



ANTH301

India: Power and Performance

S2 Day 2019

Dept of Anthropology

Contents

<u>General Information</u>	2
<u>Learning Outcomes</u>	2
<u>Assessment Tasks</u>	3
<u>Delivery and Resources</u>	8
<u>Learning and Teaching Activities</u>	9
<u>Policies and Procedures</u>	9
<u>Graduate Capabilities</u>	10

Disclaimer

Macquarie University has taken all reasonable measures to ensure the information in this publication is accurate and up-to-date. However, the information may change or become out-dated as a result of change in University policies, procedures or rules. The University reserves the right to make changes to any information in this publication without notice. Users of this publication are advised to check the website version of this publication [or the relevant faculty or department] before acting on any information in this publication.

General Information

Unit convenor and teaching staff

Lecturer

Kalpana Ram

kalpana.ram@mq.edu.au

Contact via 98508016

Level 2 North Wing AHH Hearing Hub

Tuesday 3-5

Payel Ray

payel.ray@mq.edu.au

Credit points

3

Prerequisites

(39cp at 100 level or above) or admission to GDipArts

Corequisites

Co-badged status

Unit description

In this unit a succession of lectures introduce you to India with a power/performance focus in mind. Many lectures will focus on religion as a field of power and performance. We will look at broad cultural themes such as experiences of divinity in different strands of Hinduism, caste and its performance as well as its forms of contestation in pre-modern India as well as in modern India, and the syncretic popular traditions of Islam which historically drew strength from local practices rather than simply seeking to displace them. A special lecture on food traces pleasure and performance of power. We examine Indian cinema in relation not only to 'Bollywood' but a hundred year old history through which we can trace phases of nation building and the workings of gender. The course emphasises bodily experience for students, through the use of visits to temples, to little India for a food experience, and basic lessons in dance moves.

Important Academic Dates

Information about important academic dates including deadlines for withdrawing from units are available at <https://www.mq.edu.au/study/calendar-of-dates>

Learning Outcomes

On successful completion of this unit, you will be able to:

This course equips students with the kind of deep insight into a non-western culture that only a full course on a particular place and culture can afford. This is one of the pleasurable and central aspects of what the discipline of anthropology can provide. This course also places emphasis on multiple ways of knowing the world, a theme which is partly derived from the typically Indian emphasis on food, music, dance, poetry. In this unit a succession of lectures introduce you to India with a power/performance focus in mind. Many lectures will focus on religion as a field of power and performance. We will look at broad cultural themes such as experiences of divinity in different strands of Hinduism, caste and its performance as well as its forms of contestation in pre-modern India as well as in modern India, and the syncretic popular traditions of Islam which historically drew strength from local practices rather than simply seeking to displace them. A special lecture on food traces pleasure and performance of power. We examine Indian cinema in relation not only to 'Bollywood' but a hundred year old history through which we can trace phases of nation building and the workings of gender. The course emphasises bodily experience for students, through the use of visits to temples, to little India for a food experience, and basic lessons in dance moves. bodily practices all being central ways of producing and experiencing power. Students are taken on field excursions to Indian neighbourhoods and temples. They are encouraged to undertake careful observation and written reports of the same. So at the end of this course, in addition to contributing to debates about contemporary India in a more knowledgeable fashion, you should be able to: - Understand an anthropological approach to geo-cultural regions - Have an applied understanding of a theoretical approach that gives primacy to embodied and sensory knowledge, and to human practice, as a form of research methodology. - Have some practice in learning how to research and write ethnography of Indian performance practices you observe in Sydney. Students are asked to learn to describe what they see, combine it with theory and reading, to produce well written work. Intimate and focused ethnographic knowledge of a key geo political region in contemporary world.

Assessment Tasks

Name	Weighting	Hurdle	Due
<u>Participation and preparation</u>	20%	Yes	Continuous
<u>"Field Ethnography"</u>	20%	No	Week 6
<u>Analysing power</u>	30%	No	Week 8

Name	Weighting	Hurdle	Due
<u>Performance and Spectatorship</u>	30%	No	Week 12

Participation and preparation

Due: **Continuous**

Weighting: **20%**

This is a hurdle assessment task (see assessment policy for more information on hurdle assessment tasks)

This assignment is a 'hurdle' assignment since attendance at tutorials, preparation for lectures and tutorials and class participation are the core of a unit such as this.

