

RE 103: Religion and Culture

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Office: Ladd 212
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Spring 2015
Tang Whitman Room
Class: M 11:15-12:10,
W/F 10:10-11:30 am

I. RELIGIOUS STUDIES AND THE LIBERAL ARTS. The liberal arts tradition, as I understand it, is founded on the assumption that a true education requires more than the accumulation of trade-specific information, but also the cultivation of a variety of valuable cognitive, practical and social capacities. A liberal arts education seeks to foster the ability to seek, classify and organize knowledge effectively and to critically assess one's own presuppositions and biases, as well as those of others (including teachers and the authors of course texts), in order to refine that knowledge continuously. Such an education should nurture the ability to recognize broad patterns in nature, society and culture, should stimulate curiosity about their basis and equip one with methods for testing one's intuitions about the causes and effects of those patterns. Training in the liberal arts also fosters excellent communication skills, which have enormous practical value. Teachers in this tradition endeavor to cultivate the ability to structure and communicate arguments clearly and persuasively, especially orally and in writing, but increasingly in other media as well. Finally, and importantly, training in the liberal arts entails the development of certain social qualities, foremost among them being respect for difference, an empathetic imagination, and counter-conventional thinking (that is, the ability to imagine established practices and institutions otherwise). Challenging students to wrestle with the religious viewpoints, values and worldviews of other people is one of the most efficient and effective ways to achieve these goals of a liberal education.

II. COURSE DESCRIPTION: RE 103 exposes students to four such religious worldviews, examining the historical roots and present-day manifestations of Lakota Sioux Religion, Hinduism, Buddhism and Islam in order to appreciate religion as a fundamental component of human experience. In this course, we will examine both the intriguing patterns of similarity evident in religions across space and time, and the ways particular varieties of religion are embedded in social and historical contexts. How do religious beliefs and practices legitimate - or challenge - prevailing social arrangements? How do adherents adapt and transform a religious tradition as it moves across space and through time? Throughout the course, we will be reading texts that describe the experiences of individual believers, to get a sense for how individuals draw on their religious traditions to create meaningful lives amidst great personal and political challenges.

III. COURSE OBJECTIVES:

- to try to understand a religion as a committed practitioner might, not simply as a detached observer
- to develop a richly nuanced conception of religion that recognizes both the social and the personal dimensions of religious belief and practice
- to examine, challenge and clarify one's own self-understanding, worldview and fundamental values
- to acquire a working vocabulary that will enable you to speak in an informed and accurate way about the different religious traditions we will examine
- to develop an awareness of the approaches that can be taken in the scholarly study of religion

III. COURSE FORMAT AND REQUIREMENTS

- A. Attendance and Participation
- B. Reading
- C. Writing

The format of this course will combine lecture and discussion with audio-visual presentations, guest lectures and (hopefully) a class field trip.

A. Attendance and Participation: This is not a “distance-learning” course. Regular attendance is a must! A sign-in sheet will be passed around each class session. Attendance will be taken at each class session, either through a sign-in sheet, or by me. **A pattern of unexcused absences will affect your participation grade adversely; more than six will lead to earning a zero for the participation component of the course. In accordance with Skidmore policy, if you miss more than 1/3 of the course classes you will not be able to take the final exam, which will lead to failure in the course.**

Etiquette: Please plan to arrive in class on time. Feel free to bring a beverage and/or a light snack, but not a meal. We will take a five- to ten-minute break approximately half-way through class each day. This is the *only* time you should leave the room during the class period.

Laptops, Tablets, etc.: In general, laptops, tablets, and other such devices will not be permitted in the classroom. You must bring assigned readings in paper form, whether we are using books or readings downloaded from Blackboard. **If you do not bring the day’s reading to class that will count for ½ an unexcused absence.** Please silence all cell phones and other personal electronic devices.

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, 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 will count for 10% of your grade.**

B. Reading: Nothing is more central to a course in the liberal arts 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.

Texts are available for purchase at the Skidmore Bookstore, Case Student Center. If you choose to purchase your texts elsewhere, please note the ISBN numbers below, and strive to get the exact edition we will all be using so we can be on the same page, literally, when we consult the text in class together.

