

PROFESSOR INFORMATION

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Office Hours: M,W,F • 9:30-10:30 AM or by appointment

COURSE INFORMATION

Course Meeting Time: Spring 2020 • M,W,F • Period 5, 11:45 AM - 12:35 PM • Matherly 119

Course Qualifications: 3 Credit Hours • Humanities (H), International (N), Writing (WR) 4000

Course Description: The modern period typically covers the years 1550 to 1850 AD. This course covers religion in India since the beginning of the Mughal empire in the mid-sixteenth century, to the formation of the independent and democratic Indian nation in 1947. The concentration of this course is on aesthetics and poetics, and their intersection with religion; philosophies about the nature of god and self in metaphysics or ontology; doctrines about non-dualism and the nature of religious experience; theories of interpretation and religious pluralism; and concepts of science and politics, and their intersection with religion. The modern period in India is defined by a diversity of religious thinkers. This course examines thinkers who represent the native traditions like Hinduism, Jainism, and Buddhism, as well as the ancient and classical traditions in philosophy and literature that influenced native religions in the modern period. Islam and Christianity began to interact with native Indian religions like Hinduism, Buddhism, and Jainism during the modern period. Furthermore, Western philosophies, political theories, and sciences were also introduced during India's modern period. The readings in this course focus on primary texts and secondary sources that critically portray and engage this complex and rich history of India's modern period.

Course Student Learning Objectives: The learning objectives shall be assessed by written work in papers and examinations, and participation in discussions. The goal of this course is to provide a historical understanding of the diverse expressions of religious thought in modern India by learning to:

1. Identify, describe, and explain the history of the texts and authors assigned in this course, as well as their views on specific topics (content).
2. Analyze and reflect on the ways in which religious, philosophical, theological, cultural, economic, political, and social forces shape the thought and practice of religious thinkers in India's modern period (critical thinking).
3. Explain, articulate, and reason about your interpretations and reactions to the content and critical analysis of this course (communication).

Humanities Description (H): Humanities courses provide instruction in the history, key themes, principles, terminology, and theory or methodologies used within a humanities discipline or the humanities in general. Students will learn to identify and to analyze the key elements, biases and influences that shape thought. These courses emphasize clear and effective analysis and approach issues and problems from multiple perspectives. Humanities SLOs:

1. Identify, describe, and explain the history, underlying theory and methodologies used in the course (Content)
2. Identify and analyze key elements, biases and influences that shape thought within the subject area. Approach issues and problems within the discipline from multiple perspectives (Critical Thinking).
3. Communicate knowledge, thoughts and reasoning clearly and effectively (Communication).

International Description (N): International courses promote the development of students' global and intercultural awareness. Students examine the cultural, economic, geographic, historical, political, and/or social experiences and processes that characterize the contemporary world, and thereby comprehend the trends, challenges, and opportunities that affect communities around the world. Students analyze and reflect on the ways in which cultural, economic, political, and/or social systems and beliefs mediate their own and other people's understanding of an increasingly connected world. International SLOs:

1. Identify, describe, and explain the historical, cultural, economic, political, and/or social experiences and processes that characterize the contemporary world.
2. Analyze and reflect on the ways in which cultural, economic, political, and/or social systems and beliefs mediate understandings of an increasingly connected contemporary world.
3. The international designation is always in conjunction with another category. Communication outcomes are listed in those subject areas.

Writing Description (WR): The Writing Requirement ensures students both maintain their fluency in writing and use writing as a tool to facilitate learning. The writing course grade assigned by the instructor has two components: the writing component and a course grade. To receive writing credit a student must satisfactorily complete all the assigned written work and receive a minimum grade of C (2.0) for the course. It is possible to not meet the writing requirement and still earn a minimum grade of C in a class, so students should review their degree audit after receiving their grade to verify receipt of credit for the writing component.

