoria.ac.nz/home/study](http://www.victoria.ac.nz/home/study). Find out how academic progress is monitored and how enrolment can be restricted at <http://www.victoria.ac.nz/home/study/academic-progress.aspx>. Most statutes and policies are available at [www.victoria.ac.nz/home/about/policy](http://www.victoria.ac.nz/home/about/policy), except qualification statutes, which are available via the *Calendar* webpage at [www.victoria.ac.nz/home/study/calendar.aspx](http://www.victoria.ac.nz/home/study/calendar.aspx) (See Section C).

Other useful information for students may be found at the Academic Office website, at [www.victoria.ac.nz/home/about/victoria/avcacademic](http://www.victoria.ac.nz/home/about/victoria/avcacademic).

- 12 Taping of Lectures:** All students in the School of Art History, Classics and Religious Studies are welcome to use audio-tapes to record lectures, with the permission of the Lecturer. If you want to do this, please see your lecturer, tutor or the relevant programme administrator and complete a disclaimer form which advises of copy right and other relevant issues.
- 13 Class representatives:** Class representatives are elected in the first week or two of the term. They are supported by the VUW Students' Association, and have a variety of roles, including assistance with grievances and student feedback to staff and VUWSA. Contact details for your class rep will be listed on the Religious Studies notice board.
- 14 Supplementary Materials:** A website of materials related to RELI 205 is being maintained in Blackboard. You can find it by visiting [http:// blackboard @vuw.ac.nz](http://blackboard@vuw.ac.nz).
- 15 Evaluation:** This course will be evaluated by **UTDC**.

## *Lecture Programme*

### Lecture Schedule, Required Readings, and Tutorial Questions

The required readings are essential background for the lecture/ seminars and must be done **before each lecture**. The readings will be further discussed in the tutorials. The readings are all found in the Course Reader. Those marked **REQ** are required readings and must be done for each lecture and for participation in tutorials. Those marked **SUP** are supplementary readings and are provided so that each area may be expanded upon.

#### **17 July                      Introduction to Indian Religions**

Readings:                      Davis, Richard. "Introduction: A Brief History of Religions in India." In *Religions of India in Practice*, ed. Donald S. Lopez Jr., 3-52. Princeton: Princeton University Press, 1992. **REQ**

"Historical Sketch." Course Reader. **REQ**

#### **24 July                      The Power of Ritual: From Vedic Fire to Vegetarian Puja**

Readings:                      Hopkins, Thomas. *The Hindu Religious Tradition*, 17-35. Belmont, CA: Wadsworth Publishing, 1971. **REQ**

Fuller, C. J. "Worship." In his *The Camphor Flame: Popular Hinduism and Society in India*, 57-82. Princeton: Princeton University Press, 1992. **REQ**

*Rig Veda*, selections. Trans. and ed. Wendy Doniger O'Flaherty, 22-40. New York: Penguin Books, 1981. **REQ**

#### **31 July                      Early-Classical Period: Knowledge and Renunciation**

Readings:                      Flood, Gavin. "Yoga and Renunciation." In his *An Introduction to Hinduism*, 75-102. Cambridge: Cambridge University Press, 1996. **REQ**

Folkert, Kendall W. "Introduction to Jainism." In *Scripture and Community*, ed. John E. Cort, 1-19. Atlanta, Georgia: Scholars Press, 1993. **REQ**

*Upanisads* and Jain texts, selections. In Theodore de Bary, ed., *Sources of Indian Tradition*, 26-34; 53-63. New York: Columbia University Press, 1958. **REQ**



**7 August                      Worship: Deities and Devotion**

Readings:                      Eck, Diana. *Darsan: Seeing the Divine Image in India*, 32-58. Chambersburg, Pennsylvania: Anima Books, 1985. **REQ**

*Bhagavad Gita*, selections. In Theodore de Bary, ed., *Sources of Indian Tradition*, 278-295. New York: Columbia University Press, 1958. **REQ**

**14 August                      Caste, Class and Society**

Readings:                      Zelliott, Eleanor. "Caste in Contemporary India." In *Contemporary Hinduism*. Edited by Robin Rhinehart, 243-268. Chicago: University of Chicago Press, 1980. **REQ**

Jenkins, Laura Dudley. "Contemporary Caste Discrimination and Affirmative Action." In *Hinduism and Law: An Introduction*. Edited by T. Lubin, D. Davis and J. Krishnan. London: Cambridge University Press, 2010. Pp. 215-225. **REQ**

*Law s of Manu*, selections. Trans. Wendy Doniger, 234-250.

