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

Fall 2014
MW 1:10–2:30
Bass 204

PROFESSOR: Andy Rotman
OFFICE: Pierce Hall 203
OFFICE HOURS: MW 4:30–5:30 or by appointment
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REQUIREMENTS

1. Attend class regularly. If you are unable to attend a class, please tell me in advance, in person or via email. Attendance is a crucial part of your class participation grade, and more than two unexcused absences will put that grade in jeopardy.

2. Listen actively and speak thoughtfully. Be prepared to discuss the assignments in depth. Keep in mind Wittgenstein's aphorism, "Even to have expressed a false thought boldly and clearly is already to have gained a great deal." To this end, students will be asked to introduce the readings for each class.

3. Make regular postings on Moodle, responding to the assignments as well as to the postings of other students. I expect you to post 250+ words each week, in one post or more, though you can skip two weeks during the semester. 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. Postings for each week should be submitted by Saturday at midnight of that week. In short, postings made during a particular week should be posted in the folder for that week. At the end of the semester, you will be expected to print out all of your posts and submit them to me along with your final paper.

4. Write a 10-page research paper. You must have your topics approved by me, in person, by November 26th. During the last week of the semester, you will present your research as a work in progress. Final papers are due on December 18th.

5. If you have any questions about an assignment or need help or an extension, please let me know. Just send me an email or stop by during my office hours. I will do my best to be accessible, and I'm happy to make special arrangements to meet.

In summary, your grade will be determined by the quality of your participation in class (35%), your postings on Moodle (30%), and your research paper (35%).

REQUIRED READING

Kakar, Sudhir. *The Colors of Violence: Cultural Identities, Religion, and Conflict*. Chicago: University of Chicago Press, 1996.

•Books are available at Grécourt Bookshop in the Campus Center.
•All other readings will be found in the source book or will given to you as handouts. Source books are available at Paradise Copies, 21 Conz Street, (413) 585–0414.

WEEK 1 (9/8, 9/10)
i. INTRODUCTION
•various maps of South Asia
•additional maps of India at http://www.lib.utexas.edu/maps/india.html

ii. RELIGIOUS VIOLENCE AND COLLECTIVE VIOLENCE: SOME CONSIDERATIONS
•Finkel, Michael. *The New York Times Magazine*, 24 December 2000.
(http://www.nytimes.com/library/magazine/home/20001224mag-palestine.html)
"Playing War," 1–17 (handout)
•In *Harper's Magazine*, September 2002.
"Prisoners' Dilemmas," 17–21 (handout)
•Hage, Ghassam. "'Comes a Time We are all Enthusiasm': Understanding Palestinian Suicide Bombers in Times of Exighophobia." *Public Culture* 15.1 (2003): 65–89. (handout)
•Buford, Bill. *Among the Thugs*. New York: W. W. Norton & Company, Inc., 1992.
"Manchester," 113–126 (handout)

WEEK 2 (9/15/, 9/17)
i. HIṂSĀ AND AHIṂSĀ: BRAHMANICAL CONSIDERATIONS
•Clooney, Francis. In *Just War in Comparative Perspective*. Edited by Paul Robinson. Burlington, VT: Ashgate Press, 2003.
"Pain but not Harm: Some Classical Resources Toward a Hindu Just War Theory," 109–125 (handout)
•Biardeau, Madeleine. In *Violence/Non-Violence: Some Hindu Perspectives.* Edited by Denis Vidal, Gilles Tarabout, and Éric Meyer. First published in French in 1994. Delhi: Manohar Publications, 2003.
"Ancient Brahminism, or Impossible non-Violence," 85–104 (handout)
•Malamoud, Charles. In *Violence/Non-Violence: Some Hindu Perspectives.* Edited by Denis Vidal, Gilles Tarabout, and Éric Meyer. First published in French in 1994. Delhi: Manohar Publications, 2003.
"Remarks on Dissuasion in Ancient India," 209–218 (handout)

ii. HIṂSĀ AND AHIṂSĀ: THE MAHĀBHĀRATA
Doniger, Wendy. *The Hindus: An Alternative History*. New York: Penguin Press, 2009.
"Violence in the Mahābhārata," 252–276 (handout)
"Dharma in the Mahābhārata," 277–303 (handout)