1. This course carries 4,000 words that count towards the UF Writing Requirement. You must turn in all written work counting towards the 4,000 words in order to receive credit for those words. You should use the MLA style of writing.
2. The instructor will evaluate and provide feedback on the student's written work with respect to content, organization and coherence, argument and support (when appropriate), style, clarity, grammar, punctuation, and other mechanics, using a published writing rubric. More specific rubrics and guidelines for individual assignments may be provided during the semester, but also consult:
<http://undergrad.aa.ufl.edu/media/undergradaaaufl.edu/gen-ed/Sample-Writing-Assessment-Rubric.pdf>
and <https://writing.ufl.edu/>.

COURSE REQUIREMENTS

Required Reading Material: *Reader Religion in Modern India*, edited and introduced by Jonathan Edelman. .

Attendance (10%): Students are expected to attend all the classes. If you are unable to attend, please provide a reason. Attendance will be taken by roll call and by in-class submissions.

Participation (10%): The course is designed to be strongly participatory and requires students to be present and engage with the material and with each other in the classroom. At midterm, a first Participation score (out of 100) will be posted so students can keep track of their standing. The following actions contribute positively to your participation grade:

1. Completion of assigned readings and activities
2. In-class comments that convey reflection on course content
3. Engagement with group discussions
4. Willing and open participation in in-class exercises and assignments

Four Reading Response Papers (each worth 10%, total 40%): Students should complete four written assignments of 3-4 pages (or 750-1,000 words) during the semester on the readings and lectures. The response papers should accomplish: (1) an analytic discussion of a reading and lectures/discussion on it, and (2) an evaluation of your perspective on the reading and lecture content. Students will be asked to discuss their paper ideas prior to the due date in “paper preparations” scheduled throughout the semester.

Midterm Exam (20%): The midterm exam will be designed to evaluate your understanding of the themes covered in the weekly lectures and discussions. The midterm exam will be held in class during our regular time and consist of a combination of short answers and essays.

Final Exam (20%): Same structure as the midterm, but a bit longer. The final exam will be held at the time and place designated by the University of Florida.

COURSE SCHEDULE

0.1 Periodization and Indian History

Week 1, January 6-10

- Introducing the Syllabus
- The periods of Indian history
- Situating India within the “Modern Period” and the meaning of “Modern”

- 1 What are the distinct features of the modern period in Europe?
- 2 What are Indian concepts of history and time?
- 3 How and why do Indian and European concepts of history and time differ?

Readings:

📖 “Modern Indian Chronology,” Jonathan Edelmann

📖 “Contents and Chapter One: The Ecological Setting,” by S.Wolpet in *A New History of India*, Oxford University Press, Eighth Edition, pp.v-vi; pp.2-12.

0.2 Aesthetics and Religion

Week 2, January 13-17

- General overview of ancient Indian aesthetics
- Bharata’s *Natya Shastra* (c.500 BC)
- The aesthetic turn in Hindu religion, sixteenth and seventeenth centuries: Sanskrit texts

1. How are ancient and modern approaches to aesthetics and religion similar and different?
2. What role does narrative play in Indian approaches to religion and aesthetics?
3. What distinctive contributions to Rupa, Jiva, and Sur make to religion in modern India?

⇒ Library Visit and Paper Preparations

Readings:

📖 “Rasa Theory,” by D.Buchta & G.Schweig in *Brill’s Encyclopedia of Hinduism*, Brill, pp.623-629.

📖 “Chapter Six: The Sentiments,” in *The Nāṭya-śāstra* by Bharata (c. 500 BC), translated by M.Ghosh, Asiatic Society of Bengal, pp.100-117.

📖 Selections from *Ambrosial River of the Rasa of Devotion* of Rupa Gosvamin (c.1514) with the *Passage Through the Impassable* of Jiva Gosvamin (c.1514), and *Treatise on Divine Love* of Jiva Gosvamin (c.1600),” translated by S.Pollock in *A Rasa Reader*, Columbia University Press, pp.300-310.