You will need to achieve a minimum of 15/20 to pass the course.

It is designed to ensure that you are not only listening to lectures and attending tutorials but show written evidence of your reading preparation and your listening of lectures.

The written evidence will consist of writing Discussion Preparation Guides - these are prepared at home based on assigned tutorial reading as preparation for discussion in class and added to in terms of points from lectures and tutorial discussion.

A complete set is to be handed in for me to read through in Week 11.

The total mark for DPGs is out of 15 and 5% is reserved for marks on class participation.

Your Discussion Preparation Guide (DPG) is found on line in the ILearn.

On successful completion you will be able to:

- This course equips students with the kind of deep insight into a non-western culture that only a full course on a particular place and culture can afford. This is one of the pleasurable and central aspects of what the discipline of anthropology can provide. This course also places emphasis on multiple ways of knowing the world, a theme which is partly derived from the typically Indian emphasis on food, music, dance, poetry. In this unit a succession of lectures introduce you to India with a power/performance focus in mind. Many lectures will focus on religion as a field of power and performance. We will look at broad cultural themes such as experiences of divinity in different strands of Hinduism, caste and its performance as well as its forms of contestation in pre-modern India as well as in modern India, and the syncretic popular traditions of Islam which historically drew strength from local practices rather than simply seeking to displace them. A special lecture on food traces pleasure and performance of power. We examine Indian cinema in relation not only to 'Bollywood' but a hundred year old history through

which we can trace phases of nation building and the workings of gender. The course emphasises bodily experience for students, through the use of visits to temples, to little India for a food experience, and basic lessons in dance moves. bodily practices all being central ways of producing and experiencing power. Students are taken on field excursions to Indian neighbourhoods and temples. They are encouraged to undertake careful observation and written reports of the same. So at the end of this course, in addition to contributing to debates about contemporary India in a more knowledgeable fashion, you should be able to: - Understand an anthropological approach to geo-cultural regions - Have an applied understanding of a theoretical approach that gives primacy to embodied and sensory knowledge, and to human practice, as a form of research methodology. - Have some practice in learning how to research and write ethnography of Indian performance practices you observe in Sydney. Students are asked to learn to describe what they see, combine it with theory and reading, to produce well written work. Intimate and focused ethnographic knowledge of a key geo political region in contemporary world.

"Field Ethnography"

Due: **Week 6**

Weighting: **20%**

Integrating Field excursion with notes and readings: An anthropologist brings together field excursion experience with one's own notes, as well as relevant readings and reflection. Your visit to the temple provides an occasion to have a small taste of this integration. Do the readings for weeks 2 and 3. Take notes during temple visit. You will have questions to guide you. Now write an account that brings together what you have seen, smelt and experienced with your field notes and the readings for weeks 2 and 3. Due Week 6. Length 1500 words.

On successful completion you will be able to:

- This course equips students with the kind of deep insight into a non-western culture that only a full course on a particular place and culture can afford. This is one of the pleasurable and central aspects of what the discipline of anthropology can provide. This course also places emphasis on multiple ways of knowing the world, a theme which is partly derived from the typically Indian emphasis on food, music, dance, poetry. In this unit a succession of lectures introduce you to India with a power/performance focus in mind. Many lectures will focus on religion as a field of power and performance. We will look at broad cultural themes such as experiences of divinity in different strands of Hinduism, caste and its performance as well as its forms of contestation in pre-modern India as well as in modern India, and the syncretic popular traditions of Islam which

historically drew strength from local practices rather than simply seeking to displace them. A special lecture on food traces pleasure and performance of power. We examine Indian cinema in relation not only to 'Bollywood' but a hundred year old history through which we can trace phases of nation building and the workings of gender. The course emphasises bodily experience for students, through the use of visits to temples, to little India for a food experience, and basic lessons in dance moves. bodily practices all being central ways of producing and experiencing power. Students are taken on field excursions to Indian neighbourhoods and temples. They are encouraged to undertake careful observation and written reports of the same. So at the end of this course, in addition to contributing to debates about contemporary India in a more knowledgeable fashion, you should be able to: - Understand an anthropological approach to geo-cultural regions - Have an applied understanding of a theoretical approach that gives primacy to embodied and sensory knowledge, and to human practice, as a form of research methodology. - Have some practice in learning how to research and write ethnography of Indian performance practices you observe in Sydney. Students are asked to learn to describe what they see, combine it with theory and reading, to produce well written work. Intimate and focused ethnographic knowledge of a key geo political region in contemporary world.

