

**College of Social and Behavioral Sciences, Department of Anthropology
ANT 438**

***Social Life in South Asia:
Gender and Healing in Pakistan, Bangladesh, Nepal, India***
Spring 2006
2:20-3:35 p.m. T/Th, 3 credit hours

Instructor: James M. Wilce, Ph.D.

Office hours: T/Th 11 a.m.-noon in Anthropology (Bldg. 98D, Room 101E) and by appointment

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Course prerequisites: ANT 102 and junior standing or instructor's consent.

Catalog course description: Explores social structure, family life, discourse and cultural construction of personhood in India, Bangladesh, Pakistan, Nepal, and Sri Lanka.

Expanded course description: This course explores South Asia—with an emphasis on Muslim societies in the region, and on gender, conflict, tensions, health and healing—through ethnographies and original research articles. Putting the focus in its broader ethnographic context, readings begin an overview of the various forms of social organization in South Asia. The assigned ethnographies present accounts of women and men at home, in political conflict, and in healing rituals. They also uncover local meanings of loss, grief, suffering and resistance. Texts, articles, and films will provide students the tools with which to grapple with these issues. The course is co-convened with ANT 628, and differs from it in the work required (reading, weekly papers, and final paper).

Primary Course Goal:

Students will acquire an understanding of the perspectives of the peoples of South Asia.

Student Learning Expectations/Outcomes for this Courses Spring 03:

- 1) Convey in writing a clear understanding of “tribal” social organization and “honor” along the Afghanistan-Pakistan border
- 2) Demonstrate an understanding of how and why good Pathan women (in Afghanistan and Pakistan) find relief narrating their lives as one long sorrow
- 3) Describe in clear terms how traditional healers treat patients in Tibetan areas of Nepal
- 4) Compare Sri Lankan Tamil cultural responses to war with those of Americans after 9/11.
- 5) Be able to compare and contrast at least two approaches to “communal violence” in South Asia and argue for one of them
- 6) Describe contemporary manifestations of Islam in South Asia
- 7) Convey an accurate understanding of gender relations, including the role of transgendered persons, in India and Pakistan today
- 8) Convey in writing a critical understanding of the terms invented (largely by Westerners) for South Asian life —“India,” “caste,” and “religious communities”—and how those inventions still haunt contemporary South Asian politics and culture

- 9) Write a sympathetic account of the meaning of a “life story” for Nepali Buddhists, and of “love” for Hindu Tamils.
- 10) Write a critical account of the ways popular media reduce or cover up the diversity of forms of social life in South Asia
- 11) Write a clear description of how illness and healing in South Asia both reflect cultural patterns

Course structure/approach: The course will combine lectures and seminar-style discussion. Every Tuesday will be devoted to lectures and course videos. Every Thursday is a seminar discussion. Students will be expected to complete the readings before coming to class on Tuesday and participate in the lecture and the seminar, taking some leadership of the discussion for at least one class session. See the guidelines on the last page of the syllabus. On some occasions the professor will give mini-lectures summarizing some arguments made outside the assigned readings. Note: The course is co-convened with ANT 628, Gender and Healing in South Asia.

Required texts:

- Barth, Fredrik 1965. Political leadership among Swat Pathans. London, New York: University of London, Athlone Press; Humanities Press. (**Barth**)
- Desjarlais, Robert R. 1992. Body and Emotion: The Aesthetics of Illness and Healing in the Nepal Himalayas. Philadelphia: University of Pennsylvania Press. (**BE**)
- Kakar, Sudhir 1996. The Colors of Violence: Cultural Identities, Religion, and Conflict. Chicago and London: University of Chicago Press. (**Kakar**)
- Maggi, Wynne 2001. Our Women Are Free: Gender & Ethnicity in the Hindukush. Ann Arbor: University of Michigan Press. (**Maggi**)
- Mines, Diane P., and Sarah Lamb, eds. 2001. Everyday Life in South Asia. Bloomington: Indiana University Press. (**ELSA**)
- Raheja, Gloria Goodwin and Ann Grodzins Gold. 1994. Listen to the Heron’s Words: Reimagining Gender and Kinship in North India. Berkeley, Los Angeles, London: University of California Press. (**Heron**)
- Roy, Beth. 1994. Some Trouble with Cows. Berkeley: University of California Press. (Roy)
- Trawick, Margaret. 1990. Notes on love in a Tamil family. Berkeley: University of California Press. (**Love**)

Other required readings will be placed on webreserve (see Cline Library’s homepage) according to the schedule/outline found below in this syllabus. About 70 pages of reading are assigned in the articles and books each week (vs. 150 in ANT 628). Learn to read for main arguments more than detail, and compare authors’ arguments against each other in your own critical synthesis.

