



# Religion and power

## STUDY GUIDE Spring 2016

(30 ECTS credits)

Updated 07.12.2015  
Changes will occur

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# 1. Dates and Deadlines (changes will occur)

<p><b>Self-study</b> 7 Dec – 26 Jan</p>	<p><b>Self-study for both courses</b> Based on the assigned parts of the course literature, you shall write a short paper of between 500 and 600 words that summarizes some of the applications of 'power'. Send the paper to Seminar leader Cathrine Tuft (cathrine@kulturstudier.org) before 1<sup>st</sup> Feb. Focus on at least two of the following titles;</p> <ul style="list-style-type: none"> <li>• Donald Tuzin's monograph <i>The Cassowary's Revenge</i></li> <li>• Steven Lukes' <i>Power. A radical view</i>, chapter 1</li> <li>• Crispin Bates' <i>Subalterns and Raj: South Asia Since 1600</i>, chapters 1-11</li> </ul> <p><b>Self-study for the course <i>Religion, society and power in South Asia</i></b> For the course <i>Religion, society and power in South Asia</i>, you should start thinking about a topic for your essay. Seminar leader Cathrine Tuft can be consulted by e-mail about ideas and relevant literature.</p>
<p>Week <b>1</b> (5) 1 – 5 Feb</p>	<p><b>Introducing South Asia</b> Lecturer: Dr. Sudha Ramachandran <b>Seminars</b> <b>Trips in and around Pondicherry</b></p>
<p>Week <b>2</b> (6) 8 – 12 Feb</p>	<p><b>Religion, society and power in South Asia</b> Lecturer: Prof. Knut Jacobsen <b>Seminars</b></p>
<p>Week <b>3</b> (7) 15 – 19 Feb</p>	<p><b>Religion, society and power in South Asia</b> Lecturer: Prof. Knut Jacobsen <b>Seminars</b></p>
<p>Week <b>4</b> (8) 22 – 26 Feb</p>	<p><b>Religion, society and power in South Asia</b> Lecturer: Prof. Knut Jacobsen <b>Seminars</b></p>
<p>Week <b>5</b> (9) 29 – 4 March</p>	<p><b>Crossover lectures: Religion and power</b> Lecturer: Ass. Prof. Sissel Egden <b>Seminars</b></p>
<p>Week <b>6</b> (10) 7 – 11 March</p>	<p><b>Anthropology: Religion and power</b> Lecturer: Prof. Arve Sørum <b>Seminars</b> <b>Mini field work</b></p>
<p>Week <b>7</b> (11) 14 – 18 March</p>	<p><b>Anthropology: Religion and power</b> Lecturer: Prof. Arve Sørum <b>Seminars</b></p>
<p>Week <b>8</b> (12) 21 – 25 March</p>	<p><b>Anthropology: Religion and power</b> Lecturer: Prof. Arve Sørum <b>Seminars</b> <b>Supervision on individual essays</b></p>
<p>Week <b>9</b> (13) 28 March – 1 April</p>	<p><b>Seminars</b> <b>Supervision on individual essays</b></p>
<p>Week <b>10</b> (14) April 4 – 8</p>	<p><b>Seminars</b> <b>Supervision on individual essays</b></p>
<p><b>Home exam</b> 8 – 18 April</p>	<p><b>Individual home exam Anthropology: Religion and power. Deadline for submission of home exam is 18 April at 15:00 Oslo time.</b></p>
<p><b>Essay</b> 1 June</p>	<p>1 June: Deadline for submission of individual essay <b>Religion, society and power in South Asia.</b></p>

## 2. Introduction

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This Study Guide is a supplement to the Course Description. It provides information on the course and advice on how best to study and carry out the different tasks.

Spending ten weeks in India gives an excellent opportunity to engage with a country and interact with its people. Living and studying in different and unfamiliar cultures demand awareness on how to behave. Good relations, with both locals and co-students, are essential for good working conditions.

