This course is designed as an introduction to the peoples and cultures of the countries that make up modern South Asia—Bangladesh, India, Nepal, Pakistan, Sri Lanka, and Afghanistan—and the contemporary problems that mark South Asia in a global context. The purpose of this course is to dislocate/complicate essentialized representations of South Asia as a timeless “object” of study, and move toward a complex analysis of how South Asian cultures and identities are produced and shaped by the processes of colonialism, nationalism, capitalism, globalization and environmental change. The course focuses on a variety of topics that inform modern South Asia such as religion, caste, class, nationalism, ethnicity, family life, gender, sexuality, diaspora, environment, and globalization.

We will discuss the following Key Concepts in this course from anthropological and cross-cultural perspectives:

Individual v. Dividual/Collective Self
Extended Family v. Nuclear Family
Caste v. Class
Gender, Sexuality and Trans
Arranged v. Romantic Marriages
Colonialism, Nationalism, Modernity
Development and Women’s Empowerment
Precariat Labor and Global Garment Industry
Environment and Saving Tigers

COURSE LEARNING OUTCOMES:
The course is designed with the following learning outcomes. Students in this course will learn to critically analyze:

a) the complexity of human social organizations (state, family, religion, NGOs) from cross-cultural perspectives;
b) the comparative dimensions of race, caste, and class in South Asia;
c) global forms of capital—telemarketing, outsourcing, and the garment industry;
d) social movements and popular resistance due to economic marginalization and environmental degradation; 
ed) changing norms of gender and sexual identity.

HOW TO SUCCEED IN AN ONLINE COURSE

To succeed in an online course, you need to be motivated and self-disciplined. I will provide the materials and resources to guide you through the course. It is up to YOU to learn the course materials by keeping up with the assigned readings, watching films, and attending discussion sections regularly. You should also take all assignments seriously and submit them on time. Assignments have been designed to test your knowledge of the course material and to build your skills as a student. To get the most out of each assignment be sure you study before completing them and submit thoughtful and analytical writing.

To have a less stressful experience with an online course, you will need to have access to highspeed Internet in order to take timed quizzes, review lectures and to watch assigned films. You must have access to such resources at home or on campus. If you cannot access these resources, consider taking the course in a traditional classroom setting.

CHECK YOUR CANVAS MESSAGES AND UNIVERSITY EMAILS FREQUENTLY

I am here to facilitate your learning and to provide you with guidance, insight, and feedback. To do so we need to be in good communication. Good communication means that we check our university emails and Canvas frequently.

I (Instructor) and GE will attempt to respond to Canvas messages and emails within 24 hours. Over the weekend it may take longer. If we do not respond, please follow up with a second email.

When you email me, Dr. Karim, please do the following:

1. In the subject line include the course number (ANTH 331) and a subject that summarizes the purpose of the email. Doing so will make sure your email does not get lost in my inbox.
2. Always include a salutation (e.g. “Dear Dr. Karim”) and a closing that identifies who you are (e.g. “Sincerely, ‘Your Name’”).
3. Please do the same for your GE.

**Please get into the habit of composing an email in this manner. This is a skill that will be useful in the future when applying for jobs and graduate/professional school. **

VIRTUAL OFFICE HOURS AND VIDEO CHAT WITH INSTRUCTOR BY APPOINTMENT:
Currently, we will not conduct any face to face conversation. Please sign up for my or GE’s weekly office hours. I also want you to meet me at least once during my office hours during the term

CULTIVATING A SAFE LEARNING ENVIRONMENT ONLINE:

All perspectives are welcome in this course if presented with civility and scholarly rigor. Two standards of expectations regulate student responsibility in this course—these standards are non-negotiable.

1. Respect yourself and others: a diversity of views should be expected and protected. You are expected to engage the issues in a mature, reasonable, and respectful manner, and to show respect for other students and the instructor at all times.

2. Bring your minds: This course is an intellectual, not an experiential, endeavor. Therefore, an informed discussion of the issues addressed in this course is essential for success.

COURSE REQUIREMENTS AND POLICIES
Please read the following carefully.

READINGS
All Readings are Uploaded to Weekly Modules on Canvas

HOW TO DO THE READINGS
Read the materials prior to class. Below are the guidelines for reading the assigned texts.

1. What are the author’s main objectives?
2. What are the major findings of the article/book?
3. What is the context for the writing of this article/book? For example, try to understand how the article relates to topics such as ethnicity, sexuality, nationalism, and globalization.
4. Do you agree with the arguments? Why or why not?

GRADED ASSIGNMENTS

<table>
<thead>
<tr>
<th>Assignment</th>
<th>Due Date</th>
<th>Percentage</th>
</tr>
</thead>
<tbody>
<tr>
<td>Midterm</td>
<td>Week Five</td>
<td>30%</td>
</tr>
<tr>
<td>Reflection Essay</td>
<td>Week Eight</td>
<td>40%</td>
</tr>
<tr>
<td>Final Exam</td>
<td>Week Eleven</td>
<td>20%</td>
</tr>
<tr>
<td>Discussion Questions</td>
<td></td>
<td>5%</td>
</tr>
<tr>
<td>Meet with Professor/GE</td>
<td></td>
<td>5%</td>
</tr>
</tbody>
</table>
1. **Midterm Exam (30%)** will have two essay questions and several multiple-choice and true/false questions. The exam will be taken in Week Five and it will be online via Canvas. Below are two sample exam questions.

