

ANTH4330/5325 Fall 2020

Medicine, Health, and Culture

醫藥、健康、與文化



Towards the Forest II, Edvard Munch 1915

"The forest of illness is grey. Sometimes it exudes a terrible
whisper.
It cannot be called a voice. Impossible to discern within it any
kind of message.
It is a hush, the gnawed body of that which has come to silence."
Birgitta Trotzig (1929-2011)

Lecture: 1:30 pm -3:15 pm on Monday.

Tutorial: 3:30-4:15 pm on Monday (MA). 4:30-5:15 pm on Monday (UG).

Zoom Meeting ID: 923 0979 8079, PW: 902108

Instructor: Hsuan-Ying Huang 黃宣穎 M.D., Ph.D.

Instructor: Hsuan-Ying Huang 黃宣穎 M.D., Ph.D.

NAH 303, hsuan-ying.huang@cuhk.edu.hk

TA: Brooke L. Lafferty, MPhil student, blafferty@cuhk.edu.hk

Office hours: by appointment, online or on-site, with Instructor or TA

Language: Mandarin

Course Description:

This course examines illness, suffering, healing, and care from an anthropological perspective. By doing so it serves as an eclectic introduction to medical anthropology, a sub-field of anthropology that attends to the above-mentioned issues across socio-cultural contexts. The first half of the course deals with a series of questions that constitutes the heart of the field, including how culture shapes the representations of illness, how healing occurs in a local world, and how to make sense of illness experiences through narratives. The latter half of the course builds on the discussion of these questions and explore three themes that have become influential since the 1990s: social suffering, local biology, and structural violence. In the last two weeks of the course, we'll examine care—a mundane yet indispensable act—and its impossibility in the context of extreme violence.

Learning outcomes:

Upon the completion of this course, student will be able:

1. to become familiar with the history and major theoretical positions of medical anthropology.
2. to comprehend the diversity of health-related beliefs, systems of knowledge and practices across different cultures and societies.
3. to analyze the interactions of biological, cultural, and social factors in the shaping of health-related experiences.

Expectations:

Online Learning Policy:

Teaching will be conducted on the Zoom platform. A new set of meeting ID and password will be sent to you at the end of the Add/Drop period. Please note that as teaching shifts from on-site to online, a large part of the responsibility of creating a good-enough learning environment falls upon the shoulders of students (find a quiet place, have reliable Internet connection, get dressed properly, and be mentally and physically prepared, etc.). I hope you could keep your camera on, but I realize that this might be difficult for some of you. The use of earphones is recommended as you may be able to have better acoustic experiences.

Reading:

The readings are carefully selected by the instructor; they make up a “tasting menu” of medical anthropology. The articles labelled as “recommended” are optional but you—especially MA students or those who are really interested in the subject—should try your best to cover these additional readings. A brief “reading guide” will be sent to you on Tuesday morning.

Attendance:

You should attend the lectures and tutorials regularly. Remember what you'll learn from the course to some degree depends on your commitment to it.

Parallel work:

Anthropology is a branch of knowledge based on fieldwork. It's hard to learn anthropology sufficiently well without doing some ethnographic work in parallel. The students should try to follow various phenomena pertaining to illness and healing while they are taking the course—this is probably not that difficult as we are all forced to enter this COVID period. I hope learning medical anthropology in such difficult times could offer some solace and wisdom about how to live through this unending pandemic. You will be taken care of while taking this course.

Additional resources:

The following two books could be a useful starting point if you are eager to learn more about medical anthropology. Both are placed on reserve at the Main Library.

Good, Byron. 1994. *Medicine, Rationality, and Experience: An Anthropological Perspective*. Cambridge and New York: Cambridge University Press. (Probably the best theoretical introduction in the field.)

Good, Byron, Michael Fisher, Sarah Willen, and Mary-Jo Good. 2011. *A Reader in Medical Anthropology: Theoretical Trajectories, Emergent Realities*. Malden, MA: Wiley-Blackwell. (A collection of important articles with short but insightful introductions by the editors.)

Major academic journals in medical anthropology:

Medical Anthropology Quarterly; *Medical Anthropology*; *Culture, Medicine, and Psychiatry*; *Anthropology & Medicine*; *Medical Anthropology Theory* (<http://www.medanthrotheory.org>; an open access journal); *Social Sciences & Medicine*; *Transcultural Psychiatry*

The most influential medical anthropology blog: Somatosphere (<http://somatosphere.net>)

Anthropology is a “book” field and book-length ethnography is still the most important (and ideal) format of ethnographic writing. We won't have time to read any book during the course, but I do hope you will pick up a few ethnographies to read at a later time in your life.

You may begin with 劉紹華 (2013) 我的梁山兄弟：毒品、愛滋、與流動青年 (or *Passage to Manhood: Youth Migration, Heroin, and AIDS in Southwest China*, published by Stanford University Press in 2010) or Theresa MacPhail (2014) *The Viral Network: A Pathography of the H1N1 Influenza Pandemic*, Ithaca: NY, Cornell University Press.

Evaluation:

Course participation (25%):

This part of the grade will be based on your preparation for and contribution to discussion in lectures and tutorials. You would be asked to lead the tutorial discussion at least once during the semester. You will need to post two or three questions for discussion online at least 24 hours before the meeting and introduce these questions to the class at the beginning of the tutorial. Specifics will be announced by the end of the Add/Drop period.

