

ANT 252-0990, Civilization in South Asia. Online Course. Spring 2018. Jan 22, 2018-May 4, 2018. Instructor: Henry Munson, Professor Emeritus of Anthropology. E-mail: henry.munson@maine.edu.

Major topics covered in this online course:

This online course will focus on the difference between religion as it is presented in introductory textbooks and religion as it is actually lived by flesh-and-blood people. We will examine this topic primarily with respect to Hinduism, the predominant religion in India, and Buddhism, the predominant religion in Sri Lanka.

We will examine the contrast between the Hindu view of the water of the Ganges River as pure and the secular view of this water as dangerously polluted.

We will examine Mahatma Gandhi's role in Indian nationalism and his assassination by militant Hindu nationalists. Hindu nationalists argue that to be a real Indian entails being a Hindu. We'll examine their increasing influence in India in recent decades.

We will examine the role of religion in the partition of India in 1947, which led to the emergence of predominantly Muslim Pakistan. We'll focus on how Hindus, Muslims, and Sikhs who had previously lived peacefully with each other engaged in horrendous violence during the riots associated with partition.

We will examine the role of caste in India.

We will also consider Sinhalese Buddhist nationalism in Sri Lanka, which led to a prolonged and bloody civil war with Sri Lanka's predominantly Hindu Tamil minority.

The course grade will be based on five 20-question multiple-choice quizzes.

You will need a Blackboard account to take this course. Access Blackboard by clicking on the



icon on the University of Maine Launch Pad site. I will send you emails using Blackboard. Make sure that the university has your correct email address, or you will not receive important email messages. You will need a high-speed (broad-band) internet connection. If you do not have a broad-band connection at home, you may need to view the lectures at a university, school, or library.

For technical problems, contact dlltechhelp@maine.edu, 1.877.947.4357 or 207.581.4591, or techsupport@maine.edu, 1.800.696.4357 or 207.581.2506. More information on technical support is available on the course website under "READ ME FIRST" and "Help & Support."

Lectures are on the Course Content page of the course website on Blackboard—except for films on the [Films on Demand](#) database on the Fogler Library website (see next paragraph). The films in this database are divided into segments and have transcripts that are useful when you are studying for a quiz.

All films with hyperlinked titles in this syllabus, such as [The Early Years: Gandhi](#), are in Fogler Library's [Films on Demand](#) database.

There are several ways to access these films. One is to simply click on the hyperlinked film title on the syllabus if you are logged on to the Fogler Library website. Another is to click on the hyperlinked [Films on Demand](#) name in this syllabus and then write the title of the film you are looking for—if you are logged on to the University of Maine System website. Another is to click on “Fogler Library” on the menu on the course website and then click on the hyperlinked title. Or after clicking on “Fogler Library,” then click on “Databases,” then “Films on Demand,” and then write in the film title you are looking for. You can also access Films on Demand at <http://www.library.umaine.edu/indexesdb/dbdetails.asp?field=Name&search=Films+on+Demand%3A+Master+Academic+Collection>, but you will be asked for the username and password you use to log on to the University of Maine System website if you are not already logged on to this website.

Films with titles that are not hyperlinked can be accessed in the ANT 252 Media Gallery on the course website. There are some films in the “ANT 252 Media Gallery” that some of you might watch on your own even though they are neither required nor recommended.

Grade: Five online quizzes, with 20 multiple-choice questions on each one. Grades are on the +/- system, that is 93+ is an A, 90-92 is an A-, 87-89 is a B+, and so on.

Quizzes: The five online quizzes are located under “Assessments” on the course website on Blackboard. If, for some reason, you cannot take a quiz during the specified dates, you must make arrangements with the instructor **in advance**. I will email you reminders about quiz dates, but it is your responsibility to keep track of these dates. Only **documented** excuses, i.e., doctor's note, obituary, etc., will be accepted as reasons for extensions. The quizzes are not open-book and should be done **individually**, not in pairs or as a group. **You will have 30 minutes in which to take each quiz—in one sitting. In other words, you must finish a quiz once you start it. Only students with documented disabilities will be allowed to take more than 30 minutes on quizzes. Quizzes cover the material assigned during the week in which you take them as well as material covered in previous weeks (since the previous quiz if there was one).**

Quizzes will not cover recommended readings, films, or websites.