WEEK 3 (9/22, 9/24)

i. VIOLENCE AND THE BUDDHIST PATH:

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

•Gethin, Rupert. In *Religion and Violence in South Asia: Theory and Practice*. Edited by John R. Hinnells and Richard King. London and New York: Routledge, 2008.

"Buddhist Monks, Buddhist Kings, Buddhist Violence: On the early Buddhist Attitudes to Violence," 62–82

•Hajime, Nakamura. In *The Encyclopedia of Religion*. Editor in chief, Mircea Eliade. Edited by Charles J. Adams, et al. New York: Macmillan, 1987.

"Bodhisattva Path," 265–269

•Rinpoche, Pabongka. *Liberation in the Palm of Your Hand: A Concise Discourse on the Stages of the Path to Enlightenment*. Edited in the Tibetan by Trijang Rinpoche. Translated by Michael Richards. Boston: Wisdom Publications, 1993.

"Generosity," 628–632

•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!

•Rinpoche, Patrul. *The Words of My Perfect Teacher*. Translated by the Padmakara Translation Group. San Francisco: HarperCollins Publishers, 1994.

"Transcendent Generosity," 234–238

•Dowman, Keith, trans. *Sky Dancer: The Secret life and Songs of the Lady Yeshe Tsogyel*. London: Routledge & Kegan Paul, 1984.

Excerpt from "Establishing, Spreading and Perpetuating the Teaching," 134–137

ii. THE BUDDHIST PATH OF THE BODHISATTVA:

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

•Khoroche, Peter, trans. *Once the Buddha was a Monkey: Arya Sura's Jatakamala*. Chicago: University of Chicago Press, 1989.

"The Tigress," 5–9

"Maitribala," 47–57

"The Elephant," 213–220

•Frye, Stanley, trans. *The Sutra of the Wise and the Foolish* (*Mdo bdzans blun*): *or, The Ocean of Narratives* (*Üliger-ün dalai*). Dharamsala, India: Library of Tibetan Works & Archives, 1981.

"King Chandraprabha Gives his Head," 105–114

•Parker, Ian. *The New Yorker*, 2 August 2003.

"The Gift," 1–19

•*The New Yorker*, 2 August 2003.

The Mail: The Giving Man, 8

WEEK 4 (9/29, 10/1)

i. THE BUDDHIST PATH OF THE BODHISATTVA:
THE PERFECTION OF SKILLFUL MEANS AND THE EXPEDIENCY OF MURDER

•Gethin, Rupert. *Journal of Buddhist Ethics.* (www.urbandharma.org/pdf/geth0401.pdf).
"Can Killing a Living Being Ever Be an Act of Compassion? The Analysis of the Act of Killing the Abhidhamma and Pali Commentaries," 167–202
•Keown, Damien. *The Nature of Buddhist Ethics*. New York: St. Martin's Press, 1992.
Excerpt from "Ethics in the Mahāyāna," 150–164
•Kent, Daniel W. In *Buddhist Warfare*. Edited by Michael K. Jerryson and Mark Juerensmeyer. New York: Oxford University Press, 2010.
"Onward Buddhist Soldiers: Preaching to the Sri Lankan Army," 157–177

ii. THE BUDDHIST PATH OF THE BODHISATTVA? A NONVIOLENT PROTEST?

