

## Updates to India Mayterm 2020 Proposal from Charlie Farhadian

In its first discussion of this proposal, Senate asked for additional information from Charlie, including

1. an updated **budget** that is consistent with the itinerary, along with clarification about the impact of Gary Moon and Sharon Linberger on the budget;
2. clarification about the correspondence between the **unit count** of the program and the length of the program.
3. an updated **itinerary** with 2020 dates;
4. **syllabi** for the courses.

### **BUDGET**

Charlie has indicated that the program will cover compensation and expenses for himself and Viji, his co-leader. Katherine Farhadian will receive a stipend of \$450 for giving two lectures. Travel expenses for Katherine, Charlie's two teenage sons, Gary Moon, and Sharon Linberger will not be paid by the program. Gary and Sharon will not receive any pay.

Here is summary information regarding the budget:

#### ***Faculty Compensation***

Farhadian	\$14,560 (8 units, \$1820/unit)	\$2000 (admin. fee)
Cammauf	\$14,560 (8 units, \$1820/unit)	\$2000 (admin. fee)

The compensation is consistent with Global Education Office policy.

#### ***Significant Program Expenses***

The student fee will include airfare, estimated to be \$1800 per person, and on-campus lodging for the week prior to departure. Per diem expenses in India (lodging, food, travel within country, and activities) are estimated to be \$60 per person. Additional expenses (e.g., classroom rental, visas, pre-departure events on campus, travel to LAX) would total approximately \$5000.

Based on those estimates, the per-student fee, assuming enrollment of 16 students would be approximately \$8300.

### **UNIT COUNT**

According to this proposal, students will have 25 hours of class on campus prior to departure. They will spend 32 days on the ground in India. A strict application of existing policy would require 41 days on the ground (along with the 25 hours on campus) for students to earn 8 units. As proposed, the program would support 6.65 units.

While Charlie is willing to add additional days, he would like Senate to consider allowing the proposed program to provide the full 8 units. He indicates that most days of travel include two to three hours of classroom lecture. Additional days on the ground would increase the per diem expense.

Charlie's original proposal is appended, along with **syllabi**, reading schedules for the two courses, and the proposed **itinerary**.

## **INDIA MAYTERM, 2020**

**Drs. Charles Farhadian & Viji Cammauf**

**July 6 – August 14, 2020**

### **PURPOSE**

The focus of the India Mayterm is to introduce students to Indian culture, society, and religion through two courses, serving particular needs of Indian villagers, and several site visitations to Hindu and Christian places of worship and social service. Our goal is to broaden the worldview of Westmont students, and help equip and inspire them to be world Christians through encounters with people of other faiths and service in the name of Jesus Christ.

### **ACADEMIC CONTENT & CREDIT HOURS**

The two courses are *Encountering Hinduism* (RS) and *Mission & Social Justice* (RS). Each course will count for 4 units, so together students will earn 8 units for the Mayterm. Please refer to the travel schedule and syllabi, which outlines the itinerary and educational experiences. *Encountering Hinduism* has been approved “thinking globally” GE credit and the course *Mission & Social Justice* has been approved for “communicating cross-culturally” and “serving society” GE credit.

### **IDENTIFY STUDENT POOL**

The targeted student population includes the following groups: a) RS majors and minors, b) all students interested in religions, cultures, mission, and service. In the past, we have had a wide variety of majors in this program. Additionally, any student, even first-year students, will be encouraged to apply. However, the final decision regarding acceptance to the program will be determined by the Off Campus Programs office and the two faculty leaders, Drs. Farhadian and Cammauf.

