****

**Religious Studies 216: Asian Religions in the United States**

Dr. Eliza Kent Spring 2021

Office: Ladd 209 TR 1:10-2:30 pm +

Office phone: 580-5405 M 1:00-1:55 pm

ekent@skidmore.edu Library 2nd Floor, South Side

Office hours: Weds 10-12 and

and by appt

**I. COURSE DESCRIPTION:** An examination of Asian religions in the United States from the eighteenth century to the present day. Under what conditions has the religious freedom of practitioners of Asian religions been protected, or not, in the US? What part does religion play in racial formation in the US, in different ways over time? How has the racialization of Sikhism, Buddhism, and Hinduism led to the denial of rights, dignity and safety as well as the vigorous defense of rights, dignity, and safety? To heighten our awareness of the power and justice issues raised by course materials, we will begin by examining competing visions of America’s national character, as these visions have become increasingly controversial and polarized since the September 11th attacks. Then we move into a roughly chronological examination of Sikhism, Buddhism and Hinduism in America, attending not only to how (mis)representations of Asian religions have exacerbated religious discrimination, but also how Asian-Americans have, especially in the years since the passage of the landmark 1965 Immigration and Nationality Act, adapted their religious traditions and communities to the United States, with particular attention to Sikh, Buddhist and Hindu Americans.

**II. COURSE OBJECTIVES:**

1. to acquire a working vocabulary that will enable you to speak and write in an informed way about religious pluralism and the history of religious encounter in America, especially with respect to Asian religions (especially Buddhism, Sikhism, and Hinduism)
2. to be able to explain and analyze patterns of change and continuity as Asian religions are transmitted to the United States
3. to consider multiple perspectives on power and justice by exploring the part religion plays in racial formation, for example, when religion is regarded as a person or community’s most important defining feature and shapes how they are located with society’s racial hierarchy
4. to develop a richly nuanced conception of religion that recognizes both the social and the personal dimensions of religious belief and practice
5. to examine, challenge and clarify one’s own self-understanding, worldview and fundamental values
6. to contribute to the project of creating and disseminating knowledge about Asian religions in the US by creating or substantively editing an entry on Wikipedia.
7. to grapple self-consciously with the ethical and technical challenges of contributing to this project, in light of the history of representation of Asian religions by dominant groups

**III. COURSE REQUIREMENTS**

 A. Attendance and participation

 B. Reading

 C. Writing

 D. Wikipedia page project

**A. Attendance and Class Participation:** As a “hybrid” course, with synchronous on-line and in-person components, regular attendance is a must! Attendance will be taken at each class session, either through a sign-in sheet, or by me. **Missing class more than five times will constitute grounds for failing the course.**

Participation in the classroom process is vital to your learning experience. You are expected to come to class having read the assignments so that you are prepared to offer your thoughtful questions, comments, comparisons and suggestions for further areas of exploration. This kind of participation benefits the class enormously, as does your attentive listening to the comments and questions of others. Your class participation grade will depend not only on the consistency of attendance (which is the bare minimum expected), but also on how well you contribute positively to the overall class dynamic through your comments, questions, attentive listening, prompt arrival, leadership and cooperation in small group work, etc. Generally speaking, when an imbalance occurs in terms of who is speaking and how frequently, those who are shy need to exercise the virtue of courage and those who are loquacious need to exercise the virtue of restraint. I reserve the prerogative to call on students in order to even out the class dynamic. Class participation may take other forms than questions or responses to in-class discussions. You are encouraged to come to my office to continue conversations begun in class (see office hours above). **Class participation will count for 16% of your grade.**

**B. Reading:** Nothing is more central to a course in the humanities than the careful, thorough, critical reading of texts, and that will certainly be the case here. I encourage you to take notes in the margins of your books or in a notebook designated for that purpose. Such active engagement with the reading will enhance your retention of the material and help you to think through the issues and questions raised by the texts. We will be reading a combination of primary source materials and scholarly studies that use a variety of approaches to study and describe Asian religions in America.

**Books for purchase:**

* Thomas Tweed and Stephen Prothero, *Asian Religions in America: A Documentary History*
* Duncan Ryukan Williams, *American Sutra: A Story of Faith and Freedom in the Second World War*
* Prema Kurien, *A Place at the Multicultural Table: The Development of an American Hinduism*

Additional readings will be distributed through the “Content” area of our course on theSpring.