Before the start of the course, you will receive instructions on how to obtain a new personal e-mail address from Oslo and Akershus University College of Applied Sciences. This must be used when submitting assignments during and after the program. If you have not received login details for obtaining an email address by this time, please contact Kulturstudier on telephone number (+47) 22358022. If there are any questions that have not been answered in the Study Guide, please contact the seminar leader Cathrine Tuft (cathrine@kulturstudier.org)

The Study Guide contains the following sections:

- **Course Content:** Here you will find information about the two sections of the course with the corresponding student requirements.
- **Practical Information:** Here you will find a summary of the course practicalities, such as working hours, accommodations, free time etc.
- **Course Reading List:** Here you will find a list of the literature for the course.
- **Course Lecturers and Staff:** Here you will find information about the course seminar leader, lecturers and our staff in Pondicherry.

### 3. Course Content

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The objective of the program is to give you an understanding of the key issues related to the complex relationship between religion and power in various guises. This section provides information about the different sections of the course and guidance on how the students should work in collaboration with each other and the teachers.

#### Self-study period

The course starts with a period of self-study, from December 7 – February 1. In order to get the full benefit of the seminars, lectures and other learning arenas, **it is crucial that you fulfil your reading assignments and other parts of the preparatory work.** This will not only give you a better overview of the course before you reach Pondicherry: it will also give you more time to explore the non-curricular aspects of your upcoming life in South India.

In preparation for the program, you must read at least two of the following parts of the course literature and write a paper of between 500 and 600 words that summarizes the applications of 'power':

- Donald Tuzin's monograph *The Cassowary's Revenge*.
- Steven Lukes' *Power. A radical view*, chapter 1
- Crispin Bates' *Subalterns and Raj: South Asia Since 1600*, chapters 1-11.

For the course *Religion, society and power in South Asia*, you should come up with ideas for a topic, relating to the general themes of the course, that you would like to write an essay about. Special interests you may have, from either previous studies or personal experience, make a particularly good point of departure. As early as possible, you shall send an outline of your chosen topic to the seminar leader, in order to receive advice.

Self-studying can be challenging. It demands discipline to set aside enough time for reading and reflection. However, it also makes you aware of your personal preferences for how to approach your individual studies.

#### Studies in India

The teaching term in Pondicherry lasts from Feb. 1<sup>st</sup> to Apr. 8<sup>th</sup>.

#### Lectures

The lectures will correspond to the major parts of the course mentioned above. Lists of topics and the relevant course literature will be available two weeks before each lecture series. There will normally be lectures on all weekdays. Student participation is compulsory. Your learning outcome of each lecture is greatly enhanced if you read the listed articles and chapters prior to each lecture. Even just a brief glance at the literature is better than nothing. You should also be aware that the lectures make up a series that build upon each other, so things that appear confusing at the end of a lecture might be clarified during a later session. However, our lecturers are happy to answer any question you might have, either in class or after the lecture, so do not hesitate to ask.

#### Seminars

In the seminars, you have the opportunity to explore various aspects of the course topics. Everybody must participate in and prepare for the seminars. Using seminars to discuss

concepts and share ideas and experiences is a very efficient way to learn. It can also be a lot of fun. Collaboration increases the individual student's confidence and encourages the extra effort that turns 'good' into 'brilliant'.

### **Excursions**

Pondicherry and Tamil Nadu provide a highly relevant physical and socio-political context to the study of religion and power. In order to learn and take advantage of this, various trips around Pondicherry as well as a field excursion will be organised during the semester. You are also encouraged to undertake individual trips during the weekends.

### **Mini fieldwork**

During the course of your stay in Pondicherry, the seminar leader will encourage you to do a small fieldwork. This mini fieldwork might contribute to the essay in the course *Religion, society and power in South Asia*.

### **Essay supervision**

One of the advantages of studying in Pondicherry is the availability of highly competent lecturers and seminar leaders. The essay is the product of the individual student. However, during the writing process, the seminar leader will provide assistance, support and encouragement. To ensure progress, you should send an outline of your suggested topic to the seminar leader as early as possible before or during your stay in Pondicherry.

## **Work requirements**

### **Work requirement 1: Self-study paper**

**What:** Assessment of the application of 'power' in the reading list for the self-study period

**Deadline:** 1<sup>st</sup> February

- 500-600 words
- Must be marked 'approved' by the seminar leader for student to progress. If 'failed', a new deadline will be set in agreement with the seminar leader

This work requirement encourages the application of abstract concepts on empirical cases and gives the students practice in the genre conventions of academic writing. The seminar leaders will provide some feedback on the paper.