**21 August                      Temples: Institutions and the Economies of Ritual Exchange**

Readings:                      Fuller, C.J. *Servants of the Goddess: The Priests of a South Indian Temple*, 1-22. Cambridge: Cambridge University Press, 1984. **REQ**

Appadurai, Arjun and Carol Appadurai. "The South Indian Temple: Authority, Honour and Redistribution" *Contributions to Indian Sociology* 10 (1976): 187-209. **REQ**

**Essay 1 is due on Thursday, August 21 at 5pm**

**Mid-trimester break 27 August – 9 September 2012****11 Sept                      Women and Hinduism: Goddesses or Servants?**

Readings:                      Caldwell, Sarah. "Subverting the Fierce Goddess: Phoolan Devi and the Politics of Vengeance." In *Playing for Real: Hindu Role Models, Religion, and Gender*, ed. Jacqueline Suthren Hirst and Lynn Thomas, 161-178. Delhi: Oxford University Press, 2004. **REQ**

Wadley, Susan S. "Women and the Hindu Tradition." *Signs* 3.1 (Autumn, 1977): 113-125. **REQ**

Courtright, P. and N. Goswami. "Who was Roop Kanwar? Sati, Law, Religion and Postcolonial Feminism" in *Religion and Personal Law in Secular India: A Call to Judgment*. Edited by G. Larson. Bloomington, Indiana: Indiana University Press, 2001, Pp. 200-225. **REQ**

*Kamasutra*, selections. Trans. Wendy Doniger and Sudhir Kakar, 137-151. New York: Oxford University Press, 2002. **SUP**

**18 Sept                      Sadhus, Gurus and Other Religious Virtuosos (Visit to Kilbirnie Hindu Temple)**

Readings:                      Narayan, Kirin. "Sadhus." In her *Storytellers, Saints, and Scoundrels*, 63-87. Philadelphia: University of Pennsylvania Press, 1989. **REQ**

Gupta, Mahendranath. *The Gospel of Sri Ramakrishna*, trans. Swami Nikhilananda. Vol. 1: 3-18, 30-33, 66- 73. New York: Ramakrishna-Vivekananda Center, 1973. **REQ**

**25 Sept                      Storytelling: Whose Ramayana?**

Readings                      A Sketch of the Epics. **REQ**

Goldman, Robert. "The Ramayana of Valmiki." In *Masterworks of Asian Literature in Comparative Perspective*, ed. Barbara Stoler Miller, 124-148. Armonk, New York: M.E. Sharpe, 1994. **REQ**

Ramanujan, A. K. "Three Hundred Ramayanas: Five Examples and Three Thoughts on Translation." In *Many Ramayanas: The Diversity of a Narrative Tradition in South Asia*, ed. Paula Richman, 22-49. Berkeley, CA: University of California Press, 1991. **REQ**

**2 October                    Secularism, Law and Religious Diversity**

Readings:                      Rudolph, S. H. and L. I. Rudolph "Living with Difference: Legal Pluralism and Legal Universalism in Historical Context" in *Religion and Personal Law in Secular India: A Call to Judgment*.