**C. Writing:**

1. **Module synthesis papers.** Three 600 – 800 word essays are due throughout the semester, at end of each module of the course. In each case, I will distribute guidelines with a question or set of questions that invite you to reflect on the readings of the preceding weeks and generate a short, thesis-driven essay in response. These papers are meant to encourage active, engaged reading; to offer you a chance to try out your ideas and make connections among the readings; to deepen your insight and sharpen your analyses through sustained reflection on the material; and to provide you with a sense of my expectations and grading standard. Where appropriate, there will be options or opportunities to experiment with other writing styles: letters to public officials with proposals for public engagement or policy changes; self-reflection essays; creative non-fiction.

All module synthesis essays should be turned in via theSpring. All feedback will be given via theSpring.

Grading rubric: 1) depth and complexity of your critical engagement with the texts, 2) the persuasiveness and originality of your argument, 3) the clarity and quality of your writing, 4) correct spelling, grammar and punctuation, including proper citation format.

Even the most accomplished writer may benefit from having a second pair of eyes look over their paper. I encourage you to make the most of the support provided by the Writing Center. <https://www.skidmore.edu/writingcenter/>

2. **Daily/weekly responses to the reading.** Studies have shown that any written reflection on an assigned reading aids in comprehension. Digital technology now allows us to super-charge that technique by enabling us to pool our annotations, and thus complexify our knowledge and insight. I will ask you to create a free account for one such platforms, Perusall.com, where you will socially annotate and respond to the readings on a daily or weekly basis.

4. Late paper policy, borrowed from IGR: I allow a 24-hour “grace” period after the deadline during which you may turn in a paper with no penalty, because…stuff happens.   After that, I will deduct 1/3 of a grade for each day a paper is not turned in (e.g. a B+ would become a B, then a B-, then a C+, for each 24 hour interval it is turned in late).

**D. Wikipedia page project:** Using the tools provided by Wiki Education, we will learn how to create and/or substantively edit a Wikipedia page related to some aspect of the history of Asian religions in the United States.

**IV. Evaluation:**

**A. Grading Summary**

|  |  |
| --- | --- |
| **Assignment** | **Percentage** |
| Short analytical paper – 2/22 | 5% |
| 3 module synthesis papers – 3/8, 4/12 and take home final due 5/12 | 50% |
| Wikipedia project | 20% |
| Attendance and participation | 16% |
| Social annotation of readings  | 9% |

**B. Grading Standards:** The following is designed to help you think about the level of participation you’re prepared to give to this course, and the final grade you would like to shoot for. (Obviously, there are finer gradations for each of the grades discussed below, e.g. A-, B+, C+)

1. “A” signifies outstanding. To earn that, you need to (a) maintain regular attendance and participation in discussion; (b) keep up with your Perusall annotations, demonstrating there and in class discussion consistent care and thoughtfulness in your reflections on the issues and questions raised by the material; (c) demonstrate in the module papers a solid understanding of key terms, historical background, and concepts and the ability to articulate that understanding with clarity and precision; (d) do a thorough, analytically acute job on the Wikipedia project and get it in on time.

 In addition, your writing in the module papers must reflect the following: a statement in the first paragraph of what you intend to accomplish; correct grammar and accurate spelling; and an exceptionally creative original contribution--a new idea, a different way of thinking about the issue(s) you’re discussing--that takes you beyond accurate presentation of someone else’s ideas.

2. “B” signifies good; it is a good, solid grade. To earn that, you need to (a) maintain regular attendance and participation in discussion; (b) keep up with your Perusall annotations, demonstrating there and in class discussion thoughtfulness in your reflections on the material; (c) demonstrate in the module papers a solid understanding of key terms, historical background, and concepts and the ability to articulate that understanding with clarity and precision, with some rough spots; (d) do a thorough job on the Wikipedia project and get it in on time.

 In addition, a “B” grade essay typically contains everything in 1 above, except the last item—an exceptionally creative original contribution.

3. “C” stands for average. To fall below average, you could fall behind in your class participation or social annotations on Perusall, turn in one of the module papers several days past the deadline, or not at all.