To take quizzes, click “Assessments” on the course website, then click on the title of the quiz, Quiz 1, Quiz 2, etc.

Disabilities

If you have a disability for which you may be requesting an accommodation, please contact Student Accessibility Services, 121 East Annex, 581.2319, as early as possible in the term.

Required Texts (all on reserve at Fogler Library, some as ebooks)

Hinduism: A Very Short Introduction, 2d ed.

By Knott, Kim
Published by Oxford University Press
Publication Date: May. 1, 2016
List Price: \$11.95

Buddhism: A Very Short Introduction, 2d ed.
By Keown, Damien
Published by Oxford University Press
Publication Date: Apr. 6, 2013
List Price: \$11.95

Sikhism: A Very Short Introduction, 2d ed.
By Nesbitt, Eleanor
Published by Oxford University Press
Publication Date: Jul. 1, 2016
List Price: \$11.95

(The bookstore will offer a 20% discount on these three books from Oxford University Press when they are bought together. Students can also get this 20% discount by buying these three books directly from Oxford University Press (800.280.0280) using the code HILL2017 which is valid until the end of March.)

Buddha in Sri Lanka: Remembered Yesterdays
By Wickremeratne, Swarna
Published by State University of New York Press
Publication Date: Sep. 28, 2006
List Price: \$31.95 (Amazon sells used copies for as little as \$17.49 + \$3.99 shipping.)

The Divine Hierarchy: Popular Hinduism in Central India
By Babb, Lawrence A.
Published by Columbia University Press
Publication Date: Nov. 3, 1989
List Price: \$38.00 (Amazon sells used copies for as little as \$4.00 + \$3.99 shipping.)

The Great Partition: The Making of India and Pakistan, 2d ed.
By Khan, Yasmin
Published by Yale University Press
Publication Date: Aug. 29, 2017
List Price: \$18.00

All these books have useful glossaries and timelines, which you should study. It is not necessary to remember all the historical details.

You will notice slight differences in percentages of Indians and Sri Lankans belonging to particular religious groups in different sources—sometimes because different census data were used. Don't worry about these slight differences.

Schedule: Keep up with the readings, lectures, and films. Remember that lectures and some

readings and films with italicized rather than hyperlinked titles are on the Course Content page or the ANT 252 Media Gallery of the course website. Readings and films are required unless listed as recommended. Readings should be finished by the dates indicated. Some readings are online with URLs indicated. I have generally given the URLs for hyperlinked maps and readings even though you should be able to access them just by clicking on the hyperlinked titles. Numbers like this (53:06) refer to the length of films in minutes and seconds.

Week 1. 1/22-28.

Lecture: Introduction.

Maps: [South Asia: Physical Map: https://www.mapsofworld.com/asia/south-asia-geography.html](https://www.mapsofworld.com/asia/south-asia-geography.html).

[Major Religions of South Asia:](http://webteach.mc.uky.edu/geo330/subcontinent/maps/majorreligionsLG.jpg)

<http://webteach.mc.uky.edu/geo330/subcontinent/maps/majorreligionsLG.jpg>

Recommended maps: [Map of the States \(or provinces\) of India:](http://www.mapsofindia.com/maps/india/indiastateandunion-map-enlarged-view.html)

<http://www.mapsofindia.com/maps/india/indiastateandunion-map-enlarged-view.html>.

(East Pakistan became Bangladesh in 171.).

Readings: Knott, *Hinduism*, 1-47;

[Religious Composition of South Asian Countries:](https://www.worldatlas.com/articles/religious-composition-of-the-countries-of-south-asia.html)

<https://www.worldatlas.com/articles/religious-composition-of-the-countries-of-south-asia.html>.

