

C-39

HUL 375
THE SOCIOLOGY OF RELIGION
MINOR TEST # 2
MARCH 22ND, 2014
(15 MARKS)

General instructions and points to remember:

- Write an essay on the following questions. Each answer should not exceed the length of 2 sides of the examination booklet (i.e., 2 single pages).
- Written notes are not allowed during the test.
- There is no single 'model answer' for the questions. You have to make your own arguments, citing evidence from the texts in support of your answer. **Unsubstantiated claims without reference to the text will not be entertained.**
- Remember: avoid random and lofty answers that cannot be substantiated from the texts; instead I want to see how your opinion is informed through a thorough engagement with the texts. This is why the questions have been circulated in advance.

Q1. Mary McDonnell in her essay concludes that the Hajj pilgrimage in Malaysia contributed to a change and re-affirmation of a collective Malay 'national' identity over a 100-year period. In other words, religious change and awakening contributed simultaneously to the development of Malay nationalism. In such a correspondence, (nation and religion), discuss the consequences for those citizens whose religious and ethnic identities may not map comfortably onto this equation. Given this context write a critique of Durkheim's understanding of the collective nature of religion.

Q2. In *Three Hundred Ramayanas...* A.K. Ramanujan makes a distinction between 'story' and 'discourse'. He explains the distinction through two different tellings of the Ahalya episode as it appears in Kampan and in Valmiki. Discuss this case study; incorporating also in your answer examples from Shabnam Virmani's documentary *Had Anhad*, explain how the idea of story vs discourse helps us understand the multiple appropriations of figures like Ram and Kabir.