0.2 Aesthetics and Religion

Week 3, January 20-24 (No class on Monday, MLK Day)

- The ancient tales and images of Krishna: Mahābharata, Rāmāyaṇa, Harivaṃśa, Bhāgavata Purāṇa
- The aesthetic turn in Hindu religion, sixteenth and seventeenth century: vernacular texts
- Remembering the life of Krishna in the poetry of Sur Das (flourished in the late 1500s)

✍ Paper One Due

Readings:

📖 “The Pangs and Politics of Love,” translated by J.S.Hawley, in *Sur’s Ocean*, edited by K.Bryant, Harvard Uni Press, pp. 106-137.

0.3 Metaphysics and Religion

Week 4, January 27-31

- Classical and Medieval Indian metaphysics and religion
- Metaphysics and religion in modern India, Navadvipa, Bengal
- Raghunātha Śiromaṇi (c.1460-1540) and the birth of modern Indian philosophy of religion

1. What are Raghu Natha's contributions to metaphysics and religion?
2. What are Nila Kantha's contributions to nondualism and religion?

Readings:

📖 “Raghunātha Śiromaṇi and the *Examination of the Truth about Categories*,” by M.Williams in *Oxford Handbook of Indian Philosophy*, Oxford Uni Press, pp.623-642.

0.3 Metaphysics and Religion

Week 5, February 3-7

- Early Medieval Hindu Nondualism and Religion
- Religious intellectual life in Varanasi in Modern India
- Nila Kantha Cathur Dhara (fl.1680-1698) and new Hindu Nondualism

Reading

📖 “Nīlakaṇṭha Caturdhara’s Advaita Vedānta,” by C.Minkowski in *Oxford Handbook of Indian Philosophy*, Oxford Uni Press, pp.643-656.

0.4 Religious Pluralism

Week 6, February 10-14

- Jainism in Modern India
- Religious pluralism and inclusivism in the Indian context

- Yasho Vijaya (1624-1688)

1. What does it mean to be inclusive or exclusive in regard to the religion?
2. What are the general features of Yasho Vijaya's views?
3. What was Yasho's view on religious pluralism?
4. What are the general features of Dara's views and what were his views on religious pluralism?

Readings:

- 📖 “Chapter 3: The Cosmopolitanism Vision of Yaśovijaya Gaṇi”, by J.Ganeri in *The Lost Age of Reason: Philosophy in Early Modern India 1450-1700*, Oxford Uni Press, pp.31-38.
- 📖 Selections from *Jaina Tarka Bhāṣā* with *Tāt Parya Saṃgraha* thereon,” by Yaśoviyaya, translated by D.Bhargava in *Encyclopedia of Indian Philosophies Volume XVII Jain Philosophy (Part Three)*, edited by P. Balcerowicz and K.Potter, pp.255-267.

0.4 Religious Pluralism

Week 7, February 17-21

- The early encounter between Islam and India
- Islam in Modern India: conquest and the establishment of Mughal rule in North India
- Dārā Shukoh (c.1615-1659)

✍ Paper Two Due

Readings:

- 📖 “Islamic Encounters with Indian Philosophy,” by W.Halbfass in *India and Europe*, State University Press of New York, pp.24-35.
- 📖 “Chapter 2: Dārā Shukoh: A Spacious Islam”, by J.Ganeri in *The Lost Age of Reason: Philosophy in Early Modern India 1450-1700*, Oxford Uni Press, pp. 22-30.

Week 8, February 24-28

Section Content:

- Midterm Review and catch up

⇒ Midterm Examination

⇒ Week 9, Spring Break

0.5 God in Modern Indian Islam

Week 10, March 9-13

- Islamic religious philosophy in Modern India
- Belief in God in Islam
- Muhibb Allah ibn Mubāriz Ilāhābādī (1587-1648)

Readings:

📖 “Chapter 34: Muḥibb Allāh Ilāhābādī on Ontology: Debates Over the Nature of Being,” by S.Nair in *The Oxford Handbook of Indian Philosophy* edited by J.Ganeri, Oxford Uni Press, pp.657-690.