Recommended texts:

COURSE OUTLINE

Wk. 1— Society in South Asia and How Anthropologists Approach It
BE, Imaginary Gardens with Real Toads, pp.3-35

Dumont, Louis. 1970. *Homo hierarchicus*. Chicago: University of Chicago Press, pp. 1-21
WEBRESERVE

ELSA, Seven Prevalent Misconceptions about India's Caste System, 227-228

Mills, Margaret. 2003 Islam. In *South Asian Folklore: An Encyclopedia*. M. Mills, P.J.

Claus, and S. Diamond, eds. Pp. 294-297. New York, London: Routledge.

Mines, Diane 2003. Religion. In *South Asian Folklore: An Encyclopedia*. M. Mills, P.J.

Claus, and S. Diamond, eds. Pp. 518-9. New York, London: Routledge.

Roy, Introduction, pp. 1-9

Wk. 2—Introducing the Diversity of South Asian Societies

QUIZ ON RDGS 1-2

Video: *North Indian village* VT5958

Barth, General Ecology and Ethnology of Swat, pp. 1-12

Dumont, Louis. 1970. *Homo hierarchicus*. Chicago: University of Chicago Press, pp. 201-216.

WEBRESERVE
ELSA, Introduction, pp. 1-6.

Maggi, A Women's March, pp. 1-10

Mills, Margaret 2003. Afghanistan. In *South Asian Folklore: An Encyclopedia*. M. Mills, ed. Pp.

2-8. New York/ London: Routledge. **TRADITIONAL RESERVE!!**

Pandian, Jacob. 1995. The semiotics of India and Indian identity. In *The making of India and*

Indian traditions , pp. 23-36. Englewood Cliffs, NJ: Prentice Hall. WEBRESERVE

Wk. 3— "Everyday Life" for Women and Men QUIZ ON RDGS 3

Video: *Patterns of subsistence: The food producer (Afghanistan portion)* VT4550

Video: *I am a Sufi, I am a Muslim* VT 5807

Barth, Underlying Frameworks of Organization, pp. 13-30

ELSA:

Introduction to Family and Life Course (pp. 7-10)

Allah Gives Both Boys and Girls Jeffery & Jeffery (pp. 23-36)

Love and Aging in Bengali Families, Lamb (pp. 56-68)

Love, ch. 1

Maggi, Getting There, 11-43

Recommended:

Kakar, The Setting, pp. 1-24

Wk. 4—Gender Relations FIRST PAPER DUE (on readings for wks. 1-3)

Video: *Behind the veil: Afghan women under fundamentalism*, VT 83

Barth, Neighborhood, Marriage & Affinity pp. 31-41

ELSA chapters:

Introduction to Genders, pp. 81-85

Life on the Margins, Serena Nanda (pp. 159-166)

Love, ch. 2

Maggi, The Invisible Landscape, pp. 44-72

Recommended:

Hall, Kira 1997. "Go Suck Your Husband's Sugarcane...". In *Queerly Phrased: Language,*

Gender, and Sexuality. K. Hall and A. Livia, eds. Pp. 430-460. Oxford: Oxford

University Press. WEBRESERVE

Wk. 5— *Illness, Health, and The Aesthetics of Life and Death* QUIZ

Video: *Strange Relations* [Nepal segment] VT 2855

BE, Body, Speech, Mind, pp. 36-62

BE, An Aesthetics of Experience, 63-89

Desjarlais, Robert. 2000. Echoes of a Yolmo Buddhist's Life, in Death. *Cultural Anthropology* 15(2): 260-293. WEBRESERVE

Wk. 6—*Tensions, Illness, and Tensions over Illness* QUIZ

Dasvarma, G. L.. 2002 Spousal communication on reproductive illness among rural women in southern India. *Culture Health & Sexuality* 4(2):223-237. (Cline subscribes to online edition)

Wk. 7—*Healing in Nepal* PAPER DUE (on rdgs. 4-7)

BE The Art of Knowing, 159-184; Metamorphoses, 184-197; A Calling of Souls, 198-222; Departures, 223-243

Wk. 8—*Muslims and Masculinity* QUIZ

Barth, Authority and Following of Chiefs, 71-91; Authority and Following of Saints, 92-103; Edwards, David 1996. Heroes of the Age: Moral Fault Lines on the Afghan Frontier. Berkeley: University of California Press. The Making of Sultan Muhammad Khan, pp. 33-77. WEBRESERVE

Recommended:

ELSA, Nervous Masculinity, Joseph Alter, 132-145

Ewing, Katherine Pratt 1997. Arguing sainthood : modernity, psychoanalysis, and Islam. Durham [N.C.]: Duke University Press. Everyday Arguments, 93-127.