### **Work requirement 2: Presentation of topic of choice in "Religion, society and power in South Asia"**

**What:** Oral presentation of topic of choice for the essay in "Religion, society and power in South Asia".

**Deadline:** During the course of the stay in India.

- Individual ten minutes presentation
- Must be marked 'approved' by the seminar leader for student to progress

In order to help students in their essay on topic of choice in *Religion, society and power in South Asia*, you shall give a preliminary presentation of your topics and/or essay to your

fellow students. In this way, your fellow students and the seminar leader can give constructive comments and feedback and help in the process of writing.

The study centre in Pondicherry holds a small library of books and reports. The French Institute has a very rich research library, which is a marvellous resource for the essay writing, and you are requested to visit the library as soon as possible after arrival.

## Home exam

### The written home exam in 'Anthropology: Religion and power'

**What:** 10 days home exam where you choose one of three questions

**Deadline:** 18<sup>th</sup> April

- **Individual work**
- **3500 words (±10%)**

The questions and candidate number will be sent using the students' HiOA email address on Friday April 8 (changes might occur). There will be three questions and you will choose one of them. It is important to demonstrate an understanding of the links between the various topics and between the different ethnographic realities that people around the world are facing. The discussion should be based in the course literature, but relevant research articles and books, including those on the reading list of the course *Religion, society and power in South Asia*, can of course also be included.

The home exam essay should contain 3500 words (+/- 10%), which equals approx. 8 pages, using Calibri font 11 and 1.15 line spacing. Two internal examiners will assess the home exam. Grades are given according to a scale ranging from A (outstanding) to F (not approved).

## Submission of essay on topic of choice

### The essay on topic of choice in 'Religion, society and power in South Asia'

**Title:** Essay on topic of choice

**Deadline:** 1<sup>st</sup> June

- **Individual work**
- **6000 words (±10%)**

The essay should contain 6000 words (+/- 10%), which equals 13-16 pages, using Calibri font 11 and 1.15 line spacing. One internal and one external examiner will assess the essay. Grades are given according to a scale ranging from A (outstanding) to F (not approved).

## **4. Practical information for being in India**

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### ***Accommodation***

Kulturstudier uses apartment houses for students staff. The apartment houses are all located in or near the centre of Pondicherry. The study centre is at Kailash Resort, in the village of Poornankuppam, about 15 kilometres outside Pondicherry. There will be regular busses to and from the study centre on weekdays. The study centre is located at the beach and has a large swimming pool, greenery and flowers and a nice restaurant.

### ***Study time***

In Pondicherry, the academic week lasts from Monday through Friday, usually with lectures in the morning and seminars and reading for the rest of the day. Lectures, seminars and academic support activities will be held at our classrooms at Kailash Resort. The lectures will normally start after breakfast, at 9:15.

### ***Free time***

The evenings and weekends are free for students to organise as they please. There will be some evening activities, such as guest lecturers and films, but these are optional. Kulturstudier can provide contact with teachers who offer classes involving yoga, dancing, cooking and other activities associated with India.

### ***Expenses - Cost of living***

The cost of living is modest in Pondicherry, although prices have gone up along with the economic development in India the past decade. It is possible to buy an Indian meal for USD 2.00, or to spend more at the many Western restaurants in the town. Auto-rickshaws are also cheap.

### ***Opportunity for travel***

During the weekdays, students are expected to be in Pondicherry and actively participate in the study program. Weekends usually offer an opportunity for travelling. A four-day "long-weekend" is part of the program, to accommodate students who wish to engage in a longer journey.

### ***Computers***

If you have a laptop, it would be good to bring it with you. The study centre and the apartment houses have wireless internet connection – although not necessarily as reliable as you are used to.