### **PERSONNEL**

Dr. Charles Farhadian (RS) and Dr. Viji Cammauf will co-lead the program. Viji Cammauf holds a Ph.D. from the Graduate Theological Union, Berkeley, CA and is the director of a Christian ministry to children and single mothers in a Hindu village outside of Chennai (Little Flock Children's Homes). Viji grew up in India, speaking English, Tamil, and Telugu. As a college student in the US, Viji converted from Hinduism to Christianity and has since had a vibrant Christian faith. Currently, Viji is an Adjunct Professor at the American Baptist Seminary in Berkeley, lecturer for the Prospectives on the World Christian Movement course, and President of Little Flock Children's Homes, a non-profit organization with a vision to care for orphans and widows in India. Viji serves on the William Carey Heritage Foundation, Serampore College, India. She has been a popular lecturer and conference speaker for over 15 years, and she and her husband reside in Oakland, CA. We will also include Katherine Farhadian on our leadership and teaching team. Katherine did her undergraduate degree in horticulture at North Carolina State University and her master's in forest science from Yale University School of Forestry & Environmental Studies, where she focused on social ecology. She will be delivering a few lectures on themes of the relationship among humans, religions, and the environment. We will probably include Dr. Gary Moon, depending on his schedule, to lead a spiritual formation retreat prior to our departure as well as to help guide our conversations and debriefing while traveling in India. Drs. Farhadian and Cammauf will co-teach the two courses. Charlie's family plans to join the group, with the college's permission. We will also invite Sharon Linberger to be on support staff and help with logistics for about two weeks, when we need more assistance with logistics and support. Sharon is an American with long time experience in India.

Viji Nakka- Cammauf

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### **Educational Background**

- PhD Theology and the Arts (Literature in cooperation with UCB). The Graduate Theological Union, Berkeley CA
- M.Div. American Baptist Seminary of the West. Berkeley, CA
- North Park Theological Seminary, Chicago, IL (Covenant ministerial license orientation course work)
- M.A. Mills College, English and American Literature, Oakland , CA
- B.A. English Literature, Queen Mary's College, Madras, India

### **Employment History**

- 2012 - Faculty for doctoral students at the Department of Christian Studies , Sam Higginbotham's University of Agriculture, Technology and Science , India .
- 2008, 2011, 2016 - Adjunct Professor at Westmont College., Santa Barbara, CA. May term (Missions and Social Justice)
- 2004 - President of Little Flock Children's Homes, a ministry to orphans and widows
- 2002 - 2008 Adjunct Professor for American Baptist Seminary of the West, Berkeley CA, Fuller Northern California, Menlo Park CA, Logos Evangelical Seminary El Monte CA ( Evangelism, Cross cultural ministry and leadership courses).
- North Park Theological Seminary and University , Spring 1990 and Spring 1991
- 1989- Lecturer and professor of Record, Perspectives on the World Christian Movement a missions education program with the US center for World Missions.
- 1989-2002 Minister of Missions, Adult Education and Prayer Ministry, First Covenant Church, Oakland.
- 1988 Pastoral Ministries Intern, First Covenant Church, Oakland.
- 1985-88 Campus Minister Center for Women and Religion, Berkeley CA.
- 1982-83 English Center for International Women at Mills College, Oakland CA.
- 1982-89 College Ministry at First Covenant
- 1982-85 International students at Mills College
- **Experience in Ministry**
- Plan and guide the Board meetings for Little Flock Children's Homes in the US and India .
- Train and mentor leaders both in the US and India .
- Implemented and gave leadership to the prayer and healing ministry of the church. 1989-2002
- Planned adult education, and established the Oakland School of Ministry, a lay academy at the church. 1999-2002
- Strategized and oversaw the planting of a Spanish speaking church in Oakland as part of our church outreach. 1989-2002
- Supervised/mentored interns for 13 years at First Covenant .
- Gave oversight to both the local and global outreach of the church.