Barth, Alliances and Political Blocs, 104-126

Wk. 9—*Women's Strategies of Autonomy* QUIZ

Video: *The women's bank of Bangladesh* VT6395

Love, ch. 3

Maggi, The Kalasha Bashali, 117-166

SPRING BREAK—March 20-24

Wk. 10—*Power, Gender, and Discourse* PAPER DUE (on rdgs. 8-10)

Heron, On the Uses of Irony and Ambiguity: Shifting Perspectives on Patriliney and Women's Ties to Natal Kin, 73-120; On the Uses of Subversion: Redefining Conjuality, 121-148

Recommended:

Riessman, Catherine. 2000. Stigma and everyday resistance practices: Childless women in South India. *Gender and Society* 14(1):111-135.

Wilce, James. 2001. Divining TROUBLES or diVINing troubles? Gender, conflict, and polysemy in Bangladeshi divination. *Anthropological Quarterly* 74(4):190-199.

WEBRESERVE

Wk. 11—Suffering, Transcendence and the Role of Speech and Lament QUIZ

Devi, Mahasweta. 1990. The Funeral Wailer. In *Women, Outcastes, Peasants, and Rebels: A Selection of Bengali Short Stories*. Kalpana Bardhan, ed. and tr. Pp. 206-228. Berkeley and Los Angeles: University of California. WEBRESERVE

Grima, Benedict. 1991. The role of suffering in women's performances of *Paxto*. In *Gender, genre, and power in South Asian expressive traditions*, A. Appadurai, F. Korom, and M. Mills (eds). Philadelphia: University of Pennsylvania, pp. 81-101. **WEBRESERVE**

Recommended:

ELSA, Tunes Rising from the Soul..., Wilce, 289-302

Wilce, James M.. 2001. Genres of Memory and The Memory of Genres: "Forgetting" Lament in Bangladesh. *Comparative Studies in Society and History* 44(1):159-185. WEBRESERVE

Wk. 12—Socioplex Bodies & Resistant Talk QUIZ

Heron, Sexuality, Fertility, and Erotic Imagination in Rajasthani Women's Songs, 30-72
Love, ch. 4

Recommended:

Trawick, Margaret. 1988. Spirits and voices in Tamil songs. *American Ethnologist* 15: 193- 215. WEBRESERVE

Wk. 13—Gender, Sex, Violence, Resistance, and Communal Identity QUIZ

Kakar, The Riot, 25-51

Roy, The Quarrel, 13-47

Wilce, James. 2000. The Poetics of "Madness": Shifting Codes and Styles in the Linguistic Construction of Identity in Matlab, Bangladesh. *Cultural Anthropology* 15(1):3-34.
WEBRESERVE

Recommended:

Joshi, Sanjay 2001. *Fractured Modernity: Making of a Middle Class in Colonial North India*. Delhi: Oxford University Press. Introduction, pp. 1-22. WEBRESERVE

Kakar, A New Hindu Identity, 143-169; The Muslim Fundamentalist Identity, 170-185; Religious Conflict in the Modern World, 186-197

**Wk. 14 Postmodern and postcolonial approaches to globalization and South Asian identities
PAPER DUE (on rdgs.11-14)**

Film: *From docklands to Dhaka VT 9018*

Adams, Vincanne 1996. *Tigers of the Snow and Other Virtual Sherpas: An Ethnography of Himalayan Encounters*. Princeton: Princeton University Press. Pp. 1-26 (the rest of the chapter is recommended) WEBRESERVE

ELSA, Cindy at the Taj, Mazzarella, 387-399

Feldman, Shelley 1997. NGOs and Civil Society: (Un)stated Contradictions. *Annals of the American Academy of Political and Social Science* 554:46-65.

Gardner, Katy. 1993. Mullahs, migrants, miracles: travel and transformation in Sylhet. *Contributions to Indian Sociology* 27(2):213-235. WEBRESERVE

Recommended:

- Adams, Vincanne. 1997. Dreams of a Final Sherpa. *American Anthropologist* 99(1):85-98.
WEBRESERVE
- Ahluwalia, Sanjam. 2000. Controlling births, policing sexualities: A history of birth control in colonial India, 1877-1946. Ph.D., University of Cincinnati. Introduction, 2-25.
- Pigg, Stacy Leigh 1996 Credible and the credulous: the question of "villagers' beliefs" in Nepal *Cultural Anthropology* v. 11, no. 2, 1996. pp. 160-201.