•Malcolm Browne's photo of the self-immolation of Thich Quang Duc
•Nhât Hahn, Thích. *Vietnam: Lotus in a Sea of Fire*. New York: Hill and Wang, 1968.
"In Search of the Enemy of Man," 106–108
•*Life Magazine*, 21 June 1963.
"An Angry Buddhist Burns Himself Alive," 24–25
•*The Nation*, 29 June 1963.
"Same Old Diem," 538
•Cao, Ngoc Phuong. 1993. *Learning True Love: How I Learned and Practiced Social Change in Vietnam*. Berkeley, CA: Parallax Press.
"Foreword" (by Thich Nhat Hanh), ix–x
"Sister Mai," 96–108
•King, Sally. "They Who Burned Themselves for Peace: Quaker and Buddhist Self-Immolators During the Vietnam War." *Buddhist-Christian Studies* 20 (2000): 127–150.

WEEK 5 (10/6, 10/8)

i. GANDHI AND SATYAGRAHA

•Dalton, Dennis, ed. *Mahatma Gandhi: Selected Political Writings*. Indianapolis and Cambridge: Hackett Publishing Company, Inc., 1996.
"Introduction," 3–25
"Part 1: Satyagraha: The Power of Nonviolence," 29–64, 81–91
"Democracy and Nonviolence," 148–151
•Kureshi, Hanif. *The Buddha of Suburbia*. London: Faber and Faber Ltd., 1990.
Excerpt, 56–61

ii. SATYAGRAHA RECONSIDERED: TIBETAN BUDDHISM, RELIGION, AND POLITICS

•background readings
•Rinpoche, Samdhong. In *Selected Writings and Speeches: A Collection of Selected Writings and Speeches on Buddhism and Tibetan Culture by Prof. Samdhong Rinpoche*. Sarnath, Varanasi: Alumni of Central Institute of Higher Tibetan Studies, 1999.
"Satyagraha (Truth-Insistence)," 296–312
•Alomes, Anna. *Power in Philosophy: Two Arguments for Nonviolence Today*. Ph.D. dissertation from the University of Tasmania, 1998.
"Interview with The Most Venerable Professor Samdhong Rinpoche," 307–318

"Interview with His Holiness Tenzin Gyatso, the 14th Dalai Lama," 301–306
"Transcription of Testimony by Tibetan Nun," 337–338

WEEK 6 (~~10/13~~, 10/15)
i. AUTUMN RECESS—NO CLASS

ii. JAINISM: AHIṂSĀ AND THE ETHICS OF FASTING
•Chapple, David. *Nonviolence to Animals, Earth, and Self in Asian Traditions*. State University of New York Press, 1993.
"Ahimsā and the Jain Religion," 9–15 (handout)
"The Jaina Path of Nonresistant Death," 99–109 (handout)
•Laidlaw, James. "A Life Worth Leaving: Fasting to Death as Telos of a Jain Religious Life." *Economy and Society* 34.2 (2005): 178–199. (handout)
•Bilmoria, Purushottama. "Legal Rulings on Suicide in India and Implications for the Right to Die." *Asian Philosophy* 5.2 (1995): 1–25 (handout)

WEEK 7 (10/20, 10/22)
i. SELF IMMOLATION: SATI—ETHICS? RELIGION? POLITICS?
•Hawley, John Stratton. In *Sati*, *the Blessing and the Curse: The Burning of Wives in India*. Edited by John Stratton Hawley. New York and Oxford: Oxford University Press, 1994.
"Introduction," 3–14
•Harlan, Lindsey. In *Sati*, *the Blessing and the Curse: The Burning of Wives in India*. Edited by John Stratton Hawley. New York and Oxford: Oxford University Press, 1994.
"Perfection and Devotion: Sati Tradition in Rajasthan," 79–91
•Oldenburg, Veena Talwar. In *Sati*, *the Blessing and the Curse: The Burning of Wives in India*. Edited by John Stratton Hawley. New York and Oxford: Oxford University Press, 1994.
"The Roop Kanwar Case: Feminist Responses," 101–130
•Oldenburg, Veena Talwar. 2002. In *Dowry Murder: The Imperial Origins of a Cultural Crime*. New York: Oxford University Press.
"Epilogue," 227–228
OPTIONAL:
•Nandy, Ashis. In *Sati*, *the Blessing and the Curse: The Burning of Wives in India*. Edited by John Stratton Hawley. New York and Oxford: Oxford University Press, 1994.
"Sati as Profit Versus Sati as a Spectacle: The Public Debate on Roop Kanwar's Death," 131–149