Edited by G. Larson. Bloomington, Indiana: Indiana University Press, 2001, Pp. 36-65. **REQ**

Kinnard, J. "When the Buddha Sued Visnu" in *Constituting Communities: Theravada Buddhism and the Religious Cultures of Southeast Asia*. Edited by Holt, Kinnard and Walters. New York: SUNY Press, 2003. Pp. 85-106. **REQ**

Baird, R. "Traditional Values, Government Values and Religious Conflict in Contemporary India" in *Brigham Young Law Review* 2 (1998). Pp. 337-346. **REQ**

**9 October**

**Politics: Identity and the Nation**

Readings:

Stephens, Robert J. "Hinduism in Independent India: Fundamentalism and Secularism." In *Contemporary Hinduism*. Edited by Robin Rhinehart 309-327. Chicago: University of Chicago Press, 1980. **REQ**

Hawley, John Stratton. "Militant Hinduism: Ayodhya and the Momentum of Hindu Nationalism." In *The Life of Hinduism*, edited by John Stratton Hawley and Vasudha Narayanan, 257-265. Berkeley, California: University of California Press, 2006. **REQ**

Visweswaran, Witzel, Manjrekar et. al. "The Hindutva View of History." In *Georgetown Journal of International Affairs* 10(1): 101-111. **REQ**

**16 October**

**Test**

**Essay 2 is due on Friday, Oct 19<sup>th</sup> at 5pm (no late penalties until Oct 26<sup>th</sup>)**

## ***Tutorial Programme***

The tutorials will cover the readings and lecture for the present week. **5 tutorial assignments** are to be handed in at tutorials. These are worth **15%** of the final grade. They are to be thoughtful responses to the tutorial questions given below, and should each be approximately 400-450 words in length.

### **Tutorials for the week of:**

- |                  |   |
|------------------|---|
| <b>16 July</b>   | <b>First week – no tutorial</b>   |
| <b>23 July</b>   | What are the basic elements of Vedic religion? How does puja differ from the shrauta sacrifice?                             |
| <b>30 July</b>   | How are the Upanisads different from the early Vedas? Why do Jains reject sacrifice? What are the benefits of renunciation? |
| <b>6 August</b>  | How do Hindus represent their gods? What is bhakti and how does it inherit from and/ or alter Vedic religion?               |
| <b>13 August</b> | Who enforces caste distinctions? What role does caste play in contemporary Indian society?                                  |
| <b>20 August</b> | <b>No tutorial</b>  |

---

### **Mid-trimester break 27 August – 9 September 2012**

---

- |                     |   |
|---------------------|---|
| <b>10 September</b> | In what ways can women assert power in Hinduism?                |
| <b>17 September</b> | <b>No tutorial</b>  |
| <b>24 September</b> | What does the Ramayana teach Hindus?                            |
| <b>1 October</b>    | <b>No tutorial</b>  |
| <b>8 October</b>    | What is Hindutva and how do it view Hindu religion and history? |
| <b>15 October</b>   | <b>Test no tutorial</b>   |

## *Essays*

The essays should be a thoughtful and well-researched treatment of a specific topic. Students are encouraged to come up with their own essay topics, but it is essential that you first discuss your plans with the lecturer.

**1 Essays and assignments** must be placed in the locked assignment box located near the programme administrator's office (HU 318), and students must date and sign the essay register when submitting an essay. **No responsibility will be taken for assignments for which there is no record.** Students should keep a copy of all their work until it is returned.

**2 Due dates:**

The first essay is to be submitted by Thursday, August 21, at 5pm.

The second essay is to be submitted by Friday, October 19 at 5pm.

**3 Penalties for late essays / assignments:**

- 2 percent per 24 hours will be deducted for late essays
- Essays submitted late due to medical reasons must be given to the programme administrator accompanied by a doctor's or other appropriate certification.

## Essay one: Working with a Primary Source

(approximately 1500 words)

For the **first essay**, you will select, read, and analyse a **primary text** from one of the religious traditions of India. You should feel free to discuss aspects of the text that are obscure (nobody understands everything perfectly in texts like these, so you don't need to pretend you do, either!). The focus of the essay is on the close reading of a primary text; however, you should also consult **two to three good academic secondary sources** to help you. This secondary material can help you to understand the context of the text and the ways that it has been read by those both within the tradition and outside. Be sure to include a correctly formatted bibliography and use correctly formatted footnotes each time you refer to your primary or secondary texts. See the religious studies citation guide at the end of this course outline for proper reference citations.