Wk. 15— Student presentations

Wk. 16 Final papers due

Assessment of Student Learning Outcomes:

Methods of Assessment

- 1) Students will write four papers on the readings, approximately 3 pages each, integrating and critically evaluating the perspectives they offer. These papers will be due at the beginning of class on announced dates. On weeks when no paper is due there will be a brief quiz on the readings.
- 2) Students will be familiar with all readings assigned for the class meeting and will participate in seminar-discussion of those readings. In addition, each student will be especially familiar with part of the week's assigned reading (a chapter, article, etc.) and take particular responsibility to lead discussion on that part.
- 3) Students will present a final paper (13-15 pp.) which integrates the readings and takes a strong position in response to one of the following:
 - a) Write a critical review of one of the texts, drawing on the other readings as well as their own theorizing and any South Asian field experiences they have had. This paper will require rigorous comparison of the relative merits of all of the approaches taken by the texts and critiques.
 - b) Discuss an anthropological topic worked out in advance with the professor (e.g. kinship, folklore, resistance, mother-child relationship, concepts of personhood) from one of the several theoretical perspective (e.g. psychoanalytic, postmodern/poststructural, sociolinguistic, phenomenological, "resistance") presented in the readings. Argue for the effectiveness or appropriateness of that theoretical approach in explaining or handling the data. Use all the texts.

Timeline of Assessment

Papers and quizzes given regularly throughout the semester will provide a way of tracking your performance early on. The final paper will represent the culmination of your efforts.

Grading system

Grades will be assigned for participation and writing on the following basis:

- | | |
|--------------------------|----------------------------------|
| 1) Participation | 25 points |
| a) General participation | (15) |
| b) Leading discussion | (10) |
| 2) Papers & quizzes | 25 points (papers 20, quizzes 5) |
| 3) Final Paper | 50 points |

- a) Presentation (10)
- b) Paper (40)

Totals of 90 points and above will constitute A's, 80-89 B's, 70-79 C's, and 60-69 D's. Grades below 60 are F's.

Course policies

- 1) **Attendance** is required; the seminar format requires it. If you anticipate being away, please notify me in advance for the sake of the smooth functioning of the seminar.
- 2) **Plagiarism** has no place in a university. It is not hard for an instructor to detect which words are a student's and which have been copied, even if the source is not one of our class readings. Points will be taken off for copying material written by others without citing the source properly. For example, I might mention "natural selection in favor of high intelligence" in a paper, in which case I must cite the author, the date of publication, and the page number of the quotation (Hickerson 1980: 17). Even if you paraphrase, you should give credit in precisely the same way if your idea comes directly from a given page of writing, and simply leave off the page number if your statement is indebted to another's writing in a more general way. This will be crucial in your final papers, but get in the habit by citing your sources (page numbers and all) in the biweekly papers, too.
- 3) Students with difficulties in **writing** may be referred to the writing center for tutorial assistance. If it is recommended, this tutorial assistance should be understood as required.

Guidelines for weekly written and oral presentations on assigned readings

Reading Responses

At the beginning of class on announced weeks, a typed paper of about three pages is due. That paper will be your way of integrating and responding to the readings assigned for three weeks of class. The aim of these papers is to encourage synthetic, integrative, critical reflection on the readings (and to ensure that everyone has done the readings in a thoughtful way to prepare to participate in discussion). Your papers should touch on the main contribution of each reading and should point out the strengths and weaknesses of the author's argument. As the semester progresses, you should compare the arguments of different authors across the weeks. Papers should be cumulative in that sense. I am looking for evidence that you have integrated, compared and contrasted perspectives. Papers longer than 4 pages are NOT acceptable. Be concise.

For a particular week's paper, specific instructions may be given to supplement this general guide. Because the writing assignments may change on one week's notice, an absence can throw you off seriously. If you must miss class, contact someone about the next week's assignment.

Leading discussions

1. Each class session will consist of a group discussion based on a collection of readings. You are required to attend each class having read the assigned readings and being ready to discuss them. You will find it helpful to take notes on the readings and bring them with you to class.

2. You will be responsible for co-facilitating some of the class discussions. Each required reading will be assigned to at least one student who will be expected to lead the discussion on it.

2. In preparing for the discussions you will facilitate, **write a one-sentence précis of the argument**, cutting out everything but what the author is trying to persuade us to see, believe, do, etc. Bring to each class that précis plus three or so SHORT questions on “your” reading that help us see the contrasting approaches of the authors to a similar phenomenon. Never ask questions whose answers must be looked up on a particular page or for definitions of a term unique to one page of one source. Instead, let your questions point us to concepts popping up in more than one source (treated differently), concepts that will nearly always be central to or memorable in the arguments the authors make.