[India Profile—Timeline, BBC:](http://www.bbc.com/news/world-south-asia-12641776) <http://www.bbc.com/news/world-south-asia-12641776>

Recommended readings: Pew-Templeton Global Religious Futures Project, [India:](http://www.globalreligiousfutures.org/countries/india#/?affiliations_religion_id=0&affiliations_year=2010®ion_name=All%20Countries&restrictions_year=2015)

http://www.globalreligiousfutures.org/countries/india#/?affiliations_religion_id=0&affiliations_year=2010®ion_name=All%20Countries&restrictions_year=2015;

Jyväsjarvi, “South Asia,” in *Encyclopedia of Global Religion*, 2012 (Course Content page).

Munson, “Religion and Violence: Review Article,” 2005 (Course Content page).

Recommended films: *Death and Dying in Varanasi* (2002) (53:06). Situated by the bank of the holy Ganges, Varanasi, also known as Kashi and Benares, is one of the oldest living cities in the world. Founded approximately 3,000 years ago, the city is the religious and cultural capital of India—considered by many to be the holiest place on earth. Every year Hindus in great number go there to die, believing that cremation in that place of renewal provides an immediate entry to heaven. Shot on location, this program celebrates life and death, examines the Hindu beliefs and rituals about life and death, and discusses how these forces have sustained Varanasi through history.

India Rising: The New Empire (2008) (43:59): “Billionaires are popping up all over India, but 300 million of its people still live on less than a dollar a day. This CNBC Original program examines the astonishing new power of the Indian economy as well as its growing pains. Reporting on a wide range of business and economics topics, the program presents interviews with key players in India’s rise—including Ravi Kant,

managing director of Tata Motors; Ravi Narain, managing director of India's national stock exchange; and Palaniappan Chidambaram, the nation's finance minister. Nobel Peace Prize laureate Muhammad Yunus shares his views, while call centers, rural poverty, the caste system, and India's evolving consumer habits are also explored." *Monsoon Wedding* (2002) (1 hr. 56 min.) (ANT 252 Media Gallery and probably available through Netflix and Amazon): "Love, lust and hope envelop an upper middle-class Indian family and their world-wide guests as they celebrate for four days the arranged marriage of their daughter to an East Indian man from Texas." This film is a comedy rather than a documentary, but it reveals a great deal about modern Indian society. It focuses primarily on wealthy Indians whereas we shall be focusing more on the poor in this course.

Week 2. 1/29-2/4.

Lecture: Hinduism.

Maps: [Ganges \(Ganga\) River](http://www.mapsofindia.com/maps/rivers/ganges.html): <http://www.mapsofindia.com/maps/rivers/ganges.html>.
[Indus Valley Civilization Map](http://www.mapsofindia.com/history/indus-valley-civilization.html): <http://www.mapsofindia.com/history/indus-valley-civilization.html>.

Readings: Knott, *Hinduism*, 48-110, Timeline (113-16), Glossary (117-20); Rowlatt, [India's Dying Mother](http://www.bbc.co.uk/news/resources/india-2012-01-16), BBC, 512.16: <http://www.bbc.co.uk/news/resources/india-2012-01-16>.

Film: [The Ganges River: Sacred and Sullied](#) (2008) (51:49). Rowlatt's article and this film complement each other well. Both focus on the Hindu belief that the water of the Ganges River is holy and purifying whereas when looked at from a secular and scientific perspective, it is badly polluted. This illustrates an important point: Religious notions of purity and pollution do not necessarily correspond to secular notions of purity and pollution.

Recommended website: [Introduction to Hinduism](http://pluralism.org/religions/hinduism/introduction-to-hinduism/), Harvard University's Pluralism Project: <http://pluralism.org/religions/hinduism/introduction-to-hinduism/>.

Week 3. 2/5-11. Quiz 1.