This essay is worth **25%** of your final mark. Possible essay topics are provided below. Other topics may be chosen, but must have approval by the tutor or lecturer prior to submission.

I do **not** want you to use primary sources that are pop literature, that is, popular writings that are meant for a mass Western audience (e.g., *The Art of Happiness - A Handbook for Living* by The Dalai Lama)

The essay should be researched and written in the following order:

1. Choose your text. Below I have listed a number of primary texts that you may choose from. You may also choose a primary text that is not on this list, but if you do you **must** discuss it with your tutor or with me.
2. Read your text! Reading just 50 pages of primary material will be challenging. Reading a text that was written in India in the 4<sup>th</sup> century BCE is far more difficult (and edifying!) than reading the *Dominion Post*. You may struggle to understand some of the context and language of the text. This is where the consultation of some basic secondary literature will be helpful.
3. Begin the writing of the essay. Give a general, overall description of the text. Is it in verse or not? What is the subject of the text? What does it emphasise? What aspects of the text will you focus on? In this introductory paragraph, give some background to the text. This is where your secondary literature comes in handy. When, and where, was the text written? What do we know about its authorship?
4. Provide some analysis of the text. This is the bulk of the essay. This analysis should be organised around a particular question. Below are some examples

of questions you might ask of the text. Note that you may choose one of these questions, part of one, or you can come up with your own question. It is important that you only ask one or two focused questions, however, because if you ask too many questions of the text, your essay will lack focus.

- a. What is the moral teaching of the text?
  - b. What does the text say about gender? What behaviour does it prescribe for women and/ or men? What is the ideal woman/ man, according to the text?
  - c. What sorts of ideals (social, gender, moral, etc.) are emphasised by the text? What norms of behaviour does it prescribe? What is the ideal person proposed by the text?
  - d. Does the text have a notion of evil, and if so, what is it? How does one avoid evil?
  - e. What rituals are prescribed by the text, what benefits accrue from doing such rituals, and what might be the dangers of incorrectly performing these rituals?
  - f. What is sacrifice in this source? Is it considered beneficial or detrimental to spiritual development? Why or why not?
  - g. Does the text support some form of social hierarchy and/ or differentiation? Or does it have a more egalitarian outlook. How does it justify its hierarchical or egalitarian views?
  - h. What does the source indicate about the nature of the person in its religious tradition? That is, what does it mean to be human in this text? What is the relationship between human beings and the rest of the cosmos?
  - i. Does the text employ narratives/ stories? If so, what lessons do the narratives teach? What does this tell us about the role of narratives in religious traditions?
  - j. Does the source advocate worship? If so, to what, in what way, and why? How does worship work (i.e., does it appease the deity, does it focus the mind, is it a way of bartering for favours)? What are the benefits and drawbacks of worship?
5. Conclusion – here you sum up your findings, with some general observations about the text. It is not enough simply to repeat everything you have already said, but you should also draw some conclusions about your study that you may not have said before. For example, what does this material tell us about the role of religious texts? For what purpose was the text written? This is the time for broad, sweeping statements about the text. Be bold, feel free to speculate a little here, though keep in mind your close reading of the text that has come before. Oh, and don't forget to come up with a title for your essay: it can be descriptive and/ or poetic, but it should be something more informative than just the name of the text you are analysing.

### **Ideas for Primary Sources**

In the course reader are excerpts from the texts of the major religious traditions we will discuss this term. Any of these texts in whole or in part may comprise the source for your essay, or you may follow their leads to the source from which they have been extracted.

The following recommended sources are available in the library, though you will find other sources listed there as well.