Analysing power

Due: **Week 8**

Weighting: **30%**

Choose one book to analyse closely (List provided in Detailed course guide, see ILearn. If you have a different book in mind consult me). Read it fully and thoroughly. This is not strictly a book review - you do not need to tell me what you think of the book, but you do need to read one book well. Use the theories and concepts of power referred to by Dumont and Gramsci (see Readings covered in Weeks 2 and 3) to think about how you see power working in the ethnography you have chosen. How do gender/ class/ caste 'work' in the situations described in the book? Use Gramsci to think about: Is there 'hegemony' at work? Or is it just sheer dominance, ie. force (economic, political, the threat of sheer violence)? Is there a distinct 'subaltern' culture of women? of Dalits?

Use Dumont: Do you find the concept of 'encompassment' useful in examining power in this book?

Remember that description is the essence of a good anthropology essay, so do not just analyse, set out to describe the different situations that act as examples of what you are arguing.

On successful completion you will be able to:

- This course equips students with the kind of deep insight into a non-western culture that only a full course on a particular place and culture can afford. This is one of the pleasurable and central aspects of what the discipline of anthropology can provide. This course also places emphasis on multiple ways of knowing the world, a theme which is partly derived from the typically Indian emphasis on food, music, dance, poetry. In this unit a succession of lectures introduce you to India with a power/performance focus in mind. Many lectures will focus on religion as a field of power and performance. We will look at broad cultural themes such as experiences of divinity in different strands of Hinduism, caste and its performance as well as its forms of contestation in pre-modern India as well as in modern India, and the syncretic popular traditions of Islam which historically drew strength from local practices rather than simply seeking to displace them. A special lecture on food traces pleasure and performance of power. We examine Indian cinema in relation not only to 'Bollywood' but a hundred year old history through which we can trace phases of nation building and the workings of gender. The course emphasises bodily experience for students, through the use of visits to temples, to little India for a food experience, and basic lessons in dance moves. bodily practices all being central ways of producing and experiencing power. Students are taken on field excursions to Indian neighbourhoods and temples. They are encouraged to undertake careful observation and written reports of the same. So at the end of this course, in addition to contributing to debates about contemporary India in a more knowledgeable fashion, you should be able to: - Understand an anthropological approach to geo-cultural regions - Have an applied understanding of a theoretical approach that gives primacy to embodied and sensory knowledge, and to human practice, as a form of research methodology. - Have some practice in learning how to research and write ethnography of Indian performance practices you observe in Sydney. Students are asked to learn to describe what they see, combine it with theory and reading, to produce well written work. Intimate and focused ethnographic knowledge of a key geo political region in contemporary world.

Performance and Spectatorship

Due: **Week 12**

Weighting: **30%**

Use the theories of rasa and darshan covered in the course to describe and analyse performance and spectatorship in any one area of performance covered in this course: 2 films, preferably one shared with other students/family/friends with focus group discussion afterwards. Or if you are into music or dance and I find community based concerts that coincide during the

semester I will announce in the course. If you do that, notice the participants and spectators and their behaviour as well as that of the musicians and of course the music/dance.

On successful completion you will be able to:

- This course equips students with the kind of deep insight into a non-western culture that only a full course on a particular place and culture can afford. This is one of the pleasurable and central aspects of what the discipline of anthropology can provide. This course also places emphasis on multiple ways of knowing the world, a theme which is partly derived from the typically Indian emphasis on food, music, dance, poetry. In this unit a succession of lectures introduce you to India with a power/performance focus in mind. Many lectures will focus on religion as a field of power and performance. We will look at broad cultural themes such as experiences of divinity in different strands of Hinduism, caste and its performance as well as its forms of contestation in pre-modern India as well as in modern India, and the syncretic popular traditions of Islam which historically drew strength from local practices rather than simply seeking to displace them. A special lecture on food traces pleasure and performance of power. We examine Indian cinema in relation not only to 'Bollywood' but a hundred year old history through which we can trace phases of nation building and the workings of gender. The course emphasises bodily experience for students, through the use of visits to temples, to little India for a food experience, and basic lessons in dance moves. bodily practices all being central ways of producing and experiencing power. Students are taken on field excursions to Indian neighbourhoods and temples. They are encouraged to undertake careful observation and written reports of the same. So at the end of this course, in addition to contributing to debates about contemporary India in a more knowledgeable fashion, you should be able to: - Understand an anthropological approach to geo-cultural regions - Have an applied understanding of a theoretical approach that gives primacy to embodied and sensory knowledge, and to human practice, as a form of research methodology. - Have some practice in learning how to research and write ethnography of Indian performance practices you observe in Sydney. Students are asked to learn to describe what they see, combine it with theory and reading, to produce well written work. Intimate and focused ethnographic knowledge of a key geo political region in contemporary world.