Lecture: Caste

Readings: Babb, *Divine Hierarchy*, Preface (xiii-xv), Introduction (xvii-xx), 1. The Ethnographic Setting (1-29) [Don't worry about the historical details on pp. 3-6, focus primarily on the discussion of the village of Sitapur (a pseudonym) and its castes (14-20), the role of the Sikhs in Raipur (22), and The Problem of Levels (23-29)]; 2. The Foods of the Gods: Puja (31-67); 3. Rites of the Life Cycle (69-101); Elder and Coccari, [Film Guide for Wages of Action: Religion in a Hindu Village](http://southasia.wisc.edu/wp-content/uploads/2013/07/The-Wages-of-Action-Religion-in-a-Hindu-Village.pdf): <http://southasia.wisc.edu/wp-content/uploads/2013/07/The-Wages-of-Action-Religion-in-a-Hindu-Village.pdf> [on Course Content page]

Films: *Wages of Action: Religion in a Hindu Village* (1979) (47 minutes) (ANT 252 Media Gallery) focuses on Hinduism and the caste system as lived by villagers. The village portrayed in the film resembles the village called “Sitapur” in *Divine Hierarchy*. (Read Elder and Coccari, [Film Guide for *Wages of Action: Religion in a Hindu Village*](http://southasia.wisc.edu/wp-content/uploads/2013/07/The-Wages-of-Action-Religion-in-a-Hindu-Village.pdf): <http://southasia.wisc.edu/wp-content/uploads/2013/07/The-Wages-of-Action-Religion-in-a-Hindu-Village.pdf> [on Course Content page]); *Puja* (ANT 252 Media Gallery). This film focuses on well-educated high-caste Hindus living in the US. Their Hinduism differs from the Hinduism of the villagers depicted in the book *Divine Hierarchy* and the film *Wages of Action*, but *puja* is of fundamental importance in both.

Recommended films: [Hindu vs. Hindu: Caste Violence in India](#) (2006) (30:05), [The Worst Job in the World: The Bhangis of India](#) (2006) (29:48); [Married to a Goddess: The Joginis of India](#) (2006) (29:33). (These three shocking films are from the five-part series [Untouchable: Life as an Outcaste](#) which focuses on continuing discrimination against “Untouchables” or *Dalits*, even though such discrimination is forbidden by law).

Week 4: 2/12-18.

Readings: Babb, *Divine Hierarchy*, Days and Weeks (103-21), Months and Years (123-76), Brahman and Baiga (177-214), *Divine Hierarchy: The Pantheon* (215-46), Glossary (247-55).

Week 5. 2/19-25 (No Classes Presidents’ Day Monday, February 19).

Readings: Nesbitt, *Sikhism*, including Timeline (139-40), Glossary (141-45). You don’t need to remember all the historical details.

Film: [World Sikhism Today](#) (Although this film focuses in part on Sikhs in North America, it is also a useful introduction to Sikhism and the Sikh struggle with the Indian government in the 1980s and early 1990s. But contrary to what the film’s narrator claims, caste remains a part of Sikh social life.

Recommended website: [Introduction to Sikhism](#), Harvard University’s Pluralism Project: <http://pluralism.org/religions/sikhism/introduction-to-sikhism/>

Week 6. 2/26-3/4. Quiz 2.

Lecture: Jainism.

Readings: [Introduction to Islam](#), Harvard University’s Pluralism Project: <http://pluralism.org/religions/islam/introduction-to-islam/>
[Introduction to Jainism:](#) <http://pluralism.org/religions/jainism/introduction-to-jainism/>

Recommended reading: Munson, “Islamic Sacred History in Popular Religion and Fundamentalist Ideology: The Common Core” (1988) (Course Content page).

Recommended films: [*Islam: The Five Pillars of Faith*](#) (1995) (51:59). This is part of a series of films that begin with an Indian moving his eyebrows up and down in a strange way. Despite this annoying beginning, this film is a good overview of Islam as well as of life in the predominantly Muslim state of Kashmir which both India and Pakistan claim. [*Jainism: Frontiers of Peace in India*](#); [*The Jains: A Religious Community of India*](#) (ANT 252 Media Gallery).

Week 7. 3/5-11.

Lecture: Gandhi lecture.