- John Neihardt and Philip Deloria. *Black Elk Speaks: The Complete Edition* (ISBN: 978-0803283916)

- Mary Pat Fisher, *Living Religions* (8th edition, or whichever is cheapest) 978-0205835850
- Diana Eck, *Darsan: Seeing the Divine in India* (ISBN: 978-0231112659)
- Barbara Stoler Miller, *Bhagavad Gita* (ISBN: 978-0553213652)
- Michael Sells, *Approaching the Quran: The Early Revelations* (ISBN: 978-188399169)

Additional required readings are available through the Library Course Reserves, through Blackboard or will distributed in class. As mentioned above, please print these out, unless otherwise indicated, and bring to class on the day assigned. **If you come to class without the day's assigned reading, that will count as an unexcused absence.**

C. Writing:

Formal essays

Informal response papers

Short answer (1-2 sentences to 1-2 paragraph) questions to test basic comprehension of key terms and concepts

1. Formal essays: These are called “formal” because they will be evaluated for style--grammar, spelling, punctuation--as well as content. Since this is a writing intensive class, I urge you to visit the Writing Center for a one-on-one appointment early in the semester, to get the maximum benefit from their excellent services. They are happy to meet with students at any point in the writing process – from brainstorming ideas to refining the final argument (although they do not line-edit papers for spelling, grammatical or stylistic errors). Please do have the writing tutor send me a report of your session.

<http://www.skidmore.edu/writingcenter/>

Formal essays must be typed using a normal font (Times, Times New Roman, Helvetica, Palatino, etc.) of 12 pt. and double-spaced with margins of 1 inch. You are welcome to print your papers on recycled paper, so long as your essay is legible.

Note well: Because of the size of the class, **late formal papers will not be accepted** unless you have explained ahead of time the reason for its being late, or are able to provide a documented reason after the fact. If you and I agree that you may turn a paper in late, we will negotiate how many points will be taken off for tardiness.

2. Response Papers: At regular intervals throughout the quarter you will be responsible for a 1-1/2 to 2 page written paper in response to the required class readings. These papers will form a basis for classroom discussion of the material, and so are due in class on the day assigned.

You will be given general directions for each response paper in advance. At the same time, the response papers are an opportunity for you to engage the course material in a way that enables you to achieve greater clarity concerning your own thoughts, and so there is no “right” or “wrong” response.

These assignments will not be graded for either content or style, but I will make comments on them. If you hand in a paper of sufficient length in class, you will receive a grade of 4. If the paper is late for any reason, except a documented reason such as a doctor's appointment, away-game, illness (with a note from Health Services or your Academic Administrator/Dean), etc., you will be given a 1. Late response papers will be accepted for one week after the due date. If you do not hand in a paper, you will receive a grade of 0. If it is obvious that you have not read the assignment with

much or any care, and are handing in a paper based on nothing but your own imagination and ingenuity, in all likelihood you will receive a 0.

3. Short-answer questions: Learning the words that people use to describe their beliefs and practices is a crucial component of learning about other people's religions. The midterm will ask you to demonstrate your understanding of the key terms and concepts used by Lakota Sioux, Hindus and Buddhists to describe their religious lives, cosmologies and soteriologies. Your knowledge of key terms and engagement with the reading may be tested using multiple-choice rather than short-answer questions via quizzes, both scheduled and unscheduled, through the semester.

IV. Evaluation

A. Grading Summary

Assignment	Percentage
First formal essay	15%
Response papers	6%
Quizzes	5%
Midterm	20%
Second Formal Essay	25%
Final Exam Essay	20%
Attendance and Participation	10%

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 regular response papers, demonstrate consistent care and thoughtfulness in your reflections on the issues and questions raised by the class; (c) demonstrate in the in-class quizzes and midterm a thorough understanding of the key terms, historical background and basic structural features of the religious traditions we are examining; (d) do a thorough, analytically acute job on the essays and exams and get them in on time.

In addition, to merit an "A" your writing in the formal essays and exams must reflect the following: a statement in the first paragraph of what you intend to accomplish; correct grammar and accurate spelling; depth and complexity in your engagement with the materials (readings, lectures, films, etc.); 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 the accurate presentation of someone else's ideas.

2. "B" signifies good; it is a solid, good grade. To earn that, you need to (a) maintain regular attendance and participation in discussion; (b) keep up with your response papers and your note taking both in and outside of class; (c) demonstrate in the in-class quizzes and midterm a firm grasp of the key terms, historical background and basic structural features of the religions we are examining; (d) do a thorough job on the essays and exams and get them in on time.

In addition, a "B" grade essay typically contains: a statement in the first paragraph of what you intend to accomplish; correct grammar and accurate spelling; solid engagement with the materials (readings, lectures, films, etc.); and an original contribution that takes you beyond the accurate presentation of someone else's ideas.