Delivery and Resources

Lectures

Tutorials

I Learn

E Reserve

Field excursions to temple and food areas of Harris Park

Performance based media: Cinema, dance, music, story telling

Learning and Teaching Activities

Ethnographic extras

In addition to tutorials and lectures, I organise field trips to a Hindu temple, a priest who takes them through the cosmology of Hinduism in images and architectural forms, a field trip to Harris Park that accompanies the food lecture, cinema clips to take them deeper into the world of modern India.

Policies and Procedures

Macquarie University policies and procedures are accessible from [Policy Central](https://staff.mq.edu.au/work/strategy-planning-and-governance/university-policies-and-procedures/policy-central) (<https://staff.mq.edu.au/work/strategy-planning-and-governance/university-policies-and-procedures/policy-central>). Students should be aware of the following policies in particular with regard to Learning and Teaching:

- [Academic Appeals Policy](#)
- [Academic Integrity Policy](#)
- [Academic Progression Policy](#)
- [Assessment Policy](#)
- [Fitness to Practice Procedure](#)
- [Grade Appeal Policy](#)
- [Complaint Management Procedure for Students and Members of the Public](#)
- [Special Consideration Policy](#) (**Note:** *The Special Consideration Policy is effective from 4 December 2017 and replaces the Disruption to Studies Policy.*)

Undergraduate students seeking more policy resources can visit the [Student Policy Gateway](https://students.mq.edu.au/support/study/student-policy-gateway) (<https://students.mq.edu.au/support/study/student-policy-gateway>). It is your one-stop-shop for the key policies you need to know about throughout your undergraduate student journey.

If you would like to see all the policies relevant to Learning and Teaching visit [Policy Central](https://staff.mq.edu.au/work/strategy-planning-and-governance/university-policies-and-procedures/policy-central) (<https://staff.mq.edu.au/work/strategy-planning-and-governance/university-policies-and-procedures/policy-central>).

Student Code of Conduct

Macquarie University students have a responsibility to be familiar with the Student Code of Conduct: <https://students.mq.edu.au/study/getting-started/student-conduct>

Results

Results published on platform other than [eStudent](#), (eg. iLearn, Coursera etc.) or released directly by your Unit Convenor, are not confirmed as they are subject to final approval by the University. Once approved, final results will be sent to your student email address and will be made available in [eStudent](#). For more information visit ask.mq.edu.au or if you are a Global MBA student contact globalmba.support@mq.edu.au

Student Support

Macquarie University provides a range of support services for students. For details, visit <http://students.mq.edu.au/support/>

Learning Skills

Learning Skills (mq.edu.au/learningskills) provides academic writing resources and study strategies to improve your marks and take control of your study.

- [Workshops](#)
- [StudyWise](#)
- [Academic Integrity Module for Students](#)
- [Ask a Learning Adviser](#)

Student Services and Support

Students with a disability are encouraged to contact the [Disability Service](#) who can provide appropriate help with any issues that arise during their studies.

Student Enquiries

For all student enquiries, visit Student Connect at ask.mq.edu.au

If you are a Global MBA student contact globalmba.support@mq.edu.au

IT Help

For help with University computer systems and technology, visit http://www.mq.edu.au/about_us/offices_and_units/information_technology/help/.

When using the University's IT, you must adhere to the [Acceptable Use of IT Resources Policy](#). The policy applies to all who connect to the MQ network including students.

Graduate Capabilities

Creative and Innovative

Our graduates will also be capable of creative thinking and of creating knowledge. They will be imaginative and open to experience and capable of innovation at work and in the community. We want them to be engaged in applying their critical, creative thinking.

