

SOUTH ASIAN 98: JAINISM IN THE MODERN WORLD

Department of South and Southeast Asian Studies

Spring, 2001

COURSE NAME: Jainism in the Modern World

TIME: Tuesday, 5:00-6:30 PM

INSTRUCTORS: **Faculty Advisor:** Senior Lecturer Usha Jain
(510) 642-4551
Dr. Kristi Wiley

Course Coordinators: Shayna Parekh
Chaitali Gala
Anjali Banthia
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TEXT: South Asian 98 course reader, available at Copy Central (Bancroft Avenue). In addition, there may be supplementary materials available at cost from the Department of South and Southeast Asian Studies.

FORMAT: This is a DE-Cal (Democratic Education at Cal) class, which means that the class is run for and by students. The goal of this class is to provide a basic understanding of the Jain religion and philosophy, and to analyze and discuss contemporary issues in the context of Jain philosophy. During certain weeks, more emphasis will be placed on learning presented material, such as the fundamental of Jainism. During the other weeks, we will spend most of the time in classroom discussion. The second half of the course is entirely devoted to discussing current issues and the applications of Jain philosophy. To keep the learning process interactive and dynamic, we will rotate students as discussion leaders and moderators during these weeks.

GRADING: This is a one unit Pass/Not Pass seminar that meets for 90 minutes each week. This seminar was created purely out of student interest to serve as a forum to informally discuss topics in Jainism. However, *timely* attendance and participation is required, and you may miss no more than three classes during the semester. Attendance will be taken regularly at the beginning of class. In addition, your performance and preparation as a discussion moderator will be evaluated. A short paper (3-5 pages) is required.

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COURSE SYLLABUS:

(Book Codes under readings correspond to letters on the reading list. See following page.)

WEEK	TOPIC/READING
1	Introduction to Jainism: (social, historical background, basic metaphysics, schisms, sects, literature) Readings- D: 78-87, B: 40-52, E: 38-41; Recommended- D: 96-128, 210-235
2	A deeper look into Jain philosophy: Karma Theory, the nature of reality and the Jain concepts of time and geography. Reading- E: 107-133
3	<i>Anekantevada</i> : “non-singular conclusivity” or “multiplicity of viewpoints” Reading- E: 89-106
4	Jain practices for the layman (<i>shravakas</i>): <i>Anuvrats, Gunavratas, Siksavratas, Pratimas, Tapas</i> . Practices and rituals. Regional and sectarian difference. Reading- E 157-187 Jain practices (continued). Meditation. A look into the lifestyles of Jain clergy: <i>acharyas, sadhus, shramanas, and shramanis. Mahavratas</i> . Reading- E: 188-240
5	Survey of Jain art and architecture: painting, sculpture and temples.
6*	The comparative aspect: What makes Jainism different from Hinduism, Buddhism, and major Western religions? Why? How is it similar? Reading- B: 195-209
7*	Women in Jainism: The role of women in Jainism and the attitude of Jainism toward women. Sectarian difference. Reading- C: Foreward, Introduction, Recommended: 41-65
8*	Gender and Sexuality: Analyzing personal issues in terms of the religion: celibacy, fidelity, pre-marital and extra-marital sex, homosexuality, and desire. Is resolution possible? Also, a look at dating and heterogeneous (inter-racial, inter-religious) relationships. Reading- F: 1-13
9	Applying Jain philosophy to ethical dilemmas: animal research, euthanasia, abortion. Do the ends justify the means?
10	Ethical dilemmas (continued): Global/social issues: overpopulation/population control, homelessness, ecology, and environmentalism, selective service, nuclear weapons, war and the events surrounding September 11.
11	Jain philosophy and lifestyle. Vegetarianism, occupational/professional choices, assimilation vs. isolation. Effect of immigration and demographic shifts on the religion. Does Jainism make it harder to succeed in America? Case studies of other minority groups in America. Papers are due!
12	The viability of Jainism: will it survive, especially outside of the Indian subcontinent? Internal conflicts: politics and hypocrisy within the institution. Preservation of religion and philosophy. Do they require change (rewriting perfection for an imperfect world)? Overview and wrap-up. Reading- E: 306-316

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READING LIST:

Course will feature selected readings from the following texts:

- A** Carrithers, Michael; Humprey, Caroline. The Assembly of Listeners: Jains in Society. Cambridge: Cambridge University Press, 1991.
- B** Dundas, Paul. The Jains. London: Routledge Press 1992.
- C** Jaini, Padmanabh, S. Gender and Salvation. Berkeley: UC Press.
- D** Jaini, Padmanabh, S. "The History of Jainism: A Brief Survey," Jinamanjari, vol. 4, no. 1, Delhi: Indian Books Centre, 1992.
- E** Jaini, Padmanabh, S. The Jaina Path of Purification. Berkeley: UC Press, 1979.
- F** Zwilling, Leonard; Sweet, Michael. "Like a City Aflame: The Third Sex, Bisexuality, and Sexual Object Choice in Jaina Commercial Literature," Presented at Association for Asian Studies Conference, 1994.

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CLASS DESCRIPTION

(to be placed in catalog, or course sheet)

A look into Jainism, one of South Asia's oldest religions, which emphasizes universal non-violence (*ahimsa*) and relativistic truth (*anekantavada*). We will study the fundamentals of Jain religion and philosophy, and progress toward contemporary issues affecting the Jain Diaspora such as vegetarianism, occupational choices, and sexuality. We will examine social issues, including overpopulation, homelessness, euthanasia and war in the context of Jain philosophy. 90 minutes per week. One or two units, Pass/Not Pass.