True/False:
a) In the essay, “High and Low Castes in Karani,” the author asserts that the different castes in the community live in a state of constant conflict.” Is this statement true or false?

Essay Question:
b) Draw on two examples to show how food prohibitions and caste function in Karani. Why are dietary restrictions so important to caste identity?

2. **Final Exam (20%)**

Final Exam will open on the Friday of Week Ten at 5 PM PST. It will be on Canvas and have short questions and multiple choice.

3. **Reflection Essay (40)%**

Students will write a reflection essay (5 pages, double-spaced) on what you learned from this course. How did the course change your views on topics such as family, individual, class, caste, women’s roles, food, etc.? Pick one or two topics and write a synthetic paper on your reflections. This is due Week 8.

4. **Meeting with Professor or GE (5%)**

All students are requested to meet with the Professor or the GE once during the term. This is not mandatory, but if you make use of this opportunity, you earn 5 points. This is a way for us to know how you are doing in the course. Please come prepared to the meeting with questions from the readings/lectures, so we can have a fruitful discussion. You will do this by signing up with either one of us during week one or two. We will circulate sign-up sheet via Canvas.

5. **Discussion Questions (5%)**

Each student will submit two questions from the readings once during the term. You will post them to a Weekly Discussion thread. Your GE will sign you up for it during Week One.

**Late Assignments**

Assignments are due on dates assigned unless the instructor gives prior permission. Late assignments will be accepted only in the event of documented accidents, family emergencies, or illnesses. No make-up examinations will be given without proper documentation. Please contact me if you are facing serious issues that intervene with your academic performance.

**GRADING SCALE**
100-94%= A
90-93% = A-
89-87% = B+
86-84% = B
80-83% = B-
79-77% = C+
76-74% = C
70-73%=C-
69-67% = D+
66-64%=D

Grades below 64% is a F grade. I do not assign D- grades.

ACCESSIBLE EDUCATION

We want to ensure that all of you can be successful in the course. Please inform Dr. Karim or GE Daizi Hazarika if you require extra time on your exams. Please provide email documentation from the Accessible Education Center at the University of Oregon.

The University of Oregon is dedicated to the principles of equal opportunity in education and accepts diversity as an affirmation of individual identity within a welcoming community. Disability is recognized as an aspect of diversity integral to the university and to society. Accommodations will be made for all students needing them in consultation with that student and any other support team members.
https://aec.uoregon.edu/

ACADEMIC HONESTY AND PLAGIARISM:

All work submitted in this course must be your own and produced exclusively for this course. The use of sources (for ideas, quotations, and paraphrases) must be properly acknowledged and documented. Violations will be taken seriously and are noted on student disciplinary records. Please review the University’s policies at:
https://policies.uoregon.edu/vol-3-administration-student-affairs/ch-1-conduct/student-conduct-code

OPEN LEARNING ENVIRONMENT
The intention and structure of university level courses are to provide open, thoughtful forums for a wide variety of topics. Our classroom has a culture of inclusion and respect. The University of Oregon affirms and actively promotes the right of all individuals to equal opportunity in education and employment at this institution without regard to race, color, sex, national origin, age, religion, marital status, disability, veteran status, sexual orientation, gender identity, gender expression, or any other consideration not directly and substantively related to effective performance. This policy implements all applicable federal, state, and local laws, regulations, and executive orders as outlined in the statement from the Office of Affirmative Action and Equal Opportunity.

https://hr.uoregon.edu/employee-labor-relations/affirmative-action/uo-equal-opportunity-non-discrimination-and-affirmative

WELCOMING CAMPUS AND CLASSROOM

This classroom embraces everyone, and all immigration statuses and we will actively work to create a safe and inclusive space for those who need open support for their own and their family’s immigration status. Consistent with the statement of UO President Michael Schill of September 4, 2017: “Regardless of what happens in our nation's capital, I want to again make very clear that the University of Oregon supports every student, regardless of immigration status. Every person on our campus is valued and welcomed because of and not despite their diversity of thought, race, culture, background, religion, gender identity, sexual orientation, and birthplace. Our many differences enrich this institution's learning environment, enhance the student experience, and are essential to our mission of teaching, research, and service.”

STUDENT RESOURCES:

• https://counseling.uoregon.edu/ http://health.uoregon.edu
• https://aec.uoregon.edu/
• https://safe.uoregon.edu/
• https://dos.uoregon.edu/lgbt
• https://www.uoregon.edu/dreamers
• https://www.uoregon.edu/onestop
• https://families.uoregon.edu/resources
• https://engage.uoregon.edu/subjects/writing
• https://library.uoregon.edu/
• https://police.uoregon.edu/prevent-crime
• https://emu.uoregon.edu/food-security
CLASS SCHEDULE

• All readings are uploaded as PDFs to canvas.