 In addition, “C” level essays contain one or more of the following: no statement of intent, or a confused one at best; occasional lapses into bad grammar or incorrect spelling; the replacing of full sentences with fragments; the misconstrual or distortion of key ideas; lack of evidence to support assertions; lack of clear development leading to a supportable conclusion.

**D. Students with documented disabilities**: If you are a student with a disability and believe you will need academic accommodation, you must formally request accommodation from Meg Hegener, Coordinator of Student Access Services (mhegener@skidmore.edu). You will also need to provide documentation which verifies the existence of a disability and supports your request. For further information, please call 580-8150 to contact Student Academic Services in Starbuck Center.

**V. Course and College Policies**

**A. Title IX Statement on Sexual and Gender-Based Misconduct.** *Skidmore College considers sexual and gender-based misconduct to be one of the most serious violations of the values and standards of the College. Unwelcome sexual contact of any form is a violation of students’ personal integrity and their right to a safe environment and therefore violates Skidmore’s values. Sexual and gender-based misconduct is also prohibited by federal and state regulations. Skidmore College faculty are committed to supporting our students and upholding gender equity laws as outlined by Title IX. If a student chooses to confide in a member of Skidmore’s faculty or staff regarding an issue of sexual or gender-based misconduct, that faculty or staff member is obligated to tell Skidmore’s Title IX Coordinator or Title IX Deputy Coordinator. The Title IX Coordinator or Deputy Coordinator will assist the student in connecting with all possible resources for support and options for reporting both on and off campus. Identities and details will be shared only with those who need to know to support the student and to address the situation through the college’s processes. If the student wishes to confide in a confidential resource, the Counseling Center Staff, Health Services, and Victim Advocates (anonymous) are all options available.*

*More information can be found at the Sexual and Gender-Based Misconduct website or by contacting the Title IX Coordinator, Joel Aure (jaure@skidmore.edu), 580-5708, or Deputy Coordinator for Student Affairs, Gabriela Melillo (gmelillo@skidmore.edu), 580-5022.*

**B. Academic Integrity:** *Students are expected to follow the Skidmore College Honor Code and code of conduct to the fullest extent. A recommendation of a maximum penalty will be recommended for all violations of the Honor Code.* Making references to the work of others strengthens your own work by granting you greater authority and by showing that you are part of a discussion located within a community. When you make references (by quotation or paraphrase) to the work of others, it is essential to provide proper attribution and citation. Failing to do so is considered academically dishonest, as is copying or paraphrasing someone else’s work. Please consult Appendix B for the citation format I recommend for your work in this class. **Any confirmed instances of plagiarism or other forms of academic dishonesty (cheating, fabrication or facilitating academic dishonesty) in this course will result in the work in question receiving a zero. Assignments that receive a zero for this reason may not be rewritten or redone. As per the Skidmore College Honor Code, documentation of the infraction will be kept on file with Dean’s office and may impair eligibility for honor societies, study abroad, etc.**

**C. Diversity and Inclusion:** Skidmore College is committed to fostering a diverse and inclusive community in which members develop their abilities to live in a complex and interconnected world. Consistent with our educational mission, we recognize ourselves as a community that respects individual identities based on varying sociocultural characteristics such as race, ethnicity, gender identity and expression, sexual orientation, national origin, first language, religious and spiritual tradition, age, ability, socioeconomic status and learning style. We strive to create a socially just world that honors the dignity and worth of each individual, and we seek to build a community centered on mutual respect and openness to ideas—one in which individuals value cultural and intellectual diversity and share the responsibility for creating a welcoming, safe and inclusive environment. We recognize that our community is most inclusive when all members participate to their full capacity in the spirited and sometimes challenging conversations that are at the center of the college's educational mission.

D. **Conscientious Religious Observance Policy.** If religious observances cause absence from class, campus employment, athletic practice, and/or game days or necessitates accommodations, students should notify their faculty, coaches, or supervisors prior to the date(s) of their absence. New York State policy and Skidmore College policy mandates that students be allowed to make up academic work and/or campus employment requirements without penalty. These accommodations should not reduce the overall expectations of a course nor unduly burden the student requesting accommodation. Faculty must permit students to take a makeup examination without any penalty if they have to miss an examination due to religious observances. Similarly, faculty must permit students to submit missed assignments by an agreed upon due date, without penalty.

