Violence and Non-Violence
in Religious Traditions of South Asia (REL 282)

Spring 2005
MW 2:40–4:00

PROFESSOR: Andy Rotman
OFFICE: Pierce Hall 004
OFFICE HOURS: MW 4:10–5:00 or by apt.
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REQUIREMENTS
1. You are expected to attend class regularly, finish the assigned readings on time, and participate in class discussions actively (and, one hopes, enthusiastically).

2. To facilitate class discussion, you will be expected to make regular postings on Blackboard, responding to the readings directly as well as to the postings of other students. I expect you to post 1–2 pages worth of work each week. Your postings should demonstrate a thoughtful and rigorous engagement with the material. Creativity is encouraged, rambling is not. Although you are welcome to focus on a particular article or passage within a week’s assignment, you should try to contextualize that material within the rest of the week’s readings.

3. A 6–7 page research paper will be due at the end of the semester (April 29th at the latest). You will also be expected to make a 5–10 minute presentation regarding your research during the last week of classes. Research topics must be submitted to me for approval.

Your grade will be determined by the quality of your participation in class, your postings on Blackboard, your research paper, and your presentation.

REQUIRED READING


All other readings for the course will be found in the two installments of the Source Book. Part 1 will contain the readings until Spring Break, and Part 2 will contain the remainder of the readings until the end of the semester. Source books are available at Paradise Copies, 30 Crafts Avenue, 585–0414.
WEEK 1 (1/24, 1/26)
i. INTRODUCTION
• various maps of South Asia (SB)
• additional maps of India at http://www.lib.utexas.edu/maps/india.html

ii. RELIGIOUS VIOLENCE AND COLLECTIVE VIOLENCE: SOME CONSIDERATIONS
  “Playing War,” 1–17 (SB)
  “Prisoners’ Dilemmas,” 17–21 (SB)
• Hage, Ghassam. “‘Comes a Time We are all Enthusiasm’: Understanding Palestinian Suicide Bombers in Times of Exighophobia.” Public Culture 15.1 (2003): 65–89. (SB)
  “Manchester,” 113–126 (SB)

WEEK 2 (1/31/, 2/2)
i. BRAHMANISM, HIMŚĀ, AND AHIMSĀ
  “Ancient Brahminism, or Impossible non-Violence,” 85–104 (SB)
  “Remarks on Dissuasion in Ancient India,” 209–218 (SB)

ii. AHIMSĀ, DHARMA, AND THE BHAGAVAD GĪTĀ
  Chapter 18, verses 41–48 (SB)
  Chapter 2, verses 31–38 (SB)
  Chapter 18, verses 41–48 (SB)
  Chapter 2, verses 31–38 (SB)
  Text and Commentary—Chapter 2, verses 31–38 (SB)
  Text and Commentary—Chapter 2, verses 31–38 (SB)
  Text and Commentary—Chapter 2, verses 31–38 (SB)


**WEEK 3** (2/7, 2/9)

i. **THE BUDDHIST PATH OF THE BODHISATTVA**:

THE PERFECTION OF GIVING AND THE GIFT OF ONE’S BODY—INSTRUCTIONS


“Bodhisattva Path,” 265–269 (SB)


“Generosity,” 628–632 (SB)

•Taye, Jamgon Kongrul Lodro. *Buddhist Ethics*. Translated and edited by the International Translation Committee founded by the V. V. Kalu Rinpoche. Ithaca: Snow Lion Publications, 2000.

Excerpt from “The Commitments of Awakening Mind,” 201, 187–188 (and footnotes) (SB)


“Transcendent Generosity,” 234–238 (SB)


Excerpt from “Establishing, Spreading and Perpetuating the Teaching,” 134–137 (SB)


“The Story of a Beautiful Woman (Rāpāvatī-Avadāna),” 1–14 (SB)

ii. **THE BUDDHIST PATH OF THE BODHISATTVA**:

THE PERFECTION OF GIVING AND THE GIFT OF ONE’S BODY—EXEMPLA


“King Chandraprabha Gives his Head,” 105–114 (SB)


“The Tigress,” 5–9 (SB)

“The Maitribala,” 47–57 (SB)

“The Elephant,” 213–220 (SB)


“The Gift,” 1–19 (SB)