• Readings that are from the e-book *Everyday Life in South Asia* are indicated on syllabus. *Everyday Life in South Asia* is available as an e-book thru the Knight Library. You can connect to it via this link
  https://ebookcentral-proquest-com.libproxy.uoregon.edu/lib/uoregon/detail.action?docID=1402903

• Each week’s readings have one or more documentaries. It is very important for you to watch these documentaries in order to get a sense of South Asian peoples, cultures and the landscape.

Do the readings and watch the documentaries prior to class.

**Week One**  
**Introduction to Modern South Asia: Contemporary Debates**

A review of ancient India. Please go to the following site online and scroll through the slide show. This is an unsecure link, so I cannot post it to Canvas. It is maintained by the University of Wisconsin, Madison for public use.

*Around the Indus in 90 slides*

http://www.harappa.com/indus/indus0.html

David Ludden. “Inventing Ancient Civilization,” pp. 5-22

Religions of India, PDF attached.

**Week Two**  
**British Colonialism and the Making of Modern States**


Barbara Metcalf. “Introduction: Britain and India in the Eighteenth Century”


Video: Mahatma Gandhi—Dying for Freedom
https://www.youtube.com/watch?v=hpZwCR1nrgo
Optional: Richard Attenborough’s movie *Gandhi*

If you have access to this movie via Netflix, please watch it. It is a long movie (3 hours) but it will give you an idea of the non-violent movement in India that led to the partition of India and creation of Pakistan in 1947.

**Week Three  Family and Life Course**

Susan Wadley. “One Straw From a Broom Cannot Sweep: The Ideology and Practice of the Joint Family in Rural North India” from *Everyday Life in South Asia (e-book)*

Susan Seymour. “Family and Gender System in Transition: A Thirty-Five Year Perspective” from *Everyday Life in South Asia (e-book)*

Video: *Dadi’s Family*
[https://www.youtube.com/watch?v=G8ZsYgmC7E4&list=PLNxxXmfzVhCONF78Rr5-PzeL6lUJDOc6K](https://www.youtube.com/watch?v=G8ZsYgmC7E4&list=PLNxxXmfzVhCONF78Rr5-PzeL6lUJDOc6K)

**Week Four  Caste and Class**

Mon  Ambedkar, B. R. “The Annihilation of Caste”
What is Caste?

Wed  Dickey, Sara. “Anjali’s Alliance: Class Mobility in Urban India” in *Everyday Life in South Asia (e-book)*

Video: *A Caste at Birth*

**Week Five  Sexuality, Gender and Trans**

Mon  Serena Nanda. “Life on the Margins: A Hijra’s Story”

Video: Third gender in India, Hijras, the Kinnars daughters
[https://www.youtube.com/watch?v=5O3gqFvh1IiU](https://www.youtube.com/watch?v=5O3gqFvh1IiU)

Wed  Serena Nanda. “Arranging a Marriage in India”


Video: *India’s Marriage Business*  
https://www.youtube.com/watch?v=5sfoySIAc0s

**Midterm Exam Online**

**Week Six** Women’s Empowerment  
**Mon** Muhammad Yunus. “The Microcredit Revolution”  
**Wed** Lamia Karim. *Microfinance and Its Discontents: Women in Debt in Bangladesh*, “Introduction” and “Feroza’s Story”

**Week Seven** Environment  
**Mon** Annu Jalais. *Forest of Tigers*  
Introduction, “Sunderbans: Between Land and Water, a Forest and a Region,”  
Chapter VI, “Sharing History with Tigers”  
**Wed** Chapter VIII, “Unmasking the Cosmopolitan Tiger,”  
Conclusion, “Beneath the Tiger Mask, the Human Face of the Sunderbans,” 204-212  

BBC Documentary on Man-Eaters of the Sunderbans  
https://www.dailymotion.com/video/x5nn6kj

**Week Eight** Workers in the Global Garment Industry  
**Mon** Lamia Karim. “Disposable Bodies”  
**Wed** Video: *Made in Bangladesh: The Fifth Estate* (available on youtube)  
https://www.youtube.com/watch?v=onD5UOP5z_c  

**Reflective Essays due**

**Week Nine** Witch-Hunting/Modernity/Food Culture  
**Mon** Lecture on “Witch-hunting in Assam, India” by Daizi Hazarika  
**Wed** Cultural Meanings of Food and Food Prohibitions  
Holy Cow  
The Food Ranger  
https://www.youtube.com/watch?v=V2j8k8PcIzwg

**Week Ten** Globalization

Video: *Superman of Malegaon*

[https://www.youtube.com/watch?v=dqRq7ZpjF0I](https://www.youtube.com/watch?v=dqRq7ZpjF0I)

Wed  Course Recap

**Final Exam on Canvas**