0.6 Jesuits in India

Week 11, March 16-20

- General overview of Christians in India
- Jesuit missionaries in early modern India
- Roberto de Nobili (1577-1656)

Readings:

📖 “The Jesuit study of Hinduism,” by F.Clooney in *The Future of Hindu-Christian Studies*, Routledge Press, 2017, pp.23-46.

0.7 British Colonialism in India

Week 12, March 23-27

- The British Colonialism in India
- Protestant Christianity in India
- Ram Mohan Roy on Christianity and Hinduism

1. How did British Colonialism influence Indian thought?
2. Did India influence the British during this time period?

✍ Paper Three Due

Reading:

📖 Read Online: “The Precepts of Jesus the Guide to Peace and Happiness”, *The English Works of Raja Ram Mohun Roy*, Volume 2, Bhowanipore Oriental Press, edited by J.C.Ghose and E.C.Bose, 1887: https://www.google.com/books/edition/The_English_Works_of_Raja_Ram_Mohun_Roy/G09KAAAAYAAJ?hl=en&gbpv=0

0.8 Indian Religious Philosophy: Late 19th and Early 20th Century

Week 13, March 30—April 3

- Indians abroad and Hinduism goes global
- Western sciences in the context of Hinduism
- Vivekananda Swami in Chicago, 1893

Reading:

📖 Read Online: “Paper on Hinduism,” Chicago, Addresses at The Parliament of Religions 1893, pp.1-13, from: https://www.ramakrishnavivekananda.info/vivekananda/master_index.htm

0.8 Indian Religious Philosophy: Late 19th and Early 20th Century

Week 14, April 6-10

- Western and Indian interpretation of traditional Indian texts
- The importance of the Veda and Vedic in nineteenth and twentieth century India

- Sri Aurobindo (1872-1950) on India's Encounter with European scholarship

Readings:

📖 "The Secret of the Veda, The Problem and the Solution," by S.Aurobindo in *The Essential Writings of Sri Aurobindo* edited by P.Heehs, pp.86-92. Reading Online:
<https://www.sriurobindoashram.org/sriurobindo/writings.php>

0.8 Indian Religious Philosophy: Late 19th and Early 20th Century

Week 15, April 13-17

- Caste and class in Indian society
- The return of Buddhism to India
- Ambedkar on caste and democracy, and conversion to Buddhism

✍ Paper Four Due

Readings:

📖 "The Essential Writings of B. R. Ambedkar," by Ambedkar, in *Hinduism: A Reader*, edited by D.Sarma, Blackwell Publishing, pp.311-345.

0.8 Indian Religious Philosophy: Late 19th and Early 20th Century

Week 16, April 20-22

- Review for Final Examination
- Radhakrishnan (1888-1975): *The Hindu Way of Life* (Upton Lectures, Delivered at Manchester College, Oxford, 1926) and President of India
- Radhakrishnan's philosophy of religion

Readings:

📖 "Religious Experience and its Affirmations," by S.Radhakrishnan, Chapter III in *An Idealist View of Life*, George Allen & Unwin Ltd, pp. 84-126.

COURSE SUPPLEMENTAL

Grading Breakdown: Grades will be computed based on the percentages given above according to the following grading scale: A 100-93; A- 92-90; B+ 89-87; B 86-83; B- 82-80; C+ 79-77; C 76-73; C- 72-70; D+ 69-67; D 66-63; D- 62-60; E: 59 or below. For more info about UF's grade system: www.isis.ufl.edu/minusgrades.html

Academic Honesty: Guidelines for academic honesty at the University of Florida can be found at: <https://catalog.ufl.edu/ugrad/honor-code>. Students are expected to familiarize themselves with the guidelines detailed at the above sites and adhere to them. Academic honesty and integrity are fundamental values of the University community. Students should be sure that they understand the UF Student Honor Code at <http://www.dso.ufl.edu/students>.