This graduate capability is supported by:

Learning outcome

- This course equips students with the kind of deep insight into a non-western culture that only a full course on a particular place and culture can afford. This is one of the pleasurable and central aspects of what the discipline of anthropology can provide. This course also places emphasis on multiple ways of knowing the world, a theme which is partly derived from the typically Indian emphasis on food, music, dance, poetry. In this unit a succession of lectures introduce you to India with a power/performance focus in mind. Many lectures will focus on religion as a field of power and performance. We will look at broad cultural themes such as experiences of divinity in different strands of Hinduism, caste and its performance as well as its forms of contestation in pre-modern India as well as in modern India, and the syncretic popular traditions of Islam which historically drew strength from local practices rather than simply seeking to displace them. A special lecture on food traces pleasure and performance of power. We examine Indian cinema in relation not only to 'Bollywood' but a hundred year old history through which we can trace phases of nation building and the workings of gender. The course emphasises bodily experience for students, through the use of visits to temples, to little India for a food experience, and basic lessons in dance moves. bodily practices all being central ways of producing and experiencing power. Students are taken on field excursions to Indian neighbourhoods and temples. They are encouraged to undertake careful observation and written reports of the same. So at the end of this course, in addition to contributing to debates about contemporary India in a more knowledgeable fashion, you should be able to: - Understand an anthropological approach to geo-cultural regions - Have an applied understanding of a theoretical approach that gives primacy to embodied and sensory knowledge, and to human practice, as a form of research methodology. - Have some practice in learning how to research and write ethnography of Indian performance practices you observe in Sydney. Students are asked to learn to describe what they see, combine it with theory and reading, to produce well written work. Intimate and focused ethnographic knowledge of a key geo political region in contemporary world.

Assessment tasks

- "Field Ethnography"
- Analysing power
- Performance and Spectatorship

Capable of Professional and Personal Judgement and Initiative

We want our graduates to have emotional intelligence and sound interpersonal skills and to demonstrate discernment and common sense in their professional and personal judgement. They will exercise initiative as needed. They will be capable of risk assessment, and be able to handle ambiguity and complexity, enabling them to be adaptable in diverse and changing environments.

This graduate capability is supported by:

Learning outcome

- This course equips students with the kind of deep insight into a non-western culture that only a full course on a particular place and culture can afford. This is one of the pleasurable and central aspects of what the discipline of anthropology can provide. This course also places emphasis on multiple ways of knowing the world, a theme which is partly derived from the typically Indian emphasis on food, music, dance, poetry. In this unit a succession of lectures introduce you to India with a power/performance focus in mind. Many lectures will focus on religion as a field of power and performance. We will look at broad cultural themes such as experiences of divinity in different strands of Hinduism, caste and its performance as well as its forms of contestation in pre-modern India as well as in modern India, and the syncretic popular traditions of Islam which historically drew strength from local practices rather than simply seeking to displace them. A special lecture on food traces pleasure and performance of power. We examine Indian cinema in relation not only to 'Bollywood' but a hundred year old history through which we can trace phases of nation building and the workings of gender. The course emphasises bodily experience for students, through the use of visits to temples, to little India for a food experience, and basic lessons in dance moves. bodily practices all being central ways of producing and experiencing power. Students are taken on field excursions to Indian neighbourhoods and temples. They are encouraged to undertake careful observation and written reports of the same. So at the end of this course, in addition to contributing to debates about contemporary India in a more knowledgeable fashion, you should be able to: - Understand an anthropological approach to geo-cultural regions - Have an applied understanding of a theoretical approach that gives primacy to embodied and sensory knowledge, and to human practice, as a form of research methodology. - Have some practice in learning how to research and write ethnography of Indian performance practices you observe in Sydney. Students are asked to learn to describe what they see, combine it with theory and reading, to produce well written work. Intimate and focused ethnographic knowledge of a key geo political region in

contemporary world.

Assessment tasks

- "Field Ethnography"
- Analysing power
- Performance and Spectatorship

Commitment to Continuous Learning

Our graduates will have enquiring minds and a literate curiosity which will lead them to pursue knowledge for its own sake. They will continue to pursue learning in their careers and as they participate in the world. They will be capable of reflecting on their experiences and relationships with others and the environment, learning from them, and growing - personally, professionally and socially.