*Although not required, the College highly recommends that students submit written notification of the pending religious observances at the start of the semester or at least one week before the date. Distributing the written notification during the first week of classes, campus employment, or the start of the athletic season gives students, faculty, coaches, or supervisors time to prepare for the absence.*

If a student, supervisor, coach, or faculty member feels the policy is being violated, they should contact the Dean of Faculty Office at 518-580-5705 (Palamountain 416), the Dean of Students Office at 518-580-5760 (Case Center 313), or Human Resources at 518-580-5800 (Barrett Center first floor).

**E. COVID-19:** The College expects all members of the community to adhere to health and safety protocols at all times, including when entering and exiting academic buildings and classrooms. In addition, we are all expected to pay attention to signage that directs traffic within buildings; clean classroom work stations at the beginning and end of classes; refrain from drinking and eating in the classroom; wear a mask covering nose and mouth at all times in public spaces, including in classrooms; and practice safe social distancing.

**Schedule of Assignments and Readings**

(subject to change as the semester progresses)

**Readings and other assignments are due by class-time on the date assigned**

Module 1: Sikhs, Religion and Racial Formation in the U.S.

Week One – Race and Religion in the US

2/2 T Racial formation in the United States

**Read:** Mark Hugo Lopez, et al. “Many Black and Asian Americans Say They Have Experienced Discrimination Amidst the COVID-19 Outbreak,” Pew Research Study

2/4 Th Racial formation in the United States

**Read:** Michael Omi and Howard Winant, “Racial Formations,” pp. 9-15 (Perusall)

**Read:** Tiffany Puett, “Protestantism’s Troubling History with White Supremacy in the US,” *The Conversation* [web-based scholarly magazine] https://theconversation.com/protestantisms-troubling-history-with-white-supremacy-in-the-us-141438

**Read:** Charles Duhigg, “What Google Learned from its Quest to Build the Perfect Team,” *New York Times Magazine,* 2/25/2016, 1-15.

**Key terms:** racialization, racial order, racial formations

Week Two

2/8 M First Meeting to discuss Wikipedia Project (Zoom Room)

**Due by today:** make an account for yourself using the link I provide and do the first two training modules (Wikipedia policies and Sandboxes, talk pages and watchlists)

2/9 T Religious Pluralism in the United States – Visions of the Nation

 **Read:** Diana Eck, “American Religious Pluralism: Civic and Theological Discourse”

**Key terms:** pluralism, diversity, establishment clause, free exercise clause, religious freedom

2/11 Th Religious Pluralism in the United States – Visions of the Nation

**Read:** Samuel Huntington, *Who Are We? Challenges to American National Identity*, selections

 **Read:** Pluralism Project Case Study: “Trouble in Troy”

 **Key terms:** subnational identity, Anglo-Protestant culture, American Creed

Week Three

2/15 M Evaluate Wikipedia (asynchronous – that is, do on your own time, but by today)

**Meet on Zoom** with Johanna MacKay, Research Librarian, for a session on assessing sources for reliability and notability.

**Due by today:** do the two training modules (evaluating articles and sources and how to edit) and the Exercise (evaluate Wikipedia)

2/16 T What is Religion?

**Read:** Bruce Lincoln, “The Study of Religion in the Current Political Moment,” in *Holy Terrors: Thinking about Religion after September 11,* 1-8

**View case study:** Sikh Community Gives out 1000s of Free Meals to Those in Need (4:25)

<https://www.youtube.com/watch?v=b5QPh6rGdZM>

**Read:** https://www.nytimes.com/2020/06/08/dining/free-food-sikh-gundwara-langar.html

**keywords:** maximalists, minimalists, *jahilyyah,* discourse, practices, community, institution, Sikhs, *langar*

2/18 Th Introduction to Sikhism

**Read:** Essays on Sikhism, Harvard’s Pluralism Project (from Introduction through the Sikh Experience) (about 15-20 pages of reading on line)

<https://pluralism.org/sikhism>

Week Four

2/22 M Choose your article

**Due by today:** do the training module (choose your article); compile a preliminary list of sources relevant to the topic. (Note: the work you do know is largely to practice and familiarize yourself with the platform and how to use it. In the sandbox, nothing in written in stone. It is visible to other Wikipedians, however, so don’t put your grocery list in there).