The Mail: The Giving Man, 8 (SB)
WEEK 4 (2/14, 2/16)
i. THE BUDDHIST PATH OF THE BODHISATTVA:
THE PERFECTION OF SKILLFUL MEANS AND THE EXPEDIENCY OF MURDER
Excerpt from “Ethics in the Mahāyāna,” 150–164 (SB)
Excerpt, 214–215 (SB)
“Appendix D: Permission to Murder, etc.,” 322–327 (SB)
“On the Paramita of Ingenuity,” 427–440 (skim), 452–468 (SB)
“The Sacrifice,” 74–80 (SB)

ii. JAINISM: AHIMŚĀ AND THE ETHICS OF FASTING
“Ahimsā and the Jain Religion,” 9–15 (SB)
“The Jaina Path of Nonresistant Death,” 99–109 (SB)
Excerpts from “Chapter 6: The Ascetics,” 138–143, 150–156 (SB)
“Jainism as the Religion of Non-Violence,” 185–210 (SB)

OPTIONAL:
Excerpt, xii–xvi, 2–9 (SB)

WEEK 5 (2/21, 2/23)
i. HINDUISM: THE ETHICS OF INDUCING AN EASY DEATH
“Euthanasia: Traditional Hindu Views and the Contemporary Debate,” 71–130 (SB)

ii. RALLY DAY—NO CLASS

WEEK 6 (2/28, 3/2)
i. GANDHI AND SATYAGRAHA
“Introduction,” 3–25 (SB)
“Democracy and Nonviolence,” 148–151 (SB)
ii. SATYAGRAHA RECONSIDERED: TIBETAN BUDDHISM, RELIGION, AND POLITICS
• background readings (SB)
  “Satyagraha (Truth-Insistence),” 296–312 (SB)
  “Interview with The Most Venerable Professor Samdhong Rinpoche,” 307–318 (SB)
  “Interview with His Holiness Tenzin Gyatso, the 14th Dalai Lama,” 301–306 (SB)
  “Transcription of Testimony by Tibetan Nun,” 337–338 (SB)

WEEK 7 (3/7, 3/9)
i. VIOLENCE AND THE NONVIOLENT PROTEST: ETHICS? RELIGION? POLITICS?
• Malcolm Browne’s photo of the self-immolation of Thich Quang Duc (SB)
  “In Search of the Enemy of Man,” 106–108 (SB)
  “An Angry Buddhist Burns Himself Alive,” 24–25 (SB)
• The Nation, 29 June 1963.
  “Same Old Diem,” 538 (SB)
  “Foreword” (by Thích Nhat Hanh), ix–x (SB)
  “Sister Mai,” 96–108 (SB)
  Excerpt, 56–61 (SB)

ii. MAKING SENSE OF SATI: ETHICS? RELIGION? POLITICS?
  “Introduction,” 3–14 (SB)
  “Perfection and Devotion: Sati Tradition in Rajasthan,” 79–91 (SB)
  “Epilogue,” 227–228 (SB)
OPTIONAL:
  “Sati as Profit Versus Sati as a Spectacle: The Public Debate on Roop Kanwar's Death,” 131–149 (SB)

WEEK 8 (3/14, 3/16)
SPRING BREAK...RELAX

WEEK 9 (3/21, 3/23)
i. REFLECTIONS ON COLLECTIVE VIOLENCE: THE PARTITION OF INDIA
  “Nineteen Forty-Seven: Memories and Meanings,” 190–200 (SB)
  “Doing God’s Work,” 39–45 (SB)
  “Introduction,” xi–xxvii (skim or skip the summaries of the stories, xxix–xxvi)

ii. VIOLENCE AND GENDER: RATIONALES AND STEREOTYPES
  “Muslims and Hindus, Men and Women: Communal Stereotypes and the Partition of India,” 58–81 (SB)
  “Surat, Savarkar and Draupadi: Legitimising Rape as a Political Weapon,” 29–57 (SB)
OPTIONAL:
  “History is a Woman's Body,” 114–136 (SB)

WEEK 10 (3/28, 3/30)
i. REFLECTIONS ON COLLECTIVE VIOLENCE: POST-COLONIAL INDIA
  “The Riot,” 25–51
  miscellaneous poems, 15–17, 41–55, 66–68 (SB)
ii. A LEGACY OF VIOLENCE, A VIOLENT LEGACY
    “A New Hindu Identity,” 143–169
    “The Muslim Fundamentalist Identity,” 170–185
    “Conclusion: Religious Conflict in the Modern World,” 186–197
    “Take Me Home,” 1–4 (SB)