## **Conference /Lecture assignments**

- Inter Varsity Christian Fellowship- Asian American Students Conference speaker, 2018
- Chapel Speaker - Westmont College, Santa Barbara, CA.( several times)
- Spiritual Direction- Center for Advanced Theological Studies, Allahabad India, 2012
- Guest lecturer at Mills College in the English Department , 1998, 2000
- Lectured at the Graduate Theological Union , 1999
- Plenary speaker - World Christian Conference, 2011

## **Retreats**

- New Hope Covenant Church on, 2006
- New Hope Covenant Church - Oakland , 2000
- Hillside Covenant Church - Staff Retreat , 1999
- Covenant Women's Retreat for the Pacific Southwest Conference on Prayer and Healing , 1998, 2000
- Hope Center Covenant Church - Pleasant Hill , 1995
- Asian Christian Fellowship , 1992
- Los Altos Covenant Church , 1991
- Montecito Covenant Church on Evangelism , 1989
- Clovis Baptist Church on Discipleship, 1988

## **Credentials**

- 1992 -- Ordination by the Evangelical Covenant Church of America , Chicago, IL.
- 1989 -- Ministerial license – Evangelical Covenant Church of America , Chicago, IL.

## **Board Service**

- Mills College - Board of Trustees
- Founding member of Little Flock Children's Homes- a ministry to orphans and widows
- Founding member of the Institute for the Study of Asian American Christianity
- Founding member of Perspectives Northern California
- William Carey Heritage Foundation
- World Christian Fellowship
- Chair of the Board of Ministerial Standing for the Pacific Southwest Conference of the Evangelical Covenant Church of USA.
- The Russia committee for the establishing of a theological college in Magadan, Russia.(ECC )
- Covenant World Relief

## **Family**

Married to Scott Cammauf who works for the Lawrence Livermore Laboratory in Livermore CA.

## Itinerary for India Mayterm

July 6 – August 14, 2020

### Week 1

July 6-10: On campus, Westmont (5 hours per day), lectures, culture; spiritual formation exercises

July 11: pack (Saturday)

### Week 2

July 12: Depart LAX to **Kolkata**

July 14: Arrive in Kolkata

July 15: Rest, get assignments from the Mother Teresa House

July 16-18: Mother Teresa House, Kolkata

### Week 3

July 19-20: Mother Teresa House, Kolkata

July 21: Serampore College

July 22: depart for **Varanasi**

July 23-25: Varanasi: lectures, Ganges boat ride, temple tours

### Week 4

July 26: Depart for **Hyderabad** (Andhra Pradesh)

July 27-29: Hyderabad: lectures, sightseeing

July 31: Depart for **Chennai** (Tamil Nadu), drive to Little Flock Children's Homes (rural Chennai)

### Week 5

August 1-8: **Rural Chennai** (Hanumanthapuram Village); projects, lectures, exams, temple visits

### Week 6

August 8-12: **Rural Chennai** (Hanumanthapuram Village); projects, lectures, exams, temple visits

August 12-14: **Chennai City**: mini-tracks (a. Indian medicine, science; b. Indian music, art, dance)

August 14: Depart for **LAX, USA**

## **Mission & Social Action (RS 150SC)**

India Mayterm, 2020

July 6-August 14

Drs. Viji Cammauf & Charles Farhadian

### **DESCRIPTION**

Christian mission by its very nature is concerned about the whole person. Christ's mission was also holistic, engaging the spirit and the physical world. He cast out demons and cured the sick. He fed the five thousand and also taught spiritual truths. In His interactions with the spiritual leaders of His day Christ challenged their social interactions and norms and brought about reform in social action.

The key persons we will study in this course – Gandhi, William Carey, E Stanley Jones, Panditha Ramabai, Amy Carmichael, and Mother Teresa – were all impacted by the teachings of Christ in their mission as well as their social actions. We will look at the origin and impact of the caste system; the practice of widow burning (*sati*), the child temple prostitutes (*devidasi*), and the status of women in India. We will also look at the impact of these leaders, ranging from Hindu, Catholic, and Protestant, male and female, on these social problems. Finally, we will dialogue with institutions and leaders who are practicing social action as part of their mission in the cities and villages, and we will study their effectiveness.

### **PURPOSE OF THE COURSE**

The course will provide a survey of the impact of Christian Missions on Indian society and culture with special emphasis on social justice. It will provide an analysis of the current Indian social institutions against the backdrop of traditional Indian culture. Topics include Indian beliefs and customs, family traditions, gender, female child infanticide, HIV, religious tolerances. We will explore the impact of Christians on both Indian and non-Indians on society from St. Thomas to modern day missionaries. Field trips and participatory experiences will supplement lectures. There will be some joint sessions with students from a local Christian Bible college. The objective of the course is to understand the social justice issues in India, especially as it affects the life of the people in the villages.