 **DUE: Short analytical paper on case studies**

2/23 T Race and Religion: Sikhism

**Read:** Tweed and Prothero, pp. 29-35, 61-65**,** 82-86

**Read:** selections from SAADA Digital Archive

[**http://www.saadigitalarchive.org/item/20110808-293**](http://www.saadigitalarchive.org/item/20110808-293)[article from 1910, “The Hindu – The Newest Immigrant Problem”]

[**http://www.saadigitalarchive.org/item/20110717-240**](http://www.saadigitalarchive.org/item/20110717-240)[A.T. Johnson’s 1922 article, on “The Ragheads”]

2/25 Th Race and Religion: Sikhism

**Read:** Jennifer Snow, “‘The Civilization of White Men:’ The Race of the Hindu in *United States v. Bhagat Singh Thind*,” in H Goldschmidt and E McAlister (eds.), *Race, Nation, and Religion in the Americas*

**Read:** Tweed and Prothero, pp. 88-91 (selections from *US vs. Bhagat Singh Thind*)

Week Five

3/1 M Adding citations

**Due by today:** Do the training module on adding citations and the exercise on adding to an article (see the note above re: nothing in the sandbox is written in stone)

3/2 T Pluralism and the Public Square – Sikhism in America

**Read:** Vinay Lal, “Sikh Kirpans in California Schools: The Social Construction of Symbols, Legal Pluralism, and the Politics of Diversity” (36 pages) ER

3/4 Th Pluralism and the Public Square – Sikhism in America

**Watch:** *North of 49* (documentary on the arson of a Sikh gurudwara in upstate NY, 2002, 50 min) (linked on Alexander Street)

3/5 F DUE: Self-Reflection on Social Annotation

3/5 – EXTRA CREDIT!!!! **Due by March 5th:** Finish all 26 questions of the library’s annual online research-a-thon and send me a screenshot of your final score to a) get 5 percentage points towards your lowest paper or quiz grade (potentially changing a B to a B+, a B+ to an A-, etc.) and b) be entered into the raffle for a whole bunch of awesome gift cards.

For more information see <https://libguides.skidmore.edu/researchathon>

Module 2: Religion, Racialization, Resistance

Japanese Buddhists

Week Six

3/8 M Start Drafting your contributions

**Due by today:** do the training modules on plagiarism and drafting in the sandbox

Start drafting your contributions!

**DUE: Module 1 synthesis paper**

3/9 T Buddhism – Introduction

**Read:** Pluralism Project essays on Buddhism from “The Path of Awakening” to “the Vajrayana: The Diamond Vehicle” (about 20-25 pages of web pages)

https://pluralism.org/introduction-to-buddhism

3/11 Th From Superstitious Idolaters to Dharma Bums

 **Read**: Tweed and Prothero, 57-59, 61-65, 123-126, 137-140, 196-200

 **Read:** Gary Snyder, “Smoky the Bear Sutra”

 https://www.sacred-texts.com/bud/bear.htm

Week Seven

3/15 M Peer Review

**Due by today:** Do the training module on peer reviewing articles; Peer review two articles by fellow students in the class

3/16 T Skidmore midterm break day – Woo hoo!

3/18 Th 1940s-1960s Buddhism: Japanese Internment – Race and Religion

###  Read: Duncan Ryūken Williams, *American Sutra: The Story of Faith and Freedom in the Second World War,* prologue-ch. 2 (pp. 1-54 [can skim 38-54)

###### Week Eight

3/22 M Respond to Your Peer Review

**Due by today:** Consider the feedback you’ve been given by fellow students and other Wikipedians. Edit accordingly.

3/23 T 1940s-1960s Buddhism: Japanese Internment Camps – Religion as Resistance

### Read: Duncan Ryūken Williams, *American Sutra: The Story of Faith and Freedom in the Second World War,* ch. 4 (pp. 85-96)

**Read:** Prothero & Tweed, 166-168. Nyogen Senzaki, “Like a Dream, Like a Fantasy”

3/25 Th 1940s-1960s Buddhism: Japanese Internment Camps – Religion as Resistance

###  Read: Duncan Ryūken Williams, *American Sutra: The Story of Faith and Freedom in the Second World War,* ch. 5 (pp. 97-121)