## 5. Course Reading Lists

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### Anthropology: Religion and power

#### Text books

- Eriksen, Thomas Hylland. 2010. *Small places, large issues* (3rd edition). Pluto Press, chapters 1, 3, 6-11, 14 and 16 (168 pages)

#### Monographs

- Ewing, Katherine. 2008. *Stolen Honor. Stigmatizing Muslim men in Berlin*. Stanford University Press
- Tuzin, Donald. 1997. *The Cassowary's Revenge*. University of Chicago Press
- Wikan, Unni. 1991. *Behind the veil in Arabia*. University of Chicago Press

#### Articles and chapters

- De Neve, Geert. 2005. "Weaving for IKEA in South India: Subcontracting, Labour Markets and Gender Relations in a Global Value Chain Fuller", in Assayag, Jackie and Chris Fuller eds., *Globalizing India. Perspectives from Below*. Anthem Press, pp. 89-115 (26 pages)
- Eriksen, Annelin. 2005. "The gender of the church: conflicts and social wholes on Ambrym, Vanuatu", in *Oceania*, vol 75, pp 284-300 (16 pages)
- Lukes, Steven. 2005. *Power. A radical view* (2<sup>nd</sup> edition). Palgrave Macmillan, chapter 1, pp. 14-59 (45 pages)
- Mayblin, Maya. 2011. "Death by marriage: Power, pride, and morality in Northeast Brazil", in *Journal of the Royal Anthropological Institute*, vol 17, pp 135-153 (18 pages)
- Meyer, Birgit. 2004. "Christianity in Africa. From African Independent to Pentecostal-Charismatic Churches", in *Annual Review of Anthropology*, vol 33, pp 447-474 (27 pages)
- Nanda, Serena. 2011. "Hijras", in Jacobsen, Knut A. ed., *Brill's Encyclopedia of Hinduism, Vol. 3*, Leiden, Brill, pp 82-89 (7 pages)
- Reddy, Gayatri. 2009. "'Men' who would be Kings: Celibacy, Emasculation, and the Re-Production of Hijras in Contemporary Indian Politics", in Jacobsen, Knut A. ed., *Modern Indian Culture and Society, vol. 2* London: Routledge, pp 402-426 (24 pages)
- Robbins, Joel. 2007. "Continuity thinking and the problem of Christian culture. Belief, time and the anthropology of Christianity", in *Current Anthropology*, vol 48, pp 5-38 (33 pages)
- Turner, Victor. 1975. "Ch 1: Social dramas and ritual metaphors", in *Dramas, fields, and metaphors*, Cornell University Press, pp. 23-60 (37 pages)
- Wikan, Unni. 1999. "Culture: a new concept of race", in *Social Anthropology*, vol 7, pp 57-64 (7 pages)

Total: approx. 1000 pages\*

### Religion, society and power in South Asia

#### Books

- Bates, Crispin. 2007. *Subalterns and Raj: South Asia Since 1600*. London, Routledge, chapter 1-11 (212 pages)
- Flood, Gavin D. 1996. *An introduction to Hinduism*. Cambridge, London, Routledge (341 pages)
- Jacobsen, Knut A. (ed.). *South Asian Religions on Display: Religious Processions in South Asia and the Diaspora*. London, Routledge (paperback edition 2009), introduction + chapters 1, 2 and 5, pp. 1-45, 77-91 (59 pages)
- Jacobsen, Knut A. 2012. *Pilgrimage in the Hindu Tradition: Salvific Space*. London, Routledge (Paperback edition 2014) (195 pages)

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\* Selected parts of the monographs will be emphasized.

