# ASGEC General Education Form

<table>
<thead>
<tr>
<th>Group</th>
<th>Group X Indigenous and Global Perspectives</th>
</tr>
</thead>
<tbody>
<tr>
<td>Dept/Program</td>
<td>Liberal Studies</td>
</tr>
<tr>
<td>Course #</td>
<td>LS/RELS 234</td>
</tr>
<tr>
<td>Course Title</td>
<td>Hinduism</td>
</tr>
<tr>
<td>Prerequisite</td>
<td>none</td>
</tr>
<tr>
<td>Credits</td>
<td>3</td>
</tr>
</tbody>
</table>

## IV. Endorsement/Approvals

Complete this form and obtain signatures before submitting to Faculty Senate Office.

<table>
<thead>
<tr>
<th>Please type / print name</th>
<th>Signature</th>
<th>Date</th>
</tr>
</thead>
<tbody>
<tr>
<td>Instructor</td>
<td>Bradley Clough</td>
<td>9/11/09</td>
</tr>
<tr>
<td>Phone / Email</td>
<td>2837; <a href="mailto:bradley.clough@mso.umt.edu">bradley.clough@mso.umt.edu</a></td>
<td></td>
</tr>
<tr>
<td>Program Chair</td>
<td>Stewart Justman</td>
<td>9/11/09</td>
</tr>
<tr>
<td>Dean</td>
<td>Dean Chris Comer</td>
<td>9/11/09</td>
</tr>
</tbody>
</table>

## III. Description and purpose of the course:

General Education courses must be introductory and foundational. They must emphasize breadth, context, and connectedness, and relate course content to students’ future lives. 

See: Preamble: [http://www.um.edu/itd/senate/archive/minutes/gend/GE_preamble.aspx](http://www.um.edu/itd/senate/archive/minutes/gend/GE_preamble.aspx)

The purpose of this course is to provide an historical overview of the many different indigenous religious movements in India that we now call “Hinduism.” Through the reading of mythological, philosophical, ethical, meditative, and devotional primary texts, as well as historical and anthropological studies, we will show how Hindu traditions were constructed through a set of ongoing tensions: Between ascetic/contemplative and sacrificer/priest, villager and city-dweller, low caste and high caste, poet and philosopher, colonized and colonizer, and “secular” citizen and “religious” citizen. In tracing these tensions and the developments they brought about throughout Indian history, we will: 1) examine the roots of Indian tradition; 2) master the basic vocabulary of Indian thought; 3) use that terminology to study developments in Hindu doctrine and popular practice; and 4) examine the religio-political significance of contemporary beliefs and rituals.

This introductory course meets the global perspectives/studies criteria well, as it exposes students to how members of the one of the world’s very largest and certainly most diverse religions have distinctively viewed the world and acted in it over its long history in the greater South Asian region, one the most important parts of the world from ancient times until today. Students study the very wide variety of Hindu religious forms, the worldviews and behavioral norms of which are certainly quite different from their own.

<table>
<thead>
<tr>
<th><strong>V. Student Learning Goals:</strong> Briefly explain how this course will meet the applicable learning goals, see <a href="http://www.fhs.uidaho.edu/sites/fhs/default/document/forms/GE.Criteria&amp;">http://www.fhs.uidaho.edu/sites/fhs/default/document/forms/GE.Criteria&amp;</a> fox.aspx.</th>
</tr>
</thead>
<tbody>
<tr>
<td>1. Study of various forms of indigenous South Asian religious forms certainly offers students opportunities to “place behavior and ideas in a wider (global) framework,” and the course’s section on Hinduism in the colonial and modern eras, as well as its consideration of Hindu diasporic forms, surely “enhances understanding of the complex interaction of nations and societies.”</td>
</tr>
<tr>
<td>2. As stated above, the courses explores diverse ways that different forms of Hinduism and different types of Hindus structure varieties of cultural life.</td>
</tr>
<tr>
<td>3. The course has sections on contemporary Hinduism and diasporic Hinduism. So, issues of how Hindus view citizen responsibility in the 21st century are also explored. Furthermore, Students are asked to reflect on how Hinduism’s responses to modern problems compare with those of their own society.</td>
</tr>
</tbody>
</table>