3/27 Sa and 3/28 Sun – First and Second night of Passover

Week Nine

3/29 M Begin moving your work to Wikipedia

**Due by today:** Do the training module on moving work out of the sandbox and making it “live”

3/30 T 1940s-1960s Buddhism: Japanese Internment Camps – Religion as Resistance

###  Read: Duncan Ryūken Williams, *American Sutra: The Story of Faith and Freedom in the Second World War,* ch. 6 (pp. 122-148)

###  Read: Prothero and Tweed, 172-177. Rev. Julius Goldwater

4/1 Th 1940s-1960s Buddhism: Japanese Internment Camps – Religion as Resistance

 Guest lecture from Prof. Bradley Onishi?

4/2 F – Good Friday and 4/4 – Easter Sunday

Week Ten

4/5 MContinue improving your article

**Due by today:** do training module on adding images and media files and exercise on continuing to improve your article

4/6 T Post 1965 Developments in Asian American Religion: Buddhism

 **Read:** C.N. Le, "The 1965 Immigration Act" Asian-Nation: The Landscape of Asian America (2001) <hin>

# Read: Gabriel Chin, “The civil rights revolution comes to immigration law: new look at the immigration and nationality act of 1965,” *North Carolina Law Review,* 75(1), 273-34 (especially first 10 pages, then skim)

4/8 Th Post-1965 Developments in Asian American Religion: Buddhism

**Watch:** *Becoming the Buddha in LA* (Dir. Michael Camarini, 1993, 57 min) https://www.youtube.com/watch?v=VU\_VW7pXkB0

 **Read:** Irene Lin, “Journey to the Far West: Chinese Buddhism in America,” in *New Spiritual Homes*

4/8 Buddha’s birthday

4/9 DUE: Self-reflection on social annotations on Perusall – module 2

Module 3: Hindus in the US – Appropriation and Authenticity, Adaption and Assimilation

Week Eleven

4/12 M Polish your work

Due by today: read the Editing Wikipedia final checklist, incorporate any last minute changes. Last opportunity (in this class anyway) to work on your article.

 **DUE: Module 2 synthesis paper**

4/13 T Authenticity and Appropriation (Ramadan Begins)

 **Read:** Jane Naomi Iwamura, “The Oriental Monk in American Popular Culture,” from eds. Forbes and Mahan, *Religion and Popular Culture in America* (Berkeley 2005) (BB)

 **Watch:** *Kumaré* (Dir. Vikram Gandhi, 2011, 85 minutes) [available streaming from Alexander Street]

4/15 Th Gurus and Authenticity

# Read: Amanda Lucia, selections from *White Utopias: The Religious Exoticism of Transformational Festivals* (2020)

**Listen:** Interview with Prof. Lucia on Raj Balkaran’s podcast, *New Books in Hindu* Studies (54 minutes)

https://newbooksnetwork.com/white-utopias

Week Twelve

4/1 9 M TBA

4/20 T The Development of American Hinduism

**Read:** Kurien, *A Place at the Multicultural Table,* preface – ch. 4 (pp. ix-40, 41-57 [skim)]

 **Watch:** *Pilgrimage to Pittsburgh* (Dir. Ron Hess and Fred Clothey, 1999, 25 minutes)

4/22 Th The Development of American Hinduism – Temples as Centers

**Read:** Kurien, *A Place at the Multicultural Table,* ch. 5 (pp. 86-116)

**Read:** Vasudha Narayanan, “Sacred Land, Sacred Service: Hindu Adaptations to the American Landscape,” pp. 139-159 in A Nation of Religions: The Politics of Pluralism in Multi-religious America, ed. by Stephen Prothero (2006)

Week Thirteen

4/26 M Workshop on any feedback we have received from the public

4/27 TThe Development of American Hinduism – Official Hinduism

**Read:** Kurien, *A Place at the Multicultural Table,* ch. 6-7 (119-162) (may need to adjust closer to the day)

**Read:** Excerpts from *Invading the Sacred: An Analysis of Hinduism Studies in America*

4/29 Th. Caste, Religion and Race in the US

**Watch:** Thenmozhi Soundarajan, South Asians for Black Lives: Caste and Anti-Blackness (Centre for India and South Asian Research) (1 hr. 23 minutes)

https://www.facebook.com/watch/live/?v=1500202970152379&ref=watch\_permalink

Week Fourteen

**5/3 M** Self-reflection essay

**Due today:** Paper on the process of creating/editing the Wikipedia page (a reflection on the ethical, intellectual and technical challenges of contributing to knowledge about Asian religions in America)