This graduate capability is supported by:

Learning outcome

- This course equips students with the kind of deep insight into a non-western culture that only a full course on a particular place and culture can afford. This is one of the pleasurable and central aspects of what the discipline of anthropology can provide. This course also places emphasis on multiple ways of knowing the world, a theme which is partly derived from the typically Indian emphasis on food, music, dance, poetry. In this unit a succession of lectures introduce you to India with a power/performance focus in mind. Many lectures will focus on religion as a field of power and performance. We will look at broad cultural themes such as experiences of divinity in different strands of Hinduism, caste and its performance as well as its forms of contestation in pre-modern India as well as in modern India, and the syncretic popular traditions of Islam which historically drew strength from local practices rather than simply seeking to displace them. A special lecture on food traces pleasure and performance of power. We examine Indian cinema in relation not only to 'Bollywood' but a hundred year old history through which we can trace phases of nation building and the workings of gender. The course emphasises bodily experience for students, through the use of visits to temples, to little India for a food experience, and basic lessons in dance moves. bodily practices all being central ways of producing and experiencing power. Students are taken on field excursions to Indian neighbourhoods and temples. They are encouraged to undertake careful observation and written reports of the same. So at the end of this course, in addition to contributing to debates about contemporary India in a more knowledgeable fashion, you should be able to: - Understand an anthropological approach to geo-cultural regions - Have an applied understanding of a theoretical approach that gives primacy to

embodied and sensory knowledge, and to human practice, as a form of research methodology. - Have some practice in learning how to research and write ethnography of Indian performance practices you observe in Sydney. Students are asked to learn to describe what they see, combine it with theory and reading, to produce well written work. Intimate and focused ethnographic knowledge of a key geo political region in contemporary world.

Assessment tasks

- Participation and preparation
- "Field Ethnography"
- Performance and Spectatorship

Discipline Specific Knowledge and Skills

Our graduates will take with them the intellectual development, depth and breadth of knowledge, scholarly understanding, and specific subject content in their chosen fields to make them competent and confident in their subject or profession. They will be able to demonstrate, where relevant, professional technical competence and meet professional standards. They will be able to articulate the structure of knowledge of their discipline, be able to adapt discipline-specific knowledge to novel situations, and be able to contribute from their discipline to inter-disciplinary solutions to problems.

This graduate capability is supported by:

Learning outcome

- This course equips students with the kind of deep insight into a non-western culture that only a full course on a particular place and culture can afford. This is one of the pleasurable and central aspects of what the discipline of anthropology can provide. This course also places emphasis on multiple ways of knowing the world, a theme which is partly derived from the typically Indian emphasis on food, music, dance, poetry. In this unit a succession of lectures introduce you to India with a power/performance focus in mind. Many lectures will focus on religion as a field of power and performance. We will look at broad cultural themes such as experiences of divinity in different strands of Hinduism, caste and its performance as well as its forms of contestation in pre-modern India as well as in modern India, and the syncretic popular traditions of Islam which historically drew strength from local practices rather than simply seeking to displace them. A special lecture on food traces pleasure and performance of power. We examine Indian cinema in relation not only to 'Bollywood' but a hundred year old history through which we can trace phases of nation building and the workings of gender. The course emphasises bodily experience for students, through the use of visits to temples, to little

India for a food experience, and basic lessons in dance moves. bodily practices all being central ways of producing and experiencing power. Students are taken on field excursions to Indian neighbourhoods and temples. They are encouraged to undertake careful observation and written reports of the same. So at the end of this course, in addition to contributing to debates about contemporary India in a more knowledgeable fashion, you should be able to: - Understand an anthropological approach to geo-cultural regions - Have an applied understanding of a theoretical approach that gives primacy to embodied and sensory knowledge, and to human practice, as a form of research methodology. - Have some practice in learning how to research and write ethnography of Indian performance practices you observe in Sydney. Students are asked to learn to describe what they see, combine it with theory and reading, to produce well written work. Intimate and focused ethnographic knowledge of a key geo political region in contemporary world.

Assessment tasks

- Participation and preparation
- "Field Ethnography"
- Analysing power
- Performance and Spectatorship

Critical, Analytical and Integrative Thinking

We want our graduates to be capable of reasoning, questioning and analysing, and to integrate and synthesise learning and knowledge from a range of sources and environments; to be able to critique constraints, assumptions and limitations; to be able to think independently and systemically in relation to scholarly activity, in the workplace, and in the world. We want them to have a level of scientific and information technology literacy.