**Collected Works** with summaries or excerpts from Indian texts include:

Theodore De Bary, *Sources of Indian Tradition*

Wendy Doniger O'Flaherty, *Hindu Myths*

Wendy Doniger, ed., *Textual Sources for the Study of Hinduism*

Barbara Stoler Miller, ed., *Masterworks of Asian Literature in Comparative Perspective*

John S. Hawley and M. Juergensmeyer, *Songs of the Saints*

Brenda Beck, et al, *Folktales of India*

Zaehner, *Hindu Scriptures*

Dimmitt, *Classical Hindu Mythology*

### **Hinduism:**

Coburn, *Encountering the Goddess*

Doniger, *The Rig Veda*

Doniger, *The Laws of Manu*

Debroy, *The Holy Vedas*

Debroy, *The Puranas*

Goldman, *The Ramayana*

Miller, *The Bhagavad-Gita*

Miller, *Love Song of the Dark Lord*

Miller, *The Yoga Sutras*

Muller, *Vedic Hymns*

Narayan, *The Mahabharata*

Olivelle, *Upanisads*

Olivelle, *Dharmasutras*

Olivelle, *Manu's Code of Law*

Olivelle, *Samnyasa Upanishads*

Peterson, *Hymns from the Rg Veda*

Radhakrishnan, *The Principal Upanisads*

Ramanujan, A. K. *Speaking of Shiva*

Urban, *Songs of Ecstasy*

The library has a large collection of Vedas, Upanishads, and Puranas. A search of the library catalogue will turn up lots of texts. Be sure to use primary texts, not secondary scholarship on these texts.

### **Buddhism:**

Carter, *The Dhammapada*

Dauids, *Dialogues of the Buddha*

Nanamoli, *Middle Length Discourses of the Buddha*

Thero, *Treasury of Truth*



Walshe, *Long Discourses of the Buddha*

**Jainism:**

Bhadrabahu, *Kalpa Sutra and Nava Tatva*

Jacobi, *Jaina Agama (or Jaina Sutras)*

**Sikhism:**

McLeod, *Textual Sources for the Study of Sikhism*

Kabir, *Songs of Kabir from the Adi Granth*

Singh, *Hymns of Guru Nanak*

Singh, *Selections from the sacred writings of the Sikhs*

**Essay 2: Research Essay**

(approximately 2500 words )

The second essay is worth **30%** of your final mark. This essay ideally builds on the work you have done for the first essay. You might explore how the religious practices, doctrines, texts, temples, pilgrimage sites, etc. studied in the first half of the term play a role in shaping contemporary issues in India. Alternatively, you can compare a primary source that you examined for the first essay with another primary source. You are encouraged to develop your research on the primary source of the first essay to explore how scholars, political leaders, religious thinkers, etc. interpret the texts you have studied for yourself. You may also devise an essay topic more appealing to your interests. The possibilities for essay topics are vast; you can address anything that touches on religion in India. You may also do research in the Wellington community, such as interviewing worshippers at a Hindu temple, for example. Self-chosen topics **must be cleared** with the lecturer or tutor.

**Ideas for Guiding Questions**

- 1) What are the causes for violence in India between religious communities?
- 2) In what way were colonial representations of India gendered? What impact has this had on contemporary visions of Indian identity?
- 3) In what ways does religion serve to empower women in India? How does it disempower them?
- 4) How has the concept of “*ram raj*” (the rule of Rama) in the *Ramayana* been used to justify communal violence?
- 5) How have Indians used religion to promote peace and harmony between communities?

- 6) Why do the Sikhs want a separate homeland?
- 7) Why do gurus make effective politicians?
- 8) What does Ambedkar's Buddhism have to offer contemporary Indians of the lowest castes?
- 9) Choose a politician and explore his/ her use of religious texts, icons, pilgrimage sites, etc., to legitimise their political platform. For this, you might consider exploring Mahatma Gandhi, Nehru, Indira Gandhi, or contemporary figures.
- 10) Choose a guru and explore his/ her writings, message, and social role.
- 11) How do Hindu temples embody social distinctions along gender and caste lines? How are temples sites in which these distinctions are ignored?
- 12) Why do Hindus go on pilgrimage?