### **GE CREDIT**

This course provides two GE credits, Serving Society & Enacting Justice and Communicating Cross-culturally.

a) Serving Society & Enacting Justice: *Mission & Social Action* focuses on a combination of both classroom lectures as well as direct student participation in a service project that benefits local Indian populations. The course is intentionally designed to combine book learning with direct action that seeks to challenge students to reflect on the issues of justice, particularly around the issues of economics, class, gender, and vulnerabilities related to children and single mothers. Service will be performed for the non-profit organization Little Flock Children's Homes in Kondamangalam village, which provides homes, hospitality, and Christian witness to orphans and single mothers outside of Chennai (Madras), India. Service hours will consist of 12+ hours of direct student participation.

b) Communicating Cross-culturally.

*Mission & Social Action* requires students to be involved for an extended period of time (20+ hours) directly in a cross-cultural settings in both urban and rural settings of South India. Interviews and face-to-face dialogue will occur, with the intention of teaching students to dialogue and gain mutual understanding of Indian Hindus and Christians.

## **LEARNING GOALS**

1. Christian Orientation: a) Help students distinguish the distinctives of Christian faith and practice, b) Students will study the role of Christians in social action, c) Students will compare and contrast the engagement of Hindus and Christians in social action.
2. Diversity: a) Understand the value of social action in Hinduism, b) Discern the motivations between Hindu and Christian social action.
3. Critical: a) Interdisciplinary Thinking: Encounter the philosophical, ethical, spiritual, and practical thinking and approach of both Christians and Hindus towards social action.
4. Research and Technology: (Students will have access to the William Carey Archives in Calcutta). Field notes, lecture notes, and reflection papers will form the body of their writing.
5. Active Societal and Intellectual Engagement: Students will meet social activists and dialogue and debate missions and social action.
6. Written and Oral Communication: a) Students will incorporate field research along with primary and secondary sources, b) Active engagement in class discussions, c) Weekly reflection papers

## **RULES OF CONDUCT**

Village life in India is best accommodated with the adaptation of Indian clothing for women. Villagers are more conservative in life and living than those in the cities and therefore modesty is a high value in dress. Younger adults and children do not address those who are older by their first name. Shoes are never worn inside a home. Therefore simple sandals that are easily removable would be ideal.

## **REQUIRED TEXTS**

M.K.Gandhi. *An Autobiography* . Navajivan Publishing House,1927.

Vishal and Ruth Mangalwadi. *The Legacy of William Carey: A Model for the transformation of a Culture*. Crossway Books, 1999.

Lois Handley Dick. *Amy Carmichael: Let the Little Children Come*. OM-Authentic Books, 1998.

Nirmala Charles. *Pandita Ramabai and the Modern Indian Renaissance*. Lucknow Publishing House, 2004.

## **CLASSROOM & GRADING**

Class will consist of lectures, discussions and tests.

Evaluation: Each student will be required to maintain a daily journal of the day's experience in the village. Each student will also maintain a notebook detailing the language acquisition and culture notes from interactions with the villagers.

Two essay exams. One will be a reflective paper on the life and struggles of the village people and some suggested strategies that could bring hope and help to families in the village.

Essays: 50 point each

Notebook: 50 points

Journal: 50 points

A = 91 %, A- = 89%, B = 81%, B- = 79%, C = 71%, C- = 69%, D= 61%, D- = 59%



## READING SCHEDULE

**Note: these are topics that are expanded throughout the Mayterm.**

### **Civil Disobedience**

- Gandhi the Man, pp 1-25
- Movie: Gandhi
- Discussion: Social Injustice and Response

### **Civil Disobedience and social action**

- Gandhi the Man, pp 26-50
- Movie: Gandhi
- Discussion: Social Injustice and Response

### **Civil Disobedience the life of Gandhi**

- Gandhi the Man, pp 51-75
- Movie: Gandhi
- Discussion: Social Injustice and Response