[First syllabus page, includes footer with course information: RELS/LS 234 Hinduism Tuesdays and Thursdays 8:10-9:30 AM Classroom TBA]
The purpose of this course is to provide an historical overview of the many different indigenous religious movements in India that we now call “Hinduism.” Through the reading of mythological, philosophical, ethical, meditative, and devotional primary texts, as well as historical and anthropological studies, we will show how Hindu traditions were constructed through a set of ongoing tensions: Between ascetic/contemplative and sacrificer/priest, villager and city-dweller, low caste and high caste, poet and philosopher, colonized and colonizer, and “secular” citizen and “religious” citizen. In tracing these tensions and the developments they brought about throughout Indian history, we will: 1) examine the roots of Indian tradition; 2) master the basic vocabulary of Indian thought; 3) use that terminology to study developments in Hindu doctrine and popular practice; and 4) examine the religio-political significance of contemporary beliefs and rituals.

**Required Readings** (all are available for purchase at the campus bookstore):

Eek, Diana. *Darsan: Seeing the Divine Image in India*

Embree, Ainslie, editor. *The Hindu Tradition: Readings in Oriental Thought*


Miller, Barbara Stoler, translator. *The Bhagavad-Gita: Krishna’s Counsel in Time of War*

Miller, Barbara Stoler, translator. *Yoga, Discipline of Freedom: The Yoga Sutra Attributed to Patanjali*


**Grading**

1. Class Preparation and Participation: completion of and reflection upon the reading assignment for the day, as well as consistent attendance and oral participation in regular discussions. **No more than two absences will be accepted** without written authorization from the Health Service or an advisor, counselor, or administrator. Any unexcused absences beyond two will begin to negatively affect one’s grade. Conversely,
consistent preparation, attendance, and participation will positively affect one’s grade (20% of the final grade).

2. Two papers, each 6-7 pages in length. Topics will be assigned, but students also will have the option of developing their own topics. (Each paper is worth 20% of the final grade, making the two equal 40% total).

3. Mid-Term and Final Exams (each is worth 20% of the final grade, making the two equal 40% total).

Class Meetings and Assignments

I. Roots of Hindu Tradition: Indus Valley Civilization & Vedic Religious Traditions (“Brahmanism”)

Tues. 1/27  Introduction to the Course

Thurs. 1/29  The Indus Valley Civilization
            Klostermaier: pp. 17-29

Tues. 2/3   The Worldview and Ritual of the Vedas
            Klostermaier: pp. 45-50; 56-58; 86-90; 101-108; and 122-133.
            Embree: pp. 3-47

Thurs. 2/5  Vedic Innovation: The Upanishads
            Klostermaier: pp. 156-180
            Embree: pp. 48-65

II. Challenges to Brahmanism: The Shramanic Traditions

Tues. 2/10  The Rise of Buddhism and Jainism
            Handout: Thomas Hopkins: “Challenges and Changes” (from Hindu Religious Traditions)
            Handout: Selections from Buddhist and Jain Scriptures (from Sources of Indian Tradition, Volume I)

III. Smriti Literature: Formative Hindu Responses to Shramanic Traditions

Thurs. 2/12  Class/Caste Duty and Life’s Stages: The Treatises on Dharma, Part I
            Klostermaier: pp. 30-36; 50-52; Chapter 20; 298-302; 308-310
            Embree: 69-96

Tues. 2/17  The Role of Caste in Hindu Society
            Handouts: Donald Johnson, “What is Caste?” and “Ler Every Caste Be
Touchable”; Arvind Sharma, “Seven Prevalent Misconceptions About India’s Caste System”; and “Jati and Village,” from Alan Beals, Gopalpur: A South Indian Village


