

MATTOO CENTER FOR India studies

S.N. and Meena Sridhar Distinguished Lecture in India Studies

Preservation, "Translation" and Transformation: Understanding Hinduism in the U.S. Rajeshwari V. Pandharipande

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As a transplanted religion, Hinduism in the U.S. is represented and practiced variously, in a new Avatara. It admits apparent dichotomies such as "official Hinduism" (represented by organizations) vs. "popular Hinduism" (practiced by Hindus) (Kurien 2007), "Americanization" vs. "Hindu nationalism," and "globalization" vs. "localization". While previous research presents a thematic/chronological history, I argue that understanding Hinduism in the U.S. should address: a) which aspect of Hinduism (linguistic, theological, ritual, etc.) is preserved? b) how is it "translated" or adapted to the sociocultural context of the U.S. (e.g., flexible times of rituals, reinterpretation of Yoga and Vedanta, use of English in wedding-vows)? c) how has its interaction with Indian culture (e.g., visits of saints from India) and global culture (use of technology in Puja, Satsang) influenced its development? In short, how is Hinduism transformed and authenticated in the U.S.?



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