5/4 T Caste, Religion and Race in the US

**Listen:** Gregory Warner and Lauren Frayer, “How to Be an Anti-Casteist” https://www.npr.org/2020/09/21/915299467/how-to-be-an-anti-casteist

**Read:** Nitasha Tiku, “India’s Engineers Have Thrived in Silicon Valley. So has its caste system,” *Washington Post* 10/27/20. https://www.washingtonpost.com/technology/2020/10/27/indian-caste-bias-silicon-valley/

5/6 Th The Development of American Hinduism – Second Generation Indians

 **Read:** Kurien, *A Place at the Multicultural Table,* ch. 10-11 (pp. 213-248) (may need to adjust closer to the day)

5/7 F DUE: Self-reflection on social annotations on Perusall for Module 3

**Take home final exam - Module 3 synthesis paper and self-reflection on the course as a whole due 5/12 (extensions gladly given if you ask in advance)**

**Appendix**

**Citation Format**

For this class, please use MLA in-text citation system for citing quotations and ideas that you have arrived at from reading other authors. In this method of citation, citations are integrated into the body of the text through a combination of signal phrases and parenthetical references. When the signal phrase includes the author’s name, the parenthetical reference contains only the relevant page number. If the signal phrase does not indicate the author, then the author’s name is placed in parenthesis along with the page number. These parenthetical references are keyed to a list of works cited, which is placed at the end of the paper. This list is arranged alphabetically and may bear the title “Works Cited,” or “Bibliography.” For details, please consult, Diana Hacker’s *A Writer’s Reference*, 5th edition.

If you want to make substantive comments (e.g. on citations) that do not really belong in the body of the paper, you may add a footnote, which is easily done with the footnote function of your word processing software.

**Citation Example**

In *Shamans, Mystics and Doctors*, Sudhir Kakar (1982) argues that Indian medical systems depend on a distinctive sense of “freedom.” He writes, “Human freedom in the traditional Indian context, then, seems to imply an increase in the potential to experience different inner states while limiting action in the outer world” (272). This notion of freedom inhering in mental states rather than external conditions is corroborated by the philosophy of Yoga. Barbara Stoler Miller (1998) emphasizes this by titling the fourth section of Patanjali’s Yoga-Sutras, “Absolute Freedom” (74). This is not to say that India lacks this-worldly thinkers who have worked hard to win political and social freedom by changing external conditions; rather, it is to emphasize the role that ascetic other-worldly thinkers have had in defining and shaping core Indian values (Nelson 1998, 45-64).

**Works Cited**

Dinnage, Rosemary. Review of *Shamans, Mystics and Doctors,* by Sudhir Kakar. *The New York Review of Books* 30 (February 17, 1983): 15.

Eliade, Mircea. *Encyclopedia of Religion.* S.v. “Soteriology: An Overview,” by Ninian Smart. New York: McMillan, 1987.

"Hinduism." Encyclopædia Britannica. 2005. Encyclopædia Britannica Online

16 Jan. 2005 <http://0-search.eb.com.library.colgate.edu:80/eb/article?tocId=9105952>.

Kakar, Sudhir. *Shamans, Mystics and Doctors: A Psychological Inquiry into India and Its Healing Traditions*. Chicago: The University of Chicago Press, 1982.

\_\_\_\_\_. “Psychoanalysis and Religious Healing: Siblings or Strangers?” *Journal of the American Academy of Religion* 53 (December 1985): 841-53.

Nelson, Lance E. “The Dualism of Nondualism: Advaita Vedanta and the Irrelevance of Nature.” In *Purifying the Earthly Body of God: Religion and Ecology in Hindu India,* edited by Lance E. Nelson, 61-88. Albany: State University of New York Press, 1998.

Miller, Barbara Stoler. *Yoga: Discipline of Freedom.* New York: Bantam Books, 1998.