Absences, Make-Up Assignment, and Etiquette: In order to maximize learning experiences, students are expected to attend every single class. Students can request an extension on an assignment only in extraordinary circumstances. If the instructor does not grant an extension, late assignments will be marked down 1/3 grade for each day late. Students are expected to arrive on time and prepared to discuss the readings for the week. Before entering the classroom, students should turn off their cell phones. Students who engage in disruptive behavior during class (including, receiving or making calls, sending text messages, whispering, talking in class etc.) could be asked to leave and marked absent for the day.

Netiquette and In-class Tech-use: Communication Courtesy: As a general rule, computers are not allowed in class. If you have a special need, please see me for permission. All members of the class are expected to follow rules of common courtesy in all email messages, threaded discussions and chats. See Netiquette Document at teach.ufl.edu

Academic Honesty, Students with Disabilities, and Getting Help: Guidelines for academic honesty at the University of Florida can be found at: <https://catalog.ufl.edu/ugrad/honor-code>. Students are expected to familiarize themselves with the guidelines detailed at the above sites and adhere to them. "The Honor Pledge: We, the members of the University of Florida community, pledge to hold ourselves and our peers to the highest standards of honesty and integrity by abiding by the Student Honor Code. On all work submitted for credit by Students at the University of Florida, the following pledge is either required or implied: "On my honor, I have neither given nor received unauthorized aid in doing this assignment."

Plagiarism. A Student must not represent as the Student's own work all or any portion of the work of another. Plagiarism includes but is not limited to: Stealing, misquoting, insufficiently paraphrasing, or patch-writing; Self-plagiarism, which is the reuse of the Student's own submitted work, or the simultaneous submission of the Student's own work, without the full and clear acknowledgment and permission of the Faculty to whom it is submitted. Submitting materials from any source without proper attribution. Submitting a document, assignment, or material that, in whole or in part, is identical or substantially identical to a document or assignment the Student did not author." Plagiarism on any assignment will automatically result in the referral of the student to the Dean of Students for consideration of academic and student status sanctions.

Any student with a disability must register with the office of the Dean of Students: accessibility.ufl.edu/. I am happy to help in any way that I can. For issues with technical difficulties for E-learning, please contact the UF Help Desk at: learning-support@ufl.edu, (352) 392-HELP, <https://lss.at.ufl.edu/help.shtml>. Any student with a disability must register with the office of the Dean of Students: accessibility.ufl.edu/.

Course Evaluation: Students are expected to provide feedback on the quality of instruction in this course by completing online evaluations at <https://evaluations.ufl.edu>. Evaluations are typically open during the last two or three weeks of the semester, but students will be given specific times when they are open. Summary results of these assessments are available to students at <https://evaluations.ufl.edu/results/>

Class Demeanor: Students are expected to arrive to class on time and behave in a manner that is respectful to the instructor, teaching assistant and fellow students. Please avoid the use of cell phones and restrict eating to outside of the classroom. Some of the texts, performances and films we will examine may contain explicit language, as well as controversial topics and opinions. It is expected that students demonstrate respect for ideas that may differ from their own. Disruptive conduct is a violation of the Student Conduct Code: <https://sccr.dso.ufl.edu/policies/student-honor-code-student-conduct-code/>.

Counseling and Wellness Center: Contact information for the Counseling and Wellness Center: <http://www.counseling.ufl.edu/cwc/Default.aspx>, 392-1575.

University Police Department: 392-1111 or 9-1-1- for emergencies; <http://www.police.ufl.edu/>

Library Support: To receive assistance with using the libraries for finding resources, consult <http://cms.uflib.ufl.edu/ask>