3. If you are presenting an optional reading, one that not everyone in class has read, spend a little extra time presenting a summary of it.

4. Prepare for papers and discussions with these questions in mind:

What are all the readings about, as a whole group? What common issues do they address?

What underlying assumptions-- theoretical or otherwise—do the various authors make and how do those differ?

What are the strengths of their arguments, comparatively? Whose logic or evidence or presentation do you find most compelling and why?

What are the weaknesses or limitations on any given article/chapter? Compare the authors, asking what considerations any one of them might have failed to take into account.

Students not leading the discussions that particular week should try to keep these same questions in mind. Remember, the quality of any seminar depends mostly on how well participants prepare prior to coming to class. This involves not only reading the assigned materials but also thinking critically about the issues that they raise.

Final paper

Paper topics must be worked out with me by the mid-point of the semester if not earlier.

Your biweekly papers and your final papers should be in AAA format. Note that the “bibliographic citations” in this syllabus are NOT (in order to save space). The final paper will require a bib. in AAA format, but you should not waste paper on a bib. for the biweekly response papers unless you cite sources not assigned in class. The Desjarlais article from the AAA journal, *Cultural Anthropology* is an example of AAA format. Here is AAA in-text citation format— (Einstein 1948: 223). Note, never punctuate between author and date, and never insert p. or pp. before pages cited. Similarly, never insert editor’s names in citations. Save all such info for your References Cited.

NORTHERN ARIZONA UNIVERSITY
POLICY STATEMENTS

SAFE ENVIRONMENT POLICY

NAU's Safe Working and Learning Environment Policy seeks to prohibit discrimination and promote the safety of all individuals within the university. The goal of this policy is to prevent the occurrence of discrimination on the basis of sex, race, color, age, national origin, religion, sexual orientation, disability, or veteran status and to prevent sexual harassment, sexual assault or retaliation by anyone at this university.

You may obtain a copy of this policy from the college dean's office. If you have concerns about this policy, it is important that you contact the departmental chair, dean's office, the Office of Student Life (523-5181), the academic ombudsperson (523-9368), or NAU's Office of Affirmative Action (523-3312).

STUDENTS WITH DISABILITIES

If you have a disability, you can arrange for accommodations by contacting the office of Disability Support Services (DSS) at 523-8773 (voice) 523-6906 (TTY). You are encouraged to provide documentation of the disability to DSS at least 8 weeks prior to the beginning of the semester so arrangements can be made to meet your individual needs. You must register with DSS each semester you are enrolled and wish to use accommodations.

Faculty are not authorized to provide accommodations without prior approval from DSS. Students are encouraged to notify their instructors a minimum of one week in advance of the need for accommodation. Failure to do so may result in a delay in provision of the accommodation.

Concerns may be brought to the attention of the office of Disability Support Services or to the ADA coordinator in the Affirmative Action Office.

INSTITUTIONAL REVIEW BOARD

Any study involving observation of or interaction with human subjects that originates at NAU—including a course project, report, or research paper—must be reviewed and approved by the Institutional Review Board (IRB) for the protection of human subjects in research and research-related activities.

The IRB meets once each month. Proposals must be submitted for review at least fifteen working days before the monthly meeting. You should consult with your course instructor early in the course to ascertain if your project needs to be reviewed by the IRB and/or to secure information or appropriate forms and procedures for the IRB review. Your instructor and department chair or college dean must sign the application for approval by the IRB. The IRB categorizes projects into three levels depending on the nature of the project: exempt from further review, expedited review, or full board review. If the IRB certifies that a project is exempt from further review, you need not resubmit the project for continuing IRB review as long as there are no modifications in the exempted procedures.

A copy of the *IRB Policy and Procedures Manual* is available in each department's administrative office and each college dean's office. If you have questions, contact Carey Conover, Office of Grant and Contract Services, at 523-4889.

ACADEMIC INTEGRITY

The university takes an extremely serious view of violations of academic integrity. As members of the academic community, NAU's administration, faculty, staff and students are

dedicated to promoting an atmosphere of honesty and are committed to maintaining the academic integrity essential to the education process. Inherent in this commitment is the belief that academic dishonesty in all forms violates the basic principles of integrity and impedes learning. Students are therefore responsible for conducting themselves in an academically honest manner.

Individual students and faculty members are responsible for identifying instances of academic dishonesty. Faculty members then recommend penalties to the department chair or college dean in keeping with the severity of the violation. The complete policy on academic integrity is in Appendix F of NAU's *Student Handbook*.