### **Civil Disobedience and Non-Violent Action**

- Gandhi the Man, pp 76-100
- Movie: Gandhi
- Discussion: Social Injustice and Response

### **Civil Disobedience and the Results of Non-Violence**

- Gandhi the Man, pp 101-122
- Movie: Gandhi
- Discussion: Social Injustice and Response

### **Christian Missions and social action**

- Gandhi the Man , pp 123-173
- Movie: *Candle in the Dark*
- Discussion : Social Issues and Christian Response

### **Mission and Social Reform**

- William Carey Biography
- Discussion : The impact of missionaries on Indian Society

### **The role of women in Social action**

- Pandita Ramabai – Indian Christian in action
- Read entire Biography
- Handouts
- Discussion : Women and Children

### **Women and Christian Missions**

- Read: *The biography of Amy Carmichael*

- Discussion: Temple prostitution and social action

**A song of Ascents – E Stanley Jones**

- Pages 15-40
- Discussion: Finding God and finding purpose

**A song of Ascents – E Stanley Jones**

- Pages 41-75
- Discussion: Finding God and finding purpose

**A song of Ascents – E Stanley Jones**

- Pages 76-108
- Discussion: Finding God and finding purpose

**Language and culture acquisition: Tamil**

**Interacting with Indian culture**

- A Song of Ascents, 109-159
- Meeting with Indian Students
- Discussion

**Interacting with Indian culture**

- A Song of Ascents, 160-207
- Meeting with Indian Students
- Discussion

**Church in Culture**

- A Song of Ascents, pp 208- 225
- Discussion

**Church in Culture**

- A Song of Ascents, pp 226-250
- Discussion

**Church in Culture**

- A Song of Ascents, pp 251-300
- Discussion

**Church in Culture**

- A Song of Ascents, pp 300-350
- Discussion

**Church in Culture**

- A Song of Ascents, pp 351-395
- Discussion

**Social Issues and Village Life**

- Lecture and discussion

- Handouts

### **Christianity in India**

#### **Modern Missions and Social Action**

- Lecture
- Discussion

### **Christianity in India**

- Visit Christian ministries & interview leaders

### **Village Christianity**

- Serving society

### **In the village**

- Serving society

## **Encountering Hinduism (RS 136TG)**

**India Mayterm, 2020**

**July 6-August 14**

**Drs. Charles Farhadian & Viji Cammauf**

### **COURSE DESCRIPTION**

This India Mayterm course has two goals. First, it introduces Hindu religious traditions by examining Hindu mythology, philosophy and society from its beginning to the present. Second, the course grapples with the similarities and differences between Christianity and Hinduism by considering the ways in which Christians have encountered Hinduism in the past as well as the present. By living in India, students will encounter the lived tradition of Hinduism directly. Topics will include the law of karma, class structure, dharma, yoga, devotional traditions, liberation, modern reform movements, and Hindu mythology as presented in its sacred texts, including the Vedic hymns, Upanishads, and Bhagavad Gita. Emphasis will be placed on gaining an appreciation of the rich multiplicity of religious thought and practice within Hindu religious traditions through a study of its classical literatures, major sectarian divisions, and diversity of expressions. Students will interact daily with Hindu devotees, interview Indian pastors and evangelists who work directly with Hindus, and observe several Hindu pujas (worship) services.

### **GE CREDIT**

*Encountering Hinduism* meets the requirements for GE credit in Thinking Globally. The course seeks to introduce students to the cultural, religious, and social realities of both urban and rural expressions of Hinduism. Stress will be laid on understanding the vastly diverse traditions within Hinduism as well as the similarities and dissimilarities between Hinduism and Christianity. Through readings, lectures, site visitations, and interviews of both Hindu and Christian leaders, students will learn different ways of understanding other worldviews, particularly as though worldviews represent non-Western (particularly South Asian) perspectives.