ii. SELF IMMOLATION: TIBET IS BURNING!—ETHICS? RELIGION? POLITICS?

•"Tibet is Burning!" http://www.youtube.com/watch?v=o0K4avALs5Y

•"Raw Footage: Tibetan Nun, 35yr old Palden Choetso's Self-Immolation - Smuggled Out of Tibet" http://www.youtube.com/watch?feature=player_embedded&v=q8NuhMc7TvY

Warning: These videos contain graphic images.

•Mishra, Pankaj. *The Guardian*, December 8, 2011.
"Tibetan's Old Way of Life is Slow Dying: Not Even Self-Immolation will Change That, 1–3

•Ortolani, Alex. Asia Blog, February 24th, 2012. http://asiasociety.org/blog/asia/interview-robert-barnett-why-tibetans-are-setting-themselves-fire
"Interview: Robert Barnett on Why Tibetans are Setting Themselves on Fire," 1–3

•International Campaign for Tibet, February 1, 2012. http://www.savetibet.org/media-center/ict-news-reports/harrowing-images-and-last-message-tibet-first-lama-self-immolate
"Harrowing images and last message from Tibet of first lama to self-immolate," 1–5

•*New York Times*, March 28, 2012. http://india.blogs.nytimes.com/2012/03/28/tibetan-activists-letter-explaining-his-self-immolation/
"Tibetan Activist Who Self-Immolated Leaves Letter Behind," 1–2

•Press release from the Central Tibetan Administration. March 26, 2012. http://tibet.net/2012/03/26/at-least-seven-reasons-why-beijing-is-responsible-for-the-self-immolations-in-tibet/
"At Least Seven Reasons Why Beijing is Responsible for the Self-Immolations in Tibet," 1–2

•*BBC News*, November 15, 2011. http://www.bbc.co.uk/news/world-asia-15738522
"Viewpoint: Are Tibet burnings plot or policy failure?" 1–3

•Ortolani, Alex. *The Atlantic*. Feb 27, 2012. http://www.theatlantic.com/international/archive/2012/02/why-violence-in-tibet-is-getting-worse/253627/
"Why Violence in Tibet Is Getting Worse"

•Craig, Sienna. *Hot Spot Forum*, *Cultural Anthropology Online*. April 11, 2012. http://www.culanth.org/?q=node/536
"Social Suffering and Embodied Political Crisis," 1–4

•Rekjong, Dhondup Tashi. *Hot Spot Forum, Cultural Anthropology Online.* April 11, 2012. http://culanth.org/?q=node/517
"Online Debates Among Tibetans in Exile," 1–3

•Besuchet, Christophe. *Rangzen*, January 28, 2012. http://www.rangzen.net/2012/01/28/beacons-of-resistance-not-desperate-acts/
"Beacons of Resistance, Not Desperate Act," 1–4

•Paldron, Tenzin Mingyur. *Hot Spot Forum, Cultural Anthropology Online*. April 11, 2012. http://culanth.org/?q=node/522
"Virtue and the Remaking of Suffering," 1–4.

•Makley, Charlene. *Hot Spot Forum, Cultural Anthropology Online*. April 11, 2012. http://culanth.org/?q=node/538
"The Political Lives of Dead Bodies," 1–3.

•Sangster, Leigh. *Hot Spot Forum, Cultural Anthropology Online.* April 11, 2012. http://culanth.org/?q=node/542
"The Afterlife of Images," 1–4 (Warning: The text links to graphic images.)