## **How to cite books, articles and internet resources for essays in Religious Studies**

It is mandatory to use a correct citation style in academic writing. The Programme standard in Religious Studies at VUW is the version of Chicago Style for the Humanities. The only exceptions to this Programme standard will be the correct and consistent use of an alternative, standard style **when expressly permitted by your course coordinator**.

Chicago Humanities style is defined in *The Chicago Manual of Style 15th ed. rev.* (University of Chicago Press, 2003). The full guide (a hefty volume) is available in the VUW library at Call No. Z253 C532 15ed (ask at the Reference desk). However, the following information should be sufficient for most of your basic needs.

Note that the **citation style differs for a footnote and for the bibliography** at the end of your essay. For each type of source, we have listed each example in both forms. Each example footnote contains a sample page number so you can be sure how to include the number of the page cited in your footnote.

Note also that as with all academic citation style conventions, every detail of the formatting for Chicago style is fixed. You must thus ensure you **follow the examples below in every detail**: order, punctuation, formatting (especially italics), spacing and so on.

Some of the details used in these examples have been modified, and some sources therefore do not really exist in the form given below.

### **Book – single author**

#### **Footnote:**

T. N. Madan, *Non-Renunciation: Themes and Interpretations of Hindu Culture* (Oxford: Oxford University Press, 1987), 38.

#### **Bibliography:**

Madan, T. N. *Non-Renunciation: Themes and Interpretations of Hindu Culture*. Oxford: Oxford University Press, 1987.

### **Book – two or more authors**

#### **Footnote:**

Richard H. Robinson and Willard L. Johnson, *The Buddhist Religion: An Historical Introduction* (Belmont, California: Wadsworth, 1997), 113.

#### **Bibliography:**

Robinson, Richard H., and Willard L. Johnson. *The Buddhist Religion: An Historical Introduction*. Belmont, California: Wadsworth, 1997.

### **Chapter or article in edited multi-author volume**

#### **Footnote:**

James P. McDermott, "Karma and Rebirth in Early Buddhism," in *Karma and Rebirth in Indian Classical Traditions*, ed. Wendy Doniger O'Flaherty (Berkeley: University of California Press, 1980), 171.

#### **Bibliography:**

McDermott, James P. "Karma and Rebirth in Early Buddhism." In *Karma and Rebirth in Indian Classical Traditions*, ed. Wendy Doniger O'Flaherty, 165-192. Berkeley: University of California Press, 1980.

### **Translated book**

#### **Footnote**

Sigmund Freud, *The Future of an Illusion*, trans. by W. D. Robson-Scott (New York: H. Liveright, 1928), 28.

#### **Bibliography**

Freud, Sigmund. *The Future of an Illusion*. Translated by W. D. Robson-Scott. New York: H. Liveright, 1928.

### **Journal article – single author**

#### **Footnote:**

Richard King, "Is 'Buddha-Nature' Buddhist? Doctrinal Tensions in the *Śrī mālā Sūtra* – An Early Tathāgatagarbha Text," *Numen* 42 (1995): 12.

#### **Bibliography:**

King, Richard. "Is 'Buddha-Nature' Buddhist? Doctrinal Tensions in the *Śrī mālā Sūtra* – An Early Tathāgatagarbha Text." *Numen* 42 (1995): 1-20.

### **Journal article – two or three authors**

#### **Footnote:**

Helen Hardacre and Abe Yoshiya, "Some Observations on the Sociology of Religion in Japan: Trends and Methods," *Japanese Journal of Religious Studies* 5:1 (1978): 18.

#### **Bibliography:**

Hardacre, Helen, and Abe Yoshiya. "Some Observations on the Sociology of Religion in Japan: Trends and Methods." *Japanese Journal of Religious Studies* 5:1 (1978): 5-27.

### **Web site**

#### **Footnote:**

Paul Kingsbury, "Inducing a Chronology of the Pali Canon," <http://www.ling.upenn.edu/~kingsbur/inducing.pdf> (accessed March 28, 2008).

#### **Bibliography:**

Kingsbury, Paul. "Inducing a Chronology of the Pali Canon." <http://www.ling.upenn.edu/~kingsbur/inducing.pdf> (accessed March 28, 2008).