This graduate capability is supported by:

Learning outcome

- This course equips students with the kind of deep insight into a non-western culture that only a full course on a particular place and culture can afford. This is one of the pleasurable and central aspects of what the discipline of anthropology can provide. This course also places emphasis on multiple ways of knowing the world, a theme which is partly derived from the typically Indian emphasis on food, music, dance, poetry. In this unit a succession of lectures introduce you to India with a power/performance focus in mind. Many lectures will focus on religion as a field of power and performance. We will look at broad cultural themes such as experiences of divinity in different strands of Hinduism, caste and its performance as well as its forms of contestation in pre-modern

India as well as in modern India, and the syncretic popular traditions of Islam which historically drew strength from local practices rather than simply seeking to displace them. A special lecture on food traces pleasure and performance of power. We examine Indian cinema in relation not only to 'Bollywood' but a hundred year old history through which we can trace phases of nation building and the workings of gender. The course emphasises bodily experience for students, through the use of visits to temples, to little India for a food experience, and basic lessons in dance moves. bodily practices all being central ways of producing and experiencing power. Students are taken on field excursions to Indian neighbourhoods and temples. They are encouraged to undertake careful observation and written reports of the same. So at the end of this course, in addition to contributing to debates about contemporary India in a more knowledgeable fashion, you should be able to: - Understand an anthropological approach to geo-cultural regions - Have an applied understanding of a theoretical approach that gives primacy to embodied and sensory knowledge, and to human practice, as a form of research methodology. - Have some practice in learning how to research and write ethnography of Indian performance practices you observe in Sydney. Students are asked to learn to describe what they see, combine it with theory and reading, to produce well written work. Intimate and focused ethnographic knowledge of a key geo political region in contemporary world.

Assessment tasks

- Participation and preparation
- "Field Ethnography"
- Analysing power
- Performance and Spectatorship

Problem Solving and Research Capability

Our graduates should be capable of researching; of analysing, and interpreting and assessing data and information in various forms; of drawing connections across fields of knowledge; and they should be able to relate their knowledge to complex situations at work or in the world, in order to diagnose and solve problems. We want them to have the confidence to take the initiative in doing so, within an awareness of their own limitations.

This graduate capability is supported by:

Learning outcome

- This course equips students with the kind of deep insight into a non-western culture that only a full course on a particular place and culture can afford. This is one of the pleasurable and central aspects of what the discipline of anthropology can provide. This

course also places emphasis on multiple ways of knowing the world, a theme which is partly derived from the typically Indian emphasis on food, music, dance, poetry. In this unit a succession of lectures introduce you to India with a power/performance focus in mind. Many lectures will focus on religion as a field of power and performance. We will look at broad cultural themes such as experiences of divinity in different strands of Hinduism, caste and its performance as well as its forms of contestation in pre-modern India as well as in modern India, and the syncretic popular traditions of Islam which historically drew strength from local practices rather than simply seeking to displace them. A special lecture on food traces pleasure and performance of power. We examine Indian cinema in relation not only to 'Bollywood' but a hundred year old history through which we can trace phases of nation building and the workings of gender. The course emphasises bodily experience for students, through the use of visits to temples, to little India for a food experience, and basic lessons in dance moves. bodily practices all being central ways of producing and experiencing power. Students are taken on field excursions to Indian neighbourhoods and temples. They are encouraged to undertake careful observation and written reports of the same. So at the end of this course, in addition to contributing to debates about contemporary India in a more knowledgeable fashion, you should be able to: - Understand an anthropological approach to geo-cultural regions - Have an applied understanding of a theoretical approach that gives primacy to embodied and sensory knowledge, and to human practice, as a form of research methodology. - Have some practice in learning how to research and write ethnography of Indian performance practices you observe in Sydney. Students are asked to learn to describe what they see, combine it with theory and reading, to produce well written work. Intimate and focused ethnographic knowledge of a key geo political region in contemporary world.

Assessment tasks

- "Field Ethnography"
- Analysing power
- Performance and Spectatorship

Effective Communication

We want to develop in our students the ability to communicate and convey their views in forms effective with different audiences. We want our graduates to take with them the capability to read, listen, question, gather and evaluate information resources in a variety of formats, assess, write clearly, speak effectively, and to use visual communication and communication technologies as appropriate.