WEEK 8 (10/27, 10/29)

i. REFLECTIONS ON COLLECTIVE VIOLENCE: THE PARTITION OF INDIA

•Bose, Sugata and Ayesha Jalal. *Modern South Asia: History, Culture, Political Economy*. London and New York: Routledge, 1998.

"Nineteen Forty-Seven: Memories and Meanings," 190–200

•Manto, Saadat Hasan. *Kingdom's End and Other Stories*. Translated from the Urdu by Khalid Hasan. London and New York: Verso, 1987.

"Doing God's Work," 39–45

•Manto, Saadat Hasan. *Mottled Dawn: Fifty Sketches and Stories of Partition*. Translated from the Urdu by Khalid Hasan. Penguin Books, 1997.

"Introduction," xi–xxvii (skim or skip the summaries of the stories, xxi–xxvi)
miscellaneous stories and sketches, 1–10, 15–22, 30–37, 38–48, 102–103, 132–142, 143–146, 157–164, 176, 177–180, 186, 187, 188, 190–191, 194, 195, 198, 200, 201, 203, 204, 205, 206, 207, 211, 212 (handout)

ii. VIOLENCE AND GENDER: RATIONALES AND STEREOTYPES

•Butalia, Urvashi. In *Women and Right-Wing Movements: Indian Experiences*. Edited by Tanika Sarkar and Urvashi Butalia. London and New Jersey: Zed Books Ltd., 1995.

"Muslims and Hindus, Men and Women: Communal Stereotypes and the Partition of India," 58–81

•Agarwal, Purshottam. In *Women and Right-Wing Movements: Indian Experiences*. Edited by Tanika Sarkar and Urvashi Butalia. London and New Jersey: Zed Books Ltd., 1995.

"Surat, Savarkar and Draupadi: Legitimising Rape as a Political Weapon," 29–57

WEEK 9 (11/3, 11/5)

i. REFLECTIONS ON COLLECTIVE VIOLENCE: POST-COLONIAL INDIA

•Kakar, Sudhir. *The Colors of Violence: Cultural Identities, Religion, and Conflict*. Chicago: University of Chicago Press, 1996.

"The Setting," 1–24 (skim or skip "The City: Unparalleled in the World," 4–12)
"The Riot," 25–51

•Ali, Agha Shahid. 1997. *The Country without a Post Office*. New York: W. W. Norton.

miscellaneous poems, 15–17, 41–55, 66–68

IN CLASS SCREENING: *Earth*. Written and directed by Deepa Mehta. 101 minutes. In Hindi, Urdu, Parsee, and Punjabi, with English subtitles. 1999.

ii. A LEGACY OF VIOLENCE

•Kakar, Sudhir. *The Colors of Violence: Cultural Identities, Religion, and Conflict*. Chicago: University of Chicago Press, 1996.

"A New Hindu Identity," 143–169
"The Muslim Fundamentalist Identity," 170–185
"Conclusion: Religious Conflict in the Modern World," 186–197

•Sahni, Bhisham. *Bruised Memories: Communal Violence and the Writer*. Edited by Tarun K. Sant. Calcutta: Seagull Books, 2002.

"Take Me Home," 1–4

WEEK 10 (11/10, 11/12)
i. MOHAMMED ATTA AND 9/11: TERRORISTS, SAINT-SOLDIERS, MARTYRS
•Lincoln, Bruce.
(http://martycenter.uchicago.edu/webforum/122002/commentary.shtml)
"Mr. Atta's Meditations, Sept. 10, 2001: A Close Reading of the Text," 1–7
•Juergensmeyer, Mark.
(http://martycenter.uchicago.edu/webforum/122002/response_juergensmeyer.shtml)
"What's Religion Got to Do with it? Comments on Bruce Lincoln's Essay on the Meditations of Mohammed Atta," 1–3
•King, Richard. 2007. In *Religion and Violence in South Asia: Theory and Practice*. Edited by John R. Hinnells and Richard King. London and New York: Routledge.
"The Association of 'Religion' with Violence: Reflections on a Modern Trope," 226–257