3. "C" stands for satisfactory. To earn that, you need to (a) maintain regular attendance and participation in discussion; (b) keep up with your response papers and your note taking both in and outside of class; (c) demonstrate in the in-class quizzes and midterm an adequate grasp of the key

terms, historical background and basic structural features of the religions we are examining; (d) do a satisfactory job on the essays that meets the requirements of the assignment, and get them in on time.

In addition, “C” level responses in essays or on the midterm contain no statement of intent, or a confused one at best; occasionally lapse into bad grammar or incorrect spelling; replace full sentences with fragments; misconstrue or distort key ideas; display no clear development leading to a supportable conclusion.

4. To fall below satisfactory (i.e. C-, D), you could fall behind in your note taking and response papers, miss one or more of the in-class quizzes, turn in one of the formal papers several days past the deadline, and/or be more irregular in attendance and discussion.

In addition, below “C” level essays do not adequately meet the requirements of the assignment. They typically also contain no statement of intent, or a confused one at best; frequently lapse into bad grammar or incorrect spelling; replace full sentences with fragments; misconstrue or distort key ideas; display no development leading to a supportable conclusion at all.

C. Guide to Instructor’s Abbreviations in Marking Papers

Vertical line with check-mark = useful point, important idea

Double vertical line = good, strong idea or sentence

Exclamation point = yes! excellent point

Double-lined P = start a new paragraph

WW = wrong word

Wavy underline = something is wrong here - awkward expression or factual error

E = grammatical, spelling, or punctuation error

If your paper contains a great many grammatical, spelling or punctuation errors, and/or instances of awkward expression or wrong word choice, I will ask you to locate and correct each “E,” “WW” or underlined phrase that I have marked in the margin of your paper. You must make these revisions in order to get full credit for your paper.

D. Students with documented disabilities: I strive to create an inclusive classroom that respects the fact that our eyes, ears, brains and bodies all work a little bit differently. If you have, or think you may have a learning disability, please work with the Office of Student Academic Services to determine what strategies and accommodations are appropriate for your situation, and then speak with me early on so that we may arrange appropriate accommodation.

http://cmsauthor.skidmore.edu/academic_services/accessibility/

E. Academic Honesty: 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.

Provisional Schedule of Classes and Assignments

Week One

1/21 W – Expectations for the course, pass out syllabus

Read: Wilfred Cantwell Smith, “Comparative Religions – Whither and Why,” 31-58 (ER)

1/23 F - The Great Vision

Read: *Black Elk Speaks*, prefaces 1, 2 & 3 (pp. xvii-xxvii), and 1-4 (pp. 1-37).

Key terms: soteriology, cosmology, wakan, wakantanka, wakanpi, wicasa wakan, White Buffalo Woman

Homework: Please bring in the index card with a photograph and some information about yourself that will help me get to know you a little better.

Week Two

1/26 M – Patterns in Native American Religions

Read: Ake Hultkranz, intro to “Native Religions of North America,” pp. 266-282 (Blackboard ER)

1/28 W - The Indian Wars

Read: *Black Elk Speaks*, chapters 5-9 (pp. 38-80)

Read: Timeline of post-contact history of Lakota people (Blackboard)

View in Class: *The Spirit of Crazy Horse* (Dir. James Locker, 1990)

Key terms: wasichu, Crazy Horse, Red Cloud, Sun Dance, waga chun

Response paper: In your education so far, what have you learned about the history of Native Americans? Reflect on the feelings aroused by the study of the history of encounter between white settler Americans and Native Americans. In your view, are those emotions a hindrance or a help in arriving at a truthful representations of that history, and, relatedly, the religiosity of Native Americans?

1/30 F - Enacting the Vision

Read: *Black Elk Speaks*, chapters 10-18 (pp. 81-132)

Week Three

2/2 M – An Anthropological Definition of Religion

Read: Clifford Geertz, “Religion as a Cultural System” (1973), 87-125 (focus on: 89-114, 119-top of 120, 123-125). (library course reserves [LCR])

2/4 W – The Ghost Dance Religion

Read: *Black Elk Speaks*, chapters 19-24 (pp. 133-164)

Read: DeMallie, “The Lakota Ghost Dance: An Ethnohistorical Account,” pp. 385-405 (LCR)

26 F – Religion and Resistance

Read: Patricia Limerick, “The Repression of Indian Religious Freedom,” *Native American Rights Fund Legal Review* 18, 2 (1993): 9-13 (LCR)

Read: *Black Elk Speaks*, chapters 25 to postscript (pp. 165-172)

Week Four

2/9 M – Representations: Truthful, Partial, Pious

Read: Steltencamp, *Black Elk: Holy Man of the Oglala*, 29-43 (LCR)