This graduate capability is supported by:

Learning outcome

- This course equips students with the kind of deep insight into a non-western culture that only a full course on a particular place and culture can afford. This is one of the pleasurable and central aspects of what the discipline of anthropology can provide. This course also places emphasis on multiple ways of knowing the world, a theme which is partly derived from the typically Indian emphasis on food, music, dance, poetry. In this unit a succession of lectures introduce you to India with a power/performance focus in mind. Many lectures will focus on religion as a field of power and performance. We will look at broad cultural themes such as experiences of divinity in different strands of Hinduism, caste and its performance as well as its forms of contestation in pre-modern India as well as in modern India, and the syncretic popular traditions of Islam which historically drew strength from local practices rather than simply seeking to displace them. A special lecture on food traces pleasure and performance of power. We examine Indian cinema in relation not only to 'Bollywood' but a hundred year old history through which we can trace phases of nation building and the workings of gender. The course emphasises bodily experience for students, through the use of visits to temples, to little India for a food experience, and basic lessons in dance moves. bodily practices all being central ways of producing and experiencing power. Students are taken on field excursions to Indian neighbourhoods and temples. They are encouraged to undertake careful observation and written reports of the same. So at the end of this course, in addition to contributing to debates about contemporary India in a more knowledgeable fashion, you should be able to: - Understand an anthropological approach to geo-cultural regions - Have an applied understanding of a theoretical approach that gives primacy to embodied and sensory knowledge, and to human practice, as a form of research methodology. - Have some practice in learning how to research and write ethnography of Indian performance practices you observe in Sydney. Students are asked to learn to describe what they see, combine it with theory and reading, to produce well written work. Intimate and focused ethnographic knowledge of a key geo political region in contemporary world.

Assessment tasks

- Participation and preparation
- "Field Ethnography"
- Analysing power
- Performance and Spectatorship

Engaged and Ethical Local and Global citizens

As local citizens our graduates will be aware of indigenous perspectives and of the nation's historical context. They will be engaged with the challenges of contemporary society and with knowledge and ideas. We want our graduates to have respect for diversity, to be open-minded, sensitive to others and inclusive, and to be open to other cultures and perspectives: they should have a level of cultural literacy. Our graduates should be aware of disadvantage and social justice, and be willing to participate to help create a wiser and better society.

This graduate capability is supported by:

Learning outcome

- This course equips students with the kind of deep insight into a non-western culture that only a full course on a particular place and culture can afford. This is one of the pleasurable and central aspects of what the discipline of anthropology can provide. This course also places emphasis on multiple ways of knowing the world, a theme which is partly derived from the typically Indian emphasis on food, music, dance, poetry. In this unit a succession of lectures introduce you to India with a power/performance focus in mind. Many lectures will focus on religion as a field of power and performance. We will look at broad cultural themes such as experiences of divinity in different strands of Hinduism, caste and its performance as well as its forms of contestation in pre-modern India as well as in modern India, and the syncretic popular traditions of Islam which historically drew strength from local practices rather than simply seeking to displace them. A special lecture on food traces pleasure and performance of power. We examine Indian cinema in relation not only to 'Bollywood' but a hundred year old history through which we can trace phases of nation building and the workings of gender. The course emphasises bodily experience for students, through the use of visits to temples, to little India for a food experience, and basic lessons in dance moves. bodily practices all being central ways of producing and experiencing power. Students are taken on field excursions to Indian neighbourhoods and temples. They are encouraged to undertake careful observation and written reports of the same. So at the end of this course, in addition to contributing to debates about contemporary India in a more knowledgeable fashion, you should be able to: - Understand an anthropological approach to geo-cultural regions - Have an applied understanding of a theoretical approach that gives primacy to embodied and sensory knowledge, and to human practice, as a form of research methodology. - Have some practice in learning how to research and write ethnography of Indian performance practices you observe in Sydney. Students are asked to learn to describe what they see, combine it with theory and reading, to produce well written work.

Intimate and focused ethnographic knowledge of a key geo political region in contemporary world.

Assessment tasks

- "Field Ethnography"
- Performance and Spectatorship

Socially and Environmentally Active and Responsible

We want our graduates to be aware of and have respect for self and others; to be able to work with others as a leader and a team player; to have a sense of connectedness with others and country; and to have a sense of mutual obligation. Our graduates should be informed and active participants in moving society towards sustainability.

This graduate capability is supported by:

Assessment tasks

- "Field Ethnography"
- Performance and Spectatorship