## Articles and chapters

- Beltz, Johannes. 2004. "Contesting Caste, Hierarchy, and Hinduism: Buddhist discursive practices in Maharashtra". In Surendra Jonghale and Johannes Beltz, (eds), *Reconstructing the World: B. R. Ambedkar and Buddhism in India*, New Delhi: Oxford University Press, pp. 245-66 (22 pages).
- Chen, Martha Alter. 2011. "Widowhood", in Knut A. Jacobsen (ed.), *Brill's Encyclopedia of Hinduism, Vol. III Society, Religious Specialists, Religious Traditions, Philosophy*. Leiden: Brill, pp. 173-176 (4 pages).
- Clémente-Ojha, Catherine. 2011. "Female Ascetics", in Knut A. Jacobsen (ed.), *Brill's Encyclopedia of Hinduism, Vol. III Society, Religious Specialists, Religious Traditions, Philosophy*. Leiden: Brill, pp. 60-67 (8 pages).
- Courtright, Paul. 2011. "Sati", in Knut A. Jacobsen (ed.), *Brill's Encyclopedia of Hinduism, Vol. III Society, Religious Specialists, Religious Traditions, Philosophy*. Leiden: Brill, pp. 165-172 (8 pages).
- Deliége, Robert. 1993. "The Myths of Origin of the Indian Untouchables". *Man NS*. 28:3, pp. 533-49 (17 pages).
- Eaton, Richard. 2000. *Essays on Islam and Indian History*, Delhi, Oxford University Press, pp. 249-275 (27 pages).
- Gupta, Dipankar. 2005. "Caste and Politics: Identity over System." *Annual Review of Anthropology*, 34, pp. 409-27 (19 pages).
- Hancock, Mary. 2010. "Domestic Rituals", in Knut A. Jacobsen (ed.), *Brill's Encyclopedia of Hinduism, Vol. II Sacred Texts and Languages, Ritual Traditions, Arts, Concepts*. Leiden: Brill, pp. 347-360 (14 pages).
- Humes, Cynthia Ann. 2002. "Is the Devi-Mahatmya a Feminist Scripture", In Alf Hiltebeitl and Kathleen M. Erndl (eds.), *Is the Goddess a Feminist: The Politics of South Asian Goddesses*. New Delhi: Oxford University Press, pp. 123-150 (28 pages).
- Kaur, Ravinder. 2008. "Dispensable Daughters and Bachelor Sons: Sex Discrimination in North India", *Economic and Political Weekly*, July 26, 2008, pp. 109-114 (6 pages).
- Larson, Gerald James, 1995, *India's Agony Over Religion*, Albany, State University of New York Press, pp. 44-141 (98 pages).
- Lorenzen, David N. 1987. "Traditions of Non-caste Hinduism: The Kabir Panth." *Contributions to Indian Sociology*, (n.s.), 21:2, pp. 263-283 (21 pages).
- Nagarajan, Vijaya. 2010. "Rangoli and Kolam", in Knut A. Jacobsen (ed.), *Brill's Encyclopedia of Hinduism, Vol. II Sacred Texts and Languages, Ritual Traditions, Arts, Concepts*. Leiden: Brill, pp. 472-478 (7 pages).
- Oberoi, Harjot, 1994, *The Construction of Religious Boundaries: Culture, Identity, and Diversity*, Chicago, University of Chicago Press, pp. 1-35; 381-426 (82 pages).
- Omvedt, Gail, 2003, *Buddhism in India*, Delhi, Sage, pp. 1-22; 217-265 (72 pages)
- Pintchman, Tracy 2010. "Vratas", in Knut A. Jacobsen (ed.), *Brill's Encyclopedia of Hinduism, Vol. II Sacred Texts and Languages, Ritual Traditions, Arts, Concepts*. Leiden: Brill, pp. 427-434 (8 pages).
- Platvoet, Jan. 1995. "Rituals as Confrontation: The Ayodhya Conflict." In Jan Platvoet and K. van der Toom (eds.), *Pluralism and Identity: Studies in Ritual Behaviour*, Leiden: Brill, pp. 187-226 (40 pages).
- Robinson, Francis, 1983, "Islam and Muslim society in South Asia", in *Contributions to Indian Sociology* (N.S.), 17 (2), pp. 185-203 (19 pages).
- Robinson, Rowena. 2003. *Christians in India*, Delhi, Sage, pp. 11-33; 69-138: 193-202 (103 pages).
- Rodrigues, Hillary. & John S. Harding 2009. *Introduction to the Study of Religion*. New York, Routledge. Ch. 1 and 3, pp 1-17, 49-73 (32 pages).
- Sastri, K. A. Nilakanta, 1999, *A History of South India*, Delhi, Oxford University Press, 4<sup>th</sup> ed., pp. 381-398 (18 pages).
- Sen, Amartya. 1998. "On Interpreting India's Past." In Sugata Bose and Ayesha Jalal (eds), *Nationalism, Democracy and Development: State and Politics in India*, Delhi, Oxford University Press, pp. 10-35 (26 pages).