Read: Philip DeLoria, *Black Elk Speaks*, “Introduction,” (pp. xxix-xxxv)

Response paper due

2/11 W – Geertz’s Theory of Religion Critiqued

Read: Talal Asad, “The Construction of Religion as an Anthropological Category” (pp. 27-54) (LCR)

2/13 F – Asad Continued

ReRead: Talal Asad, “The Construction of Religion as an Anthropological Category” (LCR)

Week Five

2/16 M – Hindu Cosmology

First paper due

2/18 W – Hindu Cosmology and Soteriology

Read: Mary Pat Fisher, *Living Religions*, chapter 3 (until section on major philosophical systems)

Key terms: Veda, karma, dharma, samsara, varna, jati, kama, artha, moksha, sanatana dharma

2/20 F - Hindu Cosmology and Soteriology

Read: *The Bhagavad Gita*, trans. by Barbara Stoler Miller, intro., translator’s note, ch. 1-6

Key terms: yoga, Vishnu, Krishna, avatar, Arjuna

Week Six

2/23 M – Hindu Soteriology

Read: *The Bhagavad Gita*, ch. 7-15

2/25 W – Hindu Soteriology – Self-Transformation through Ritual – Puja (ritual worship)

Read: Chapter 1 of *Darshan*, by Diana Eck

Key terms: puja, darshan, prasad, murti

View in class: 330 Million Gods slideshow

2/25 W – Hindu Soteriology: Self-Transformation through Ritual – Puja (ritual worship)

Read: Chapter 2 *Darshan*, by Diana Eck

QUIZ TODAY ON KEY TERMS (Hinduism and Study of Religion)

7 pm - lecture and practicum on Ayurveda at the Tang Museum: What’s your doṣ a?

2/27 F – Hindu Soteriology: Self-Transformation through Ritual – Yatra (pilgrimage)

Read: Chapter 3 of *Darshan*

Read: E. Valentine Daniel, “Toward Equipose,” (pp. 245-260, 266-278) (LCR)

View in Class: *Kumbh Mela: The World’s Biggest Festival*

Week Seven

3/2 M – Buddhism – Lives of the Buddha

Read: Mary Pat Fisher, chapter 5, beginning up to “Branches of Buddhism” (pp. 135-148)

3/4 W – Buddhist cosmology – Four Noble Truths

Read: Jataka tales of the Buddha, Part I (Blackboard – ER)

3/6 F - Buddhist soteriology – Theravada

Read: Vinaya text – rules for taking alms; Selections from the Dhammapada (Blackboard ER)

Read: Fisher, “Theravada Buddhism” (pp. 148 – 156)

View in class: The Long Search: Footsteps of the Buddha

Week Eight

3/9 M – Buddhist soteriology - Mahayana

Read: Fisher, “Mahayana Buddhism” (pp. 156-171)

3/11 W – Buddhist Soteriology - Mahayana
Read: The Heart Sutra (Blackboard ER)
Meditation practicum

3/13 F – Midterm Exam today

Week Nine

3/16-3/20 – Spring Break Recess – No Class!

Week Ten

3/23 M – Mahayana Buddhism in the West

Read: Fisher, 178-185

View in class: Simpson's episode

3/25 W – Mahayana Buddhism in the West

Read: Jan Nattier, "American Buddhists: Who Are They?" (avail at URL below, and Blackboard ER)
<http://www.budsas.org/ebud/ebdha175.htm>

3/27 F - Mahayana Buddhism in the West

Read: Pema Chodron, "When Things Fall Apart," "Relax As It Is," and "The Love that Will Not Die"
from When Things Fall Apart (Blackboard ER)

View in class: Crazy Wisdom

Week Eleven – Theoretical Interlude

3/30 M – W.C. Smith redux

Read: re-read WC Smith, "Comparative Religions – Whither and Why?"

4/1 W – Geertz redux

Read: re-read Geertz, "Religion as a Cultural System"

Prepare: identify a ritual that lends itself to Geertzian analysis and be prepared to explicate your analysis in class

4/3 F – Asad redux

Read: re-read Asad, "The Construction of Religion as an Anthropological Category"

Prepare: identify an aspect of Buddhist history or ritual that lends itself to Asadian analysis and be prepared to explicate your analysis in class

Week Twelve

4/6 M – Islam lecture - origins

Due: Second Formal Paper due

4/8 W – Muslim Cosmology – The Prophet Muhammad

Read: Fisher, chapter 10, beginning to the "Five Pillars" (pp. 381-396)

4/10 F – Muslim Soteriology – The Five Pillars

Read: Fisher, The Five Pillars, (pp. 396-404)