### **REQUIRED TEXTS**

Bharati, Dayanand, *Living Water and Indian Bowl* (William Carey Library)

Eck, Diane, *Darsan* (Columbia University Press)

Flood, Gavin, *An Introduction to Hinduism* (Cambridge University Press)

Richard, H.L., *Hinduism: A Brief Look at Theology, History, Scriptures, and Social System with Comments on the Gospel in India* (William Carey Library)

Stoller-Miller, Barbara, *The Bhagavad Gita* (Bantam)

Handouts

## **LEARNING GOALS**

1. Christian Orientation: a) Encourage students to think as Christians about Hinduism, b) Invite the cultivation of Christian habits of integrity and self-reflection geared to addressing Hinduism, Hindus, and issues of justice and truth, c) Encourage students to engage the world as Christians, with nuance, sensitivity, and bold humility, d) Challenge students to think biblically about Christian mission to a Hindu world.
2. Diversity: a) Gain an appreciation of the diversity expressions of Hinduism, including beliefs and practices, b) To understand the opportunities for Christian witness.
3. Critical-Interdisciplinary Thinking: a) Encourage students to engage in multidisciplinary approaches to the study of Hinduism in Indian contexts, utilizing insights from religious studies, social theory, sociology and anthropology to illuminate the lived tradition of Hinduism, b) Expose the helpful nature and limitations of various disciplinary approaches to studying Hinduism.
4. Research & Technology: Since much of our educational experience in India will not be located near dependable modern technologies, such as computers, students will rely on their lecture notes and field notes for study purposes.
5. Active Societal & Intellectual Engagement: a) Students will be invited to be active Christians in the world, engaging Hindus through dialogue and life witness, b) Students will be encouraged to be confident in speaking and dialoguing with people who follow other religious traditions, sympathetically, respectfully, and as Christian witnesses.
6. Written & Oral Communication: a) Student writing will improve over the course of the Mayterm, b) Students will actively participate in class discussions and site visitations.

## **ACADEMIC REQUIREMENTS**

1. Classes consist of lectures (by Professors Farhadian, Cammauf, and guest lecturers in India), discussions, and field trips. The professors strongly encourage the integration of experiential education within and outside the classroom whenever possible. Classroom lectures will be enhanced through several visitations of religious sites (e.g., Hindu temples) as well as discussions with intellectuals and laypersons in India.
2. Students will be expected to read books and articles related to the course of instruction. Professors Farhadian and Cammauf will grade all papers and facilitate student reflection upon the relationship between experiential and classroom learning and the ways in which we, as Christians, can live in a pluralistic Asian society.
3. Grades will be determined following these guidelines:
  - a. Class participation (25%). This course depends on the active participation of students. It is expected that students will be present at all in-class lectures, be prepared to discuss course readings, lead assigned class discussions, and actively participate in the site visitations.
  - b. Midterm and Final Examinations (25% each). Students will be encouraged formally, through assignments, and informally, through discussion, to reflect on the encounter between Christianity and

Hinduism. Examinations consist of two parts: Part I consists of objective questions (e.g., multiple-choice and fill-in-the-blank); Part II consists of essay questions.

c. Reflective Essay (25%). There is a final reflective essay where the students combine readings, personal reflection, and intellectual engagement with the course material and experience living in India.

4. The topics listed below on the course outline should not be thought of as a rigid schedule (substitutions and additions will be made), but in general the bulk of these topics will be addressed in the context of the course. Students will be encouraged to integrate formal and experiential learning.

## **GRADING INFORMATION**

Grading criteria include correctness, completeness, precision, depth, grammar, presentation, and coherence of your answer. The importance of the argument is also important in evaluating papers. The following is a brief explanation of how I distinguish among grades.

100-90%: Superior work that involves something more than mere competence. This work entails depth of analysis, imaginative insight, careful synthesis of the material, and an attention to detail that hints at a nuanced and subtle analysis. This level work requires superb grammar, presentation, and content.

89-80%: Good work that is solid, on target, and competent. It does not mislead. This level work states the important points and explains them adequately and competently. Work at this level attends carefully to the assignment, fulfilling each component of it. In examinations this requires answering the question in full. In papers it means exploring a carefully delineated topic or text as carefully and as fully as space allows.