- Sikand, Yoginder. 2003. *Sacred Spaces: Exploring Traditions of Shared Faith in India*, Delhi, Penguin Books, pp. 1-52; 116-133 (70 pages).
- Sweetman, Will. 2003. "'Hinduism' and the History of 'Religion': Protestant Presuppositions in the Critique of the Concept of Hinduism." *Method and Theory in the Study of Religion*, 15, pp. 329-53 (24 pages).
- Waghorne, Joanne Punzo, 2002, "Chariots of the God/s: Riding the Line Between Hindu and Christian", in Selva J. Raj og Corinne C. Dempsey (eds.), *Popular Christianity in India*, Albany, State University of New York Press, pp. 11-37 (27 pages).
- Wilkinson, Steven I. 2008. "Muslims in post-Independent India." In John L Esposito, John O. Voll and Osman Bakar (eds), *Asian Islam in the 21<sup>st</sup> Century*, Oxford, Oxford University Press, pp. 177-96 (20 pages).
- Wirsing, Robert G. 2007. "Unholy Alliance: religion and political violence in South Asia." *South Asia: Journal of South Asian Studies*, 30:1, pp. 25–42 (18 pages).

Total: approx. 1600 pages

## 6. Course Teachers and Coordinators

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### **Cathrine Tuft**

**Seminar leader**

E-mail: [cathrine@kulturstudier.org](mailto:cathrine@kulturstudier.org)

Cathrine Tuft holds a Master of Education degree from the University of Tromsø, with specialisation in religion, social anthropology, sociology and Spanish. She has also studied at University of California, Berkeley, and with Kulturstudier in India and Nicaragua. She has years of experience as a teacher in Norwegian upper secondary school, and as a supervisor in religious studies didactics.



### **Armin Untersteiner**

**Manager**

E-mail: [armin@kulturstudier.org](mailto:armin@kulturstudier.org)

Armin has many years of experience as event manager and is since 6 years treasurer of an Italian NGO with activities in India. He completed a vocational school for trade and sales. He has been the field manager in Pondicherry since 2014.



### **Senthil Raju**

**Assistant Manager**

E-mail: [senthil@kulturstudier.org](mailto:senthil@kulturstudier.org)

Senthil has been working for Kulturstudier since 2008. He is the assistant manager of Kulturstudier in Pondicherry. He also runs the excellent Banana Café in Pondicherry.



## Sudha Ramachandran

**Introduction to South Asia**

Dr. Sudha Ramachandran is an independent journalist/researcher based in Bangalore, India. Her areas of interest include political developments and security issues in South Asia. She has reported from several conflict zones including India's Maoists areas, Kashmir, Sri Lanka and Fiji. She also teaches at the Asian College of Journalism (Chennai). In 1995, she received her Ph.D. from the School of International Studies at Jawaharlal Nehru University in New Delhi.



## Knut A. Jacobsen

**Religion, society and power in South Asia**

Knut A. Jacobsen is professor in religious studies at the Department of Archaeology, History, Cultural Studies and Religion, University of Bergen. He is one of the leading scholars within the fields of Hinduism and religious pluralism in South Asia and South Asian diasporas. Recent works include *Sikhs in Europe: Migration, Identity and Transnational Practices* (ed. 2011), *Yoga Powers* (ed. 2011), *Hinduismen* (2010). Professor Jacobsen is also editor-in-chief of the five volume *Brill's Encyclopaedia of Hinduism* (2009). Jacobsen has held lectures for Kulturstudier since 1999.



## Arve Sørum

**Anthropology: Religion and power**

Arve Sørum is professor in social anthropology at the University of Oslo. He has done fieldwork in Papua New Guinea, Sulawesi, Kalimantan and Bali. His research includes a range of topics, such as kinship, social organization, ethnicity, human ecology, cultural identity, symbolism and rituals. Sørum has held lectures for Kulturstudier since 1999.



## **Sissel Egden**

**Religion and power**

Sissel Egden is Assistant Professor in Development Studies at Oslo and Akershus University College of Applied Sciences. She is an anthropologist of training and has done fieldwork on caste and gender in Bangalore. In Oslo, she teaches in development related topics concerning gender, education, religion and culture. In addition, she has interests in multicultural studies.