Tues. 2/24 The Three “Yogas” and the Rise of Devotionalism: The Bhagavad-Gita Klostermaier: Chapter 5 Bhagavad-Gita: Chapters 1-11


IV. “Classical” Hinduism: Epic (Itihasa), Myth (Purana), Philosophy (Darshana), Meditation (Yoga) & Esoteric Practice (Tantra)


Thurs. 3/5 Epic (continued) Ramayana: Chapters 6-14 and Epilogue

Tues. 3/10 **Mid-Term Exam**

Thurs 3/12 Major Trends in Indian Philosophy: Overview and the Nyaya & Vaisheskika Schools Klostermaier: Chapters 23 and 24 Embree: 180-186

Tues. 3/17 Major Trends in Hindu Philosophy: The Mimamsa and Vedanta Schools Klostermaier: Chapter 26 Embree: 186-189; and 197-207
<table>
<thead>
<tr>
<th>Date</th>
<th>Topic</th>
</tr>
</thead>
</table>
| Thurs. 3/19 | Hindu Philosophy Applied to Hindu Meditation: The Samkhya and Yoga Schools  
Klostermaier, Chapter 24  
Embree: 189-194  
Yoga Sutra: Introduction and Part I |
| Tues. 3/24   | Hindu Meditation (continued)  
Yoga Sutra: Parts II & III |
| Wed. 3/25    | **First Papers Due by 5 PM in Professor’s Mailbox in LA 101** |
| Thurs. 3/26  | Hindu Tantra  
Handout: Georg Feuerstein, “The Esotericism of Medieval Tantra-Yoga”  
Handout: selections from Tantric literature: pp. 131-138 from Textual Sources for the Study of Hinduism  
pp. 204-207 from Indian Religions: A Historical Reader of Spiritual Expression & Experience |
|            | V. Popular Hinduism: Devotional Theism (Bhakti) |
| Tues. 4/7    | The Rise of Devotional Theism (Bhakti): The Myths of the Puranas and the “The One Lord and the Many Gods”  
Embree 153-156; and 227-231  
Klostermaier: 70-73; and Chapter 14 |
| Thurs. 4/9   | Popular Hinduism: Devotional Theism (Bhakti): Ways of Worship (puja)  
Klostermaier: pp. 108-117  
| Tues. 4/14   | Ways of Devotional Worship (puja) (continued)  
Eck: pp. 44-75 |
| Thurs. 4/16  | Major Gods I: Vishnu and His Incarnations (avatars)  
Klostermaier: Chapter 15  
Handout: selection of Puranic myths on Vishnu  
Embree: 246-260 |
| Tues 4/21    | Devotion to Vishnu as Krishna: The Life and Songs of Mirabai, Female Poet-Saint  
Klostermaier: 317-319  
Handout on the life of Mirabai  
Levi: pp. 7-11; 18-41 |
| Thurs. 4/23  | Major Gods II: Shiva  
Klostermaier: Chapter 16  
Handout: selections of Puranic myths on Shiva  
Embree: 232-245 |
Tues. 4/28  Major Gods III: The Goddess *(Devi or Shakti)*
   Klostermaier: Chapter 17; pp. 314-317; and 319-320
   Handout: selections of Puranic myths on and devotional poems to the Goddess

Thurs. 4/30  no class (professor away at conference)

Fri, 5/1  **Second Papers Due by 5 PM in the Professor's Mailbox in LA 101)**

VI. Major Movements and Figures in Modern Hinduism

Tues. 5/5  Hindu Revival & Reform in the 19th and 20th Centuries
   Klostermaier: Chapters 30 & 31
   Embree: 299-322; and 325-348

Thurs. 5/7  Hindu “Fundamentalism” and Nationalism: The “Hinduness” *(Hindutva)* of India
   Klostermaier: Chapter 32
   Handout: selections of writings by Hindu “fundamentalist” & nationalist leaders

**Final Exam: Date and Time To Be Announced**

*Please note: As an instructor of a general education course, you will be expected to provide sample assessment items and corresponding responses to the Assessment Advisory Committee.*