### **Reference work (e.g. encyclopaedia or dictionary)**

#### **Footnote:**

*Encyclopaedia Britannica*, 15th ed., s.v. "Sufism."

#### **Footnote:**

*Oxford English Dictionary*, 2nd ed., s.v. "Apophatic."

The abbreviation "s.v." is for the Latin *sub verbo* ("under the word").

Reference works are usually not included in the bibliography.

### **Sacred texts**

Standard citation convention is set for the sacred texts of each major tradition. You must be sure to cite sacred texts in the correct format. Unless your lecturer for a specific course states otherwise (e.g. if conformity to a more complex standard is required for courses specialising in a particular tradition), the following conventions will apply.

### **The Bible**

In quoting the Bible, you should use in-text citation (i.e. give your source in brackets in the body of your text, rather than using a footnote). NOTE that the Bible and the Qur'an are the only exceptions to the general rule AGAINST in-text citation in this Chicago Humanities style. (You should otherwise ALWAYS use footnotes, not in-text citation.)

The Bible is cited by book, chapter and verse. For example:

... as it says in the Bible (1 Kgs 2:7).

Note that books of the Bible are abbreviated according to standard abbreviations. A list of abbreviations should usually be available in the edition of the Bible you are using.

Note also that the punctuation mark comes *after* the close of the parentheses. This is also the case for the full stop in a direct quote:

"... Absalom thy brother" (1 Kgs 2:7).

When citing multiple passages, list the abbreviated title of each *new* biblical book followed by the chapter number and colon, with all verses in that chapter separated by a comma and space. A semicolon should separate references to subsequent chapters or books. Do not include the conjunction "and" or an ampersand ("&") before the last citation. List passages in canonical and numerical order. For example:

... as it says in the Bible (Matt 2:3; 3:4–6; 4:3, 7; Luke 3:6, 8; 12:2, 5).

It is preferable, unless you are discussing differences of translation and interpretation, to use a single version of the Bible throughout a piece of work. In this case, you can indicate that fact by a note with your first citation, and thereafter omit mention of the version:

#### **Footnote:**

Matt. 20:4-9. In this essay, all biblical quotations are from the *New Revised Standard Version* (London: HarperCollins Publishers, 1989).

Where you have to refer to more than one version of the Bible, you can indicate the different versions in footnotes, or by a set of abbreviations that you establish in a footnote early in the essay.

List the versions of the Bible you use in your bibliography. They should appear alphabetically according to title. For example:

*The New Oxford Annotated Bible: The Holy Bible*. Edited by Herbert G. May and Bruce M. Metzger. New York: Oxford University Press, 1973.

This item would be listed alphabetically under "New".

### **The Qur'an**

The name of the text is best written, "Qur'an."

In quoting the Qur'an, you should use in-text citation (i.e. give your source in brackets in the body of your text, rather than using a footnote). NOTE that the Qur'an and the Bible are the only exceptions to the general rule AGAINST in-text citation in this Chicago Humanities style. (You should otherwise ALWAYS use footnotes, not in-text citation.)

When quoting the Qur'an, give the abbreviation "Q.", then cite the number of the *sura* (chapter), then the number(s) of the *ayat* (verse). For example:

"Allah is the Light of the heavens and the earth...." (Q. 24:35).

"Praise be to Allah, Lord of the Worlds; The Compassionate, the Merciful; Master of the Day of Judgment" (Q. 1:2-4).

State in the first footnote what "translation" edition is being used for the entire document. For example:

#### **Footnote:**

In this essay, all citations from the Qur'an will be taken from *An Interpretation of the Qur'an: English Translations of the Meaning (Bilingual Edition)*, trans. Majid Fakhry (New York: New York University Press, 2000).

If you use more than one source for Qur'anic text in your essay, then you need to provide a separate, footnoted reference to each citation, specifying which version that citation is from.

