



Symbiosis College of Arts and Commerce

(An Autonomous College under Savitribai Phule Pune University)

INTERDISCIPLINARY COURSE FOR 'DEGREE WITH HONOURS' PROGRAMME

Title of the Course: Religio Indica

No. of Hours: 45

Course Code: 40316116

Name of Faculty: Mr. Vijay Kunjeer

INTRODUCTION:

With the horrendous killing of 132 children in the Army Public School, Peshawar by the Tehreek-Taliban Pakistan, it is probably the appropriate time to reflect on the role of religion in our lives in Asia in general and India in particular. Most of the children were killed after being asked to recite the Kalima-Islamic article of faith.

There probably is no aspect of our life that is bereft of our strong relation to religion. Be it our everyday life, our politics, our perception of the geographies we inhabit, our ethics, our morals all are strongly embedded in a rather overt peddling in matters religious.

This course, a tad too ambitious, seeks to make sense of the myriad ways in which we in India stay strongly rooted in religion and at times squirm about doing so.

Learning Outcome

- CO 1: Identify religion in as many aspects of life and living in Asia
- CO 2: Explain the many meanings attributed to religious acts by their practioners
- CO 3: Examine the relationship between the "this worldly" and "other worldly" in religious transactions in India
- CO 4: Analyze the various practices by which belief is demonstrated by believers
- CO 5: Critique the myriad ways in which we in India stay strongly rooted in religion and at times squirm about doing so.

Teaching Methodology:

- Presentations, Videos
- Guest Lectures
- Movie Screening
- Group Discussion

Unit	Contents of the syllabus	Number of Lectures
1.	<p><u>Irreligiosity in a religious world</u></p> <p>a. What does it mean to be irreligious in a overwhelming religious world.</p> <p>b. Atheists, agnostics, rationalists, logicians or merely magicians.</p>	5

	<ul style="list-style-type: none"> c. The non-western milieu of Irreligiosity in India. d. Is the Buddha irreligious? 	
2.	<p><u>Colonialism “discovers” Asia’s religions</u></p> <ul style="list-style-type: none"> a. European concerns regarding the religions in India amid Commerce and Christianity. b. British discovery of India’s religion. c. Archaeological discoveries almost added a layer of time and space to comprehending of India’s religious past. d. Concerns of law and works of translating the Scriptures. 	9
3.	<p><u>Nation and Religion</u></p> <ul style="list-style-type: none"> a. Nationalist responses to colonial assumption of Indian religion. b. Search for a “pure “religious tradition-case of art, modern, nationalist’s art. c. Strong reactions to the enunciating of a “high caste” religion in conjunction with nation. d. Partition, 1947, Ambedkarite conversion, 1956-creative uses of religiosity in modern India. 	9
4.	<p><u>Woman and Religion</u></p> <ul style="list-style-type: none"> a. Creative principle, Shakti and tantra. b. Goddesses, apsaras, matrikas etc. c. Seductress, evil threat to be wary of, perpetually marginalised, nuns. d. Nation as the “mother” as visualised in religion. 	7
5.	<p><u>Religion and everyday</u></p> <ul style="list-style-type: none"> a. Food and faith-taboos, commensality etc. b. Consecrating homes, businesses, cars and even satellites to be launched. c. Feasts, fasts and festivals. d. Rituals related to all from birth to death. 	8
6.	<p><u>Features of religion in India</u></p> <ul style="list-style-type: none"> a. Orthodoxy versus Heterodoxy. b. Syncretism c. Metaphysics d. Materiality of faith 	7

Suggested Reference Books

1. Indian Religions in practise – Donald S. Lopez Jr.
2. Indian Religions- Peter Heehs.