ii. TAMILS AND EELAM: VIOLENCE AND TRANSFORMATION
•Lawrence, Patricia. In *Violence and Subjectivity*. Edited by Veena Das et al. Berkeley, Los Angeles, London: University of California Press, 2000.
"Violence, Suffering, Amman: The Work of Oracles in Sri Lanka's Eastern War Zone," 171–204
•Trawick, Margaret. In *Everyday Life in South Asia*. Edited by Diane P. Mines and Sarah Lamb. Bloomington: Indiana University Press, 2002.
"Interviews with High School Students in Eastern Sri Lanka," 366–380
•De Mel, Neloufer. In *Sri Lanka: Collective Identities Revisited, vol. 2*. Edited by Michael Roberts. Colombo: Marga Institute, 1998.
"Agent or Victim? The Sri Lankan Woman Militant in the Interregnum," 199–220

WEEK 11 (11/17, 11/19)
i. SIKHS AND KHALISTAN: TERRORISTS, SAINT-SOLDIERS, MARTYRS
•Mahmood, Cynthia Keppley. *Fighting for Faith and Nation: Dialogues with Sikh Militants*. Philadelphia: University of Pennsylvania Press, 1996.
Chapter 2: The Fragrance of Jasmine, 26–49
Chapter 8: Playing the Game of Love, 185–212
Chapter 11: Looking into Dragons, 262–275

ii. MAKING SENSE OF VIOLENCE? SURVIVORS AND SURVIVING
•Das, Veena. In *Mirrors of Violence: Communities, Riots and Survivors in South Asia*. Edited by Veena Das. Delhi: Oxford University Press, 1990.
"Our Work to Cry: Your Work to Listen," 345–398
•Charles, Siebert. *New York Times Magazine*, 8 October 2006.
"An Elephant Crackup?" 1–14

WEEK 12 (11/24, ~~11/26~~)
i. SUICIDE BOMBING—WOMEN AND CHILDREN FIRST?
•Asad, Talal. *On Suicide Bombing*. New York: Columbia University Press, 2007.
"Suicide Terrorism," 39–64
"Horror at Suicide Terrorism," 65–92
"Epilogue," 93–96

IN CLASS SCREENING: *The Terrorist*. Directed by Santosh Sivan. Written by Santosh Sivan, et al. 95 minutes. In Tamil, with English subtitles. 1999.

Note: Class will begin at 12:30 pm to make sufficient time for the screening.

ii. THANKSGIVING RECESS—NO CLASS

WEEK 13 (12/1, 12/3)

i. THE PLEASURES OF VIOLENCE

•Verkaaik, Oskar. *Migrants and Militants: Fun and Urban Violence in Pakistan*. Princeton and Oxford: Princeton University Press, 2004.

Introduction, 1–19 (handout)
Chapter Four: *Fun* and Violence, 111–136 (handout)
Epilogue, 183–187 (handout)
Calendar of Events, 189–190 (handout)
Glossary, 191–194 (handout)

ii. STRATEGIZING VIOLENCE

•Ganguly, Sumit. "Explaining the Kashmir Insurgency: Political Mobilization and Institutional Decay." *International Security* 21.2 (1996): 76–107.

•Nasr, Vali R. "International Politics, Domestic Imperatives, and Identity Mobilization: Sectarianism in Pakistan, 1979-1998." *Comparative Politics* 32.2 (2000): 171–190.

•Traub, James. "Can Pakistan Be Governed?" *The New York Times*, 5 April 2009, 1–14.

WEEK 14 (12/8, 12/10)

i. PRESENTATIONS

ii. PRESENTATIONS