Recommended readings: "[Mohandas Karamchand Gandhi](#)." [Encyclopedia of World Biography](#). 2004. *Encyclopedia.com*. (September 15, 2015); David Hardiman, "[Gandhi: Reckless teenager to father of India](#)": BBC <http://www.bbc.co.uk/timelines/zpdqmp3>. Christophe Jaffrelot, "[The retrial of Nathuram Godse: Gandhi assassin's political audience](#)," *The Indian Express*, Jan. 30, 2015. (Also in Hindu Nationalism folder on Course Content page).

Films: [*The Early Years: Gandhi*](#) (49 minutes); [*The Rise to Fame: Gandhi*](#) (53 minutes); [*The Road to Freedom: Gandhi*](#) (51:58).

Recommended films: *Mahatma Gandhi (A Death for Peace: Mahatma Gandhi and the Quest for Peace)* (2006) (52:23), an excellent documentary about Gandhi's assassination, and Richard Attenborough's famous film *Gandhi* (1982) (3 hr. 11 min.) (both in ANT 252 Media Gallery). Attenborough's film (available on YouTube and probably on Netflix) is a Hollywood-style production partially financed by the Indian government. It tends to oversimplify history. But the film does tell Gandhi's story in an entertaining fashion and many of the images in the film are beautiful.

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Week 8. 3/19-25.

Lecture: Partition.

Map: Pre-Partition Map of India before 1947:
<http://www.mapsofindia.com/maps/india/prepartitionmap.htm>;
Map of the States (or provinces) of India after Partition:
<http://www.mapsofindia.com/maps/india/indiastateandunion-map-enlarged-view.html>).
(East Pakistan became Bangladesh in 1971.)

Readings: Khan, *The Great Partition*, List of Maps, Glossary, Timeline of Major Events, 1945-50, Preface to the New Edition, 1-103.
Excerpts from Urvashi Butalia's *The Other Side of Silence: Voices from the Partition of*

India (Course Content page). Butalia's oral history focuses on how Partition was experienced by ordinary people as opposed to political leaders. Her account of how some Sikh men killed the women in their family and how some Sikh women killed themselves to avoid the "dishonor" of rape or forced conversion is especially striking, as is her discussion of how Hindus viewed Muslims as impure and polluting.

Recommended readings: Ansari, Sarah, [How the Partition of India happened](https://theconversation.com/how-the-partition-of-india-happened-and-why-its-effects-are-still-felt-today-81766) – and why its effects are still felt today, *The Conversation*, August 10, 2017: <https://theconversation.com/how-the-partition-of-india-happened-and-why-its-effects-are-still-felt-today-81766>.

Doshi, Vidhi and Mehdi, Nisar, [70 years later, survivors recall the horrors of India-Pakistan partition](https://www.washingtonpost.com/world/asia-pacific/70-years-later-survivors-recall-the-horrors-of-india-pakistan-partition/2017/08/14/3b8c58e4-7de9-11e7-9026-4a0a64977c92_story.html?utm_term=.342609aeadf2), *Washington Post*, August 14, 2017: https://www.washingtonpost.com/world/asia-pacific/70-years-later-survivors-recall-the-horrors-of-india-pakistan-partition/2017/08/14/3b8c58e4-7de9-11e7-9026-4a0a64977c92_story.html?utm_term=.342609aeadf2

Recommended film: *Division of Hearts* (1987). On Course Content page and accessible through Fogler Library at the University of Maine (only one person can access it at a time) (leased through October 15, 2018).

Week 9: 3/26-4/1. Quiz 3.

Lecture: Hindu nationalism I.

Readings: Khan, *The Great Partition*, 104-210.

Recommended films: [Soul of India: Hindus and Muslims in Conflict](#) (2002) (57:21). This film focuses on Hindu nationalist violence against Muslims in Gujarat in 2002; *Earth*. This 1998 film (1 hr., 41 min. and 18 seconds long) by Indian-Canadian director Deepa Mehta is a fictional account of Partition. It is available on YouTube and probably on Netflix and Amazon.

Week 10. 4/2-8.

Lecture: Hindu nationalism II.