In your bibliography, list each "translation" edition of the Qur'an you use alphabetically under its title. For example:

#### **Bibliography:**

*An Interpretation of the Qur'an: English Translations of the Meaning (Bilingual Edition)*. Translated by Majid Fakhry. New York: New York University Press, 2000.

This item would be listed alphabetically under "Interpretation".

**Buddhist and Indian texts**

For undergraduate purposes, simply cite the English translation you are using as if it is an ordinary translated book. However, note that many Indian or Buddhist texts you will cite are compilations of multiple texts into a single volume. In such cases, you must also include the name of the text in your footnote citation. The name given to the text in English by the translator will suffice; but include the name in the original language also if it is easily accessible. For example:

**Footnote:**

"The Buddha's Last Days" (*Mahāparinibbāna Sutta*), in *The Long Discourses of the Buddha: A Translation of the Dīgha Nikāya*, trans. Maurice Walshe (Boston: Wisdom Publications, 1995), 232.

In your bibliography, list only the whole translated works to which you refer in your essay, according to the usual format. In other words, if you cite more than one *sutta* etc. from a single volume, you need not list every individual text, but just the volume. For example:

**Bibliography:**

Walshe, Maurice, trans. *The Long Discourses of the Buddha: A Translation of the Dīgha Nikāya*. Boston: Wisdom Publications, 1995.

**How to cite in the body of your essay**

When you refer to one of your sources in the course of your argument, you should always give your source in a footnote, which is indicated by a superscript number attached to the appropriate part of the sentence.

Note that some other stylistic conventions use what is called "in-text citation", where references are given in parentheses at the end of the sentence; you will see this method of citation often as you read. **HOWEVER, IN-TEXT CITATION IS NOT PART OF THE CHICAGO STYLE INTRODUCED HERE** (with the sole exceptions of passages from the Bible or the Qur'an), and you should consistently use footnotes indicated by superscript numbers **ONLY**.

Footnote style has been given above. Note that footnote numbers should always come *after* any punctuation mark at the end of the word they attach to; thus, it is correct to write a footnote like this,<sup>1</sup> but wrong to write it like this<sup>2</sup>. One of the advantages of superscript numbered footnoting is that it allows you to make tangential comments, as in this example.<sup>3</sup>

---

<sup>1</sup> Random correct placed footnote.

<sup>2</sup> Random incorrectly placed footnote.

<sup>3</sup> Constance Prevarication, *The Book of Tangential Comments* (Dargaville: Primrose Path Publications, 2004), 27. It is interesting to note that in this recent work, Prevarication reverses her previous hard-line stance on the literary sidetrack, and not only countenances it in principle, but herself indulges in it extensively in practice.

When you refer to the same source several times in a row, you can use "Ibid." and the page number for all subsequent notes after the first.<sup>4</sup> If you are referring to the same page number in several successive notes, then "Ibid." alone is sufficient.<sup>5</sup>

If you cite source A, then cite one or more other sources,<sup>6</sup> and then return to source A,<sup>7</sup> it is best to repeat only the author's name,<sup>8</sup> a shortened title, and the page number cited,<sup>9</sup> rather than to repeat the full citation. See the footnotes attached to this paragraph (notes 6-9) for examples.

In other words, only use abbreviated citations where you are citing the same source more than one time. Avoid old abbreviations like *loc. cit.*, *op. cit.* and so on, which can require the reader to keep track of sources over a number of references and pages, and are thus confusing.

---

<sup>4</sup> Ibid., 36. [This means the reference is to the same source, but with a different page number.]

<sup>5</sup> Ibid. [This means page 36, exactly like the preceding footnote.]

<sup>6</sup> T. N. Madan, *Non-Renunciation: Themes and Interpretations of Hindu Culture* (Oxford: Oxford University Press, 1987), 38.

<sup>7</sup> Richard H. Robinson and Willard L. Johnson, *The Buddhist Religion: An Historical Introduction* (Belmont, California: Wadsworth, 1997), 113.

<sup>8</sup> Madan, *Non-Renunciation*, 38-40.

<sup>9</sup> Robinson and Johnson, *The Buddhist Religion*, 115.