  OPTIONAL:
  (http://64.233.161.104/search?q=cache:p0dXDzczMPAJ:www.fordham.edu/economics/mcleod/Martyrs.pdf+who+wants+to+be+a+martyr&hl=en&ie=UTF-8)
    “Who Wants to be a Martyr?” 1–3 (SB)
  (http://www.newyorker.com/printable/?fact/011119fa_FACT1)
    “An Arsenal of Believers,” 1–9 (SB)

WEEK 11 (4/4, 4/6)
i. TAMILS AND EELAM: SUICIDE BOMBERS—WOMEN AND CHILDREN FIRST
  • Tamil Eelam Homepage
  (http://www.eelam.com/tamil_eelam.html)
  • South Asia Terrorism Portal.
  (www.satp.org/srilanka/Terrorist%20Outfits/Terrorist%20Groups_Sri%20Lanka.htm)
    “Sri Lanka: The Liberation Tigers of Tamil Eelam (LTTE)” (SB)
    “In Sri Lanka, Dying to be Equals,” 1–4 (SB)
    “Revolution enables women’s struggle for gender equality,” 1–3 (SB)
  (www.fosus.com/archiveArticle09112000.htm)
    “Rebels without a Childhood in Sri Lanka War,” 1–5 (SB)
    “Agent or Victim?: The Sri Lankan Woman Militant in the Interregnum,” 199–220 (SB)
    “Protection and Promotion of Womens’ Rights” (SB)
  • Henman, R.
  (http://www.sacw.net/Wmov/Rohini1996.html)
  • (http://eelam.com/introduction/legitimacy.html)
    “The Legitimacy of the Armed Struggle of the Tamil People,” 1–5 (SB)
  • miscellaneous reviews of *The Terrorist* (SB)
ii. TAMILS AND EELAM: VIOLENCE AND TRANSFORMATION
  “Interviews with High School Students in Eastern Sri Lanka,” 366–380 (SB)

WEEK 12 (4/11, 4/13)
i. SIKHS AND KHALISTAN: TERRORISTS, SAINT-SOLDIERS, MARTYRS
  “Playing the Game of Love,” 185–212 (SB)
  “Looking into Dragons,” 262–275 (SB)
  “The Sword of Sikhism,” 84–101 (SB)
OPTIONAL:

ii. MAKING SENSE OF VIOLENCE? UNANSWERED QUESTIONS
  “Religious Nationalism,” 1–12 (12–24 is optional) (SB)
  “Riots, Policing, and Truth Telling in Bombay,” 121–159 (SB)
  “Politics as Permanent Performance,” 227–234 (SB)

SCREENING OUTSIDE OF CLASS: Final Solution. Directed by Rakesh Sharma. 218 minutes; edited version, 145 minutes. 2004. Time and Place to be announced.

WEEK 13 (4/18, 4/20)
i. MAKING SENSE OF VIOLENCE? THE KILLING FIELDS OF GUJRURAT
•Mander, Harsh. 2002.
  “Chronicle of Tragedy Foretold,” 3–41 (SB)
  “Appendix 1: Prime Minister Vajpayee’s Speech at Goa,” 450–452 (SB)
  “Appendix 2: Chronology of Events,” 453–457 (SB)
  “Murder in India,” 34–39 (SB)
OPTIONAL:
  “Democracy: Who's She When She's at Home?” 113–132 (SB)
VERY OPTIONAL:
• Human Rights Watch, "'We Have No Orders to Save You': State Participation and Complicity in Communal Violence in Gujurat." Human Rights Watch, April 2002, vol. 14, no. 3 C
  full report, 1–70 (http://www.hrw.org/reports/2002/india/)
  summary and recommendations, 1–12 (http://www.hrw.org/reports/2002/india/)
  accompanying photo gallery is available at http://www.hrw.org/photos/2002/india/
• For many fact-finding reports on the carnage in Gujurat, see
  http://www.ektaonline.org/cac/resources/reports/

ii. MAKING SENSE OF VIOLENCE? SURVIVORS AND SURVIVING
  “Our Work to Cry: Your Work to Listen,” 345–398 (SB)
  (http://www.india-seminar.com/2001/503/503%20arjun%20apadurai.htm)

WEEK 14 (4/25, 4/27)
i. PRESENTATIONS

ii. PRESENTATIONS