Readings: Raychaudhuri, Tapan. "Shadows of the Swastika: Historical Perspectives on the Politics of Hindu Communalism." *Modern Asian Studies* 34, no. 2 (April, 2000): 259-279 (Course Content page); Deb, Siddhartha, [Unmasking Modi](https://newrepublic.com/article/133014/new-face-india-anti-gandhi), *The New Republic*, May 3, 2016: <https://newrepublic.com/article/133014/new-face-india-anti-gandhi>; Parth M.N., "[In India, Hindu hard-liners do not heart Valentine's Day](#)," *LA Times*, Feb. 13, 2015 (Course Content page).

Recommended readings (all in Hindu Nationalism folder on Course Content page): Davis, Richard H. "The Rise and Fall of a Sacred Place: Ayodhya Over Three Decades." In *Culture and Belonging in Divided Societies: Contestation and Symbolic Landscapes*,

edited by Ross, Marc Howard, 25-44, 2011; Ignatius, Jacob, "[India's Christians: politics of violence in Orissa](#)," *Open Democracy*, Sept. 1, 2008; Burke, Jason, "[India investigates reports of mass 'reconversion' of Christians](#)," *The Guardian*, Jan. 29, 2015; Froerer, Peggy. "Emphasizing 'Others': The Emergence of Hindu Nationalism in a Central Indian Tribal Community." *The Journal of the Royal Anthropological Institute* 12, no. 1 (March, 2006): 39-59; Sehgal, Meera. "Manufacturing a Feminized Siege Mentality: Hindu Nationalist Paramilitary Camps for Women in India," *Journal of Contemporary Ethnography* 36, no. 2 (2007), 165-83.

Recommended films: *The World before Her* (ANT 252 Media Gallery and Hindu Nationalism folder on Course Content page). This is a remarkable film comparing the women in the beauty contest for Miss India with the role of women in a Hindu nationalist camp;
The Boy in the Branch (film about the RSS, 1993),
The Men in the Tree: Revisiting the RSS and Hindu Fundamentalism (2002) (ANT 252 Media Gallery).

Week 11. 4/9-15.

Lecture: Overview of Sri Lanka.

Maps: Physical map of Sri Lanka: <http://www.mapsofworld.com/physical-map/srilanka-physical-map.html>;

Political map of Sri Lanka: <http://www.mapsofworld.com/sri-lanka/sri-lanka-political-map.html>;

Ethnicity according to 2012 census:

https://en.wikipedia.org/wiki/Demographics_of_Sri_Lanka#/media/File:Sri_Lanka_-_Ethnicity_2012.png;

Sri Lanka: Religion:

<https://southasiablog.files.wordpress.com/2014/08/sri-lanka-religion.jpg>

Sri Lanka: Language:

<https://southasiablog.files.wordpress.com/2014/08/sri-lanka-language.jpg>

Sacred Sites of Lanka: <http://kataragama.org/sacred/index.htm>

Readings: Keown, *Buddhism*, Maps (xiv-xvi), Language and Pronunciation (xx), 1-145, Timeline (146-48).

Pew-Templeton Global Religious Futures Project, [Sri Lanka](#):

http://www.globalreligiousfutures.org/countries/sri-lanka#/?affiliations_religion_id=0&affiliations_year=2010®ion_name=All%20Countries&restrictions_year=2015.

Sri Lanka profile – [Timeline](#), BBC, 4 September 2017: <http://www.bbc.com/news/world-south-asia-12004081>

Recommended reading: [Introduction to Buddhism](#):

<http://pluralism.org/religions/buddhism/introduction-to-buddhism/>

Week 12. 4/16-22. Quiz 4.

Readings: Wickremeratne, *Buddha in Sri Lanka*, Terminology and Related Concepts (xv-xvi), 1-88. Notice that Wickremeratne ignores the grievances of the non-Buddhist Tamils that led to the civil war that ended in 2009.

Recommended Film: [The Tamil Tigers: International Terrorism since 1945](#) (26:14).

Week 13. 4/23-29.