Week Thirteen

4/13 M – Muslim History – Sunni, Shi'a Split

Read: Fisher, chapter 10 (pp. 404-418)

Read: Hadiths (handout)

4/15 W – Muslim Scripture – The Quran

Read: Sells, *Approaching the Quran*, Introduction

4/17 F – Muslim Scripture – The Quran

Read: Sells, *Approaching the Quran*, selected suras

Weeks Fourteen

4/20 M - NO CLASS

4/22 W – Islam in Modernity

Read: Mahmoud Ayoub, *Faith and History*, chapter 11 “Islam and Modernity” (LCR)

4/24 F – Islam in modernity

Read: Saba Mahmoud, “Feminist Theory, Embodiment and the Docile Agent,” pp. 202-236 (LCR)

Week Fifteen

4/27 M – Islam in modernity

Watch: The Light in Her Eyes

4/29 W – Conclusions

5/1 F – Study Days – NO CLASS

Final Exam: May 7th, 1:30-4:30 pm

**Bibliography of Library Course Reserves (LCR) and Blackboard ER Readings
In order of appearance**

Wilfred Cantwell Smith, "Comparative Religions – Whither and Why" (sent over email, ER)

Hultekrantz, Ake. "Native Religions of North America: The Power of Visions and Fertility," in *Religious Traditions of the World*, ed. By H. Bryon Earhart (San Francisco: HarperCollins 1995), 266-282. (LCR)

Geertz, Clifford. "Religion as a Cultural System" in *The Interpretation of Cultures* (New York: Basic Books, 1973), 87-125.

DeMallie, Raymond J. "The Lakota Ghost Dance: An Ethnohistorical Account." *Pacific Historical Review* 51, 4 (Nov. 1982): 385-405. (LCR)

Limerick, Patricia. "The Repression of Indian Religious Freedom," *Native American Rights Fund Legal Review* 18, 2 (1993): 9-13. (LCR)

Steltencamp, Michael J. "Conversion," in *Black Elk: Holy Man of the Oglala* (Norman, OK: University of Oklahoma, 1993), 29-43.

Asad, Talal. "The Construction of Religion as an Anthropological Category," in *Genealogies of Religion: Discipline and Reasons of Power in Christianity and Islam* (Baltimore: The Johns Hopkins University Press, 1993), 27-54.

Kawasaki, Ken and Visakha. *Jataka Tales of the Buddha, Part I* (1998). Access to Insight Website [<http://www.accesstoinsight.org/lib/authors/kawasaki/bl142.html#top>] (ER)

Rhys Davids, T.W. and Hermann Oldenberg. "Sekhiya Dhamma," in *Vinaya Texts, Translated from the Pâli Part I: The Pâtimokkha, The Mahâvagga, I-IV. Vol. XIII of The Sacred Books of the East* (New York: Oxford, The Clarendon Press, 1881). [<http://www.sacred-texts.com/bud/sbe13/sbe1310.htm>]

Chodron, Pema. "Relax As It Is," and "The Love that Will Not Die," in *When Things Fall Apart: Heart Advice for Difficult Times*, pp.

Appendix B Citation Format

For this class, please use the MLA in-text citation system for citing quotations and ideas that you have arrived at from reading other authors. See Purdue University's OWL guide to citations, for a complete discussion of this system [<https://owl.english.purdue.edu/owl/resource/747/02/>].

Briefly, in this method of citation, one introduces the source in a signal phrase that gives the author's name (first and last at first mention, last name only thereafter). Parenthetical references following the cited material supply the page number or numbers. No abbreviations like p. or pp. precede the page number, unless the absence of them would cause confusion for the reader. 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."

If you want to comment on a citation but do not want to do so 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 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 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.

[**Note:** It seems odd at first, but the concluding period or other punctuation mark must go outside the final quotation mark, and *after* the closing parenthesis].

Works Cited

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

Heesterman, J.C. *The Inner Conflict of Tradition: Essays in Indian Ritual, Kingship and Society*. Chicago: The University of Chicago Press, 1985.

"Hinduism." Encyclopædia Britannica. 2010. Encyclopædia Britannica Online, 2010. Web. 25 Aug. 2010. <<http://www.britannica.com/EBchecked/topic/266312/Hinduism>>.

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 (1985): 841-53.

Miller, Barbara Stoler. *Yoga: Discipline of Freedom*. New York: Bantam Books, 1986.

Smart, Ninian. "Soteriology: An Overview." *Encyclopedia of Religion*, ed. by Mircea Eliade. New York: McMillan, 1987.