79-70%: Acceptable but flawed work. This work may be flawed in different respects: missing the target, not quite seeing the point, misunderstanding what the question asks for, struggling for clarity. The work still demonstrates a grappling with the material and ideas in a plausible manner. In examinations, such work may make ambiguous points or use imprecise terms and concepts. Such work typically does not construct arguments well or misses some crucial points implied in the question. This level of work still evidences a general sense of the issues and a capacity to think about them. This level essay frequently is quite short in length.

69-60%: Unacceptable but passing work. This work usually demonstrates only a rudimentary awareness of the issues or problems, but even this is often confused by acute writing difficulties or an inattentiveness to the question. This level essay is typically quite short.

59-50%: Unacceptable and unpassable work.

## **OTHER**

1. Lectures may not be recorded, unless with the permission of the professors.
2. Please bring relevant texts to class.
3. Please contact the professors if you have any questions or concerns – you will be living with them!
4. Finally, the professors reserve the right to revise the syllabus at any time.

## READING SCHEDULE

**Note: these are topics that are expanded throughout the Mayterm; i.e. our discussion of Concepts will expand to multiple discussions.**

### Concepts

- *An Introduction to Hinduism*, pp. 1-35; 51-74, 84-92
- *Darsan*, pp. 1-30
- **Film:** *330 Million Gods*
- Discussion: Health, Culture, Culture Shock

### Vedas & Upanishads

- *An Introduction to Hinduism*, pp. 35-50, 75-102
- *Mahabharata*, chapters 5-7
- *Darsan*, pp. 32-75
- *Sourcebook in Indian Philosophy*, pp. 250-289
- Discussion: Health, Culture, Culture Shock

### Film: *Monsoon Wedding*

- *Darsan*, pp. 77-92
- Discussion: Health, Culture, Culture Shock

### Hindu Epics: Ramayana & Mahabharata

- *An Introduction to Hinduism*, pp. 103-109
- *Bhagavad Gita* (read entire book for class)
- Handouts
- Discussion: Health, Culture, Culture Shock

### Gods: Shiva & Vishnu

- *An Introduction to Hinduism*, pp. 110-123, 128-147, 148-173, 246-248

### Gods & Goddesses: Ganesha & Devi

- *An Introduction to Hinduism*, pp. 174-197

### Hindu philosophy & Vedanta

- *An Introduction to Hinduism*, pp. 224-231, 238-246

### Christianity & Hinduism

- *Living Water*, chapter 1

### Christianity & Hinduism

- *Living Water*, chapter 2

### Hinduism in the modern world

- *An Introduction to Hinduism*, pp. 250-273
- Website: [www.Vivaaha.org](http://www.Vivaaha.org) (on marriage ceremonies)
- *Living Water*, chapter 3

### **Hinduism in the modern world**

- Handouts
- Review websites
  - Hindu Unity: [www.hinduunity.org](http://www.hinduunity.org)
  - Hindutva: [http://www.hinduweb.org/home/general\\_sites/sita/sitakasansar/hindutva.htm](http://www.hinduweb.org/home/general_sites/sita/sitakasansar/hindutva.htm)
  - ISKCON: <http://www.iskcon.com/>
  - BJP: <http://www.bjp.org/>
  - RSS: <http://www.fas.harvard.edu/~asiactr/haq/200301/0301a002.htm>
- Review websites
  - Vedanta Society: <http://www.vedanta.org/>
  - Hinduism Today: <http://www.hinduismtoday.com/>
  - Ramakrishna Mission: <http://www.ramakrishna.org/>

### **Christianity & Hinduism: Discussion of *Living Water***

- *Living Water*, chapter 4 & appendices (pp. 167-172)

### **Christianity in India**

- Mother Theresa's home visitation

### **Christianity in India**

- Visit Serempore College (William Carey)

### **Christianity in India**

- Visit Christian ministries & interview leaders

### **Village Christianity**

- Serving society

### **In the village**

- Serving society