Lecture: Buddhism and Sinhalese Nationalism

Readings: Wickremeratne, *Buddha in Sri Lanka*, 89-177;
Chapter 25 of the *Mahavamsa*, "[The Victory of Dutthagamani](#)":
<http://lakdiva.org/mahavamsa/chap025.html>.

Recommended readings: Stephen C. Berkwitz, "Sri Lanka," in *Encyclopedia of Global Religion*, 2012, pp. 1220-1224; DeVotta, *Buddhist Sinhalese Ideology*, 2007 (in Sri Lanka folder on Course Content page).

Recommended film: *My Daughter the Terrorist* (ANT 252 Media Gallery and Sri Lanka folder on Course Content page). This film focuses on two young Catholic women suicide bombers who belonged to the Tamil Tigers. A minority of Sri Lanka's Tamils are Christian (mostly Catholic), although most are Hindus.

Week 14: 4/30-5/4. Quiz 5 will be available from April 30th until May 10th .

Reading: Wickremeratne, *Buddha in Sri Lanka*, 178-274, Glossary of Religious Terms (275-79).

Film: [Kataragama—A God for All Seasons: Disappearing World](#). This film, like Wickremeratne's book, shows how dramatically Buddhism as lived by ordinary Buddhists often differs dramatically from how Buddhism is portrayed in textbooks like Keown's *Buddhism*. It complements Wickremeratne's chapter on Kataragama (259-71). It also shows how followers of *all* of Sri Lanka's religions visit the shrine of Kataragama. (Don't confuse this film with the less interesting film *Kataragama: Holy Land for All Faiths* in the ANT 252 Media Gallery.)

Recommended film: *The Truth That Wasn't There* (2011). The version on the ANT 252 Media Gallery is 38 minutes and 54 seconds long. The version on YouTube is 24 minutes and 47 seconds long. (I have not compared the two versions.) This is an award-winning documentary about the Tamil-Sinhalese civil war and its aftermath by three student video-journalists.

Recommended website: Kataragama.org [The Kataragama-Skanda website](#):

<http://kataragama.org/index.htm>

University of Maine administrative policy statements

Academic honesty:

Academic honesty is very important. It is dishonest to cheat on exams, to copy term papers, to submit papers written by another person, to fake experimental results, or to copy or reword parts of books or articles into your own papers without appropriately citing the source. Students committing or aiding in any of these violations may be given failing grades for an assignment or for an entire course, at the discretion of the instructor. (Documented cases of cheating in this class will result in an F grade for the course.) In addition to any academic action taken by an instructor, these violations are also subject to action under the University of Maine Student Conduct Code. The maximum possible sanction under the student conduct code is dismissal from the University.

Learning Outcomes Assessment

This course satisfies Department of Anthropology Learning Outcomes Criterion 1: Understand the intricacies and implications of cultural diversity in the past and present.

Course schedule disclaimer (disruption clause):

In the event of an extended disruption of normal classroom activities, the format for this course may be modified to enable its completion within its programmed time frame. In that event, you will be provided an addendum to the syllabus that will supersede this version.

Sexual violence policy:

Sexual Discrimination Reporting:

The University of Maine is committed to making campus a safe place for students. Because of this commitment, if you tell a teacher about an experience of sexual assault, sexual harassment, stalking, relationship abuse (dating violence and domestic violence), sexual misconduct or any form of gender discrimination involving members of the campus, your teacher is required to report this information to the campus Office of Sexual Assault & Violence Prevention or the Office of Equal Opportunity.

If you want to talk in confidence to someone about an experience of sexual discrimination, please contact these resources:

For confidential resources on campus: Counseling Center: 207-581-1392 or Cutler Health Center: at 207-581-4000.

For confidential resources off campus: Rape Response Services: 1-800-310-0000 or Spruce Run: 1-800-863-9909.

Other resources: The resources listed below can offer support but may have to report the incident to others who can help:

For support services on campus: Office of Sexual Assault & Violence Prevention: 207-581-1406, Office of Community Standards: 207-581-1409, University of Maine Police: 207-581-4040 or 911. Or see the OSAVP website for a complete list of services at <http://www.umaine.edu/osavp/>

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