Illness Narrative assignment (25%):

Write a paper (word limits for UG and MA students: 1200 and 1500 words respectively; both in English) based on an interview with a family member or friend who has experienced some kind of illness or health conditions. You could also choose to write about your own experience of an illness. You should use one or two concepts you have learned up to this point to reflect on the experience.

Due on Oct 22 (5 pm).

Final Paper (50%):

The final paper (word limits for UG and MA students: 2400 and 3000 words respectively; both in English) should focus on a topic of particular interest to you (of course, it has to be related to medicine and health). This is an opportunity for you to engage in independent research that utilizes the ideas and themes from this course. Although this is an anthropology course, the project doesn't need to be based on fieldwork. Due to the COVID-19 pandemic, I would encourage you to think about (some aspect of) it as a potential topic. Of course, you do not need to focus on this current, still evolving event. You should discuss with the instructor about your proposed topic. The final paper is due on Dec 21 (5pm).

Anthropology is a writing-intensive field. An anthropologist is not only a fieldworker but also a writer, and you must hone the craft of writing if you're serious about pursuing more advanced studies in anthropology. Please make the best use of the writing support resources at the university. Sadly, our "Independent Learning Centre" (<https://www.ilc.cuhk.edu.hk/EN/>) does not have writing tutors. I strongly recommend you to read "A Student's Guide to Reading and Writing in Social Anthropology," written by the undergraduate students at the Department of Anthropology of Harvard University, carefully and over and over again (available on the Blackboard site).

Assignment:

Academic Integrity:

Students need to know how to cite properly and how to avoid plagiarism— using someone else's ideas or words without attribution. Please read the University's guidelines about academic honesty (<https://www.cuhk.edu.hk/policy/academichonesty/>). It's worth refreshing your memory even if you have read it before. Pay particular attention to Section 1 (What is plagiarism), Section 2 (Proper use of source material), and Appendix 1 (Details guidelines on proper use of source material).

Submission of papers:

The papers should be submitted via the plagiarism-detecting website Veriguide (https://academic.veriguide.org/academic/login_CUHK.jsp). You should simultaneously send the file along with a signed declaration confirming your awareness of the University's policies, regulations, guidelines and procedures to the instructor.

Late Policy:

The assignments are due on the day and time specified in the syllabus. **Extension is granted to medical or family/personal emergencies. You should contact the instructor as soon as possible if such unfortunate events occur.** Each day late without an approved extension will result in a reduction of 1/3 of a letter grade (i.e. A becomes A-; B+ becomes B).

Grade Descriptors:

Grade	Overall Course
A	Outstanding performance on all learning outcomes
A-	Generally outstanding performance on all (or almost all) learning outcomes
B	Substantial performance on all learning outcomes, OR high performance on some learning outcomes which compensates for less satisfactory performance on others, resulting in overall substantial performance
C	Satisfactory performance on the majority of learning outcomes, possibly with a few weaknesses
D	Barely satisfactory performance on a number of learning outcomes
F	Unsatisfactory performance on a number of learning outcomes, OR failure to meet specified assessment requirements.

Weekly Schedule (subject to minor revision)**Sep 7: Introduction**

Film: excerpts from *The Hole* (洞), directed by Tsai Ming-Liang (蔡明亮), 1998

李宇宙 2006 「醫院裡殘存的一點鄉愁」、「瘟疫繼續蔓延」今天不寫病歷 台北 心靈工坊

吳明益 2015 單車失竊記 台北 麥田 (片段節選)

Sep 14: Medical Pluralism

Film: excerpts from *The River* (河流), directed by Tsai Ming-Liang (蔡明亮), 1997.

Rivers, W. H. R. 1926(1913) "Massage in Melanesia," in *Psychology and Ethnology*. Pp. 57-61. New York: Harcourt, Brace & Company.

Kleinman, Arthur. 1978. "Concepts and a Model for the Comparison of Medical Systems as Cultural Systems," *Social Sciences & Medicine*, 12: 85-93.

Good, Byron. 1977. "The Heart of What's the Matter: The Semantics of Illness in Iran," *Culture, Medicine, and Psychiatry*, 1(1): 25-58. (Read the first two sections of the article)

Recommended:

Kleinman, Arthur, Leon Eisenberg, and Byron Good. 1978 “Culture, Illness, and Care: Clinical Lessons from Anthropologic and Cross-Cultural Research,” *Annals of Internal Medicine*, 88 (2): 251-258.

Sep 21: Culture and Illness

Good, Byron. 1977. “The Heart of What’s the Matter: The Semantics of Illness in Iran,” *Culture, Medicine, and Psychiatry*, 1(1): 25-58. (Finish the article)

Kuriyama, Shigehisa. 1994. “The Imagination of Winds and the Development of the Chinese Conceptions of the Body.” In Angela Zito and Toni E. Barlow, eds., *Body, Subject, and Power in China*, pp. 23-41. Chicago: University of Chicago Press. (中文翻譯「風的想像與中式身體觀的發展」東亞醫療史：殖民、性別與現代性 2017 台北 聯經)

Recommended:

Kitanaka, Junko. 2012. “Reading Emotion in the Body: The Premodern Language of Depression,” in *Depression in Japan: Psychiatric Cures for a Society in Distress*, pp. 23-39. Princeton: Princeton University Press. (參考內容大致相同的「鬱の病」，中文翻譯「鬱之病」精神科學與近代東亞 2018 台北 聯經)

皮國立 2019 「恐懼虛弱的年代」 虛弱史：近代華人中西醫學的情慾詮釋與藥品文化 台北：台灣商務印書館：21-52 頁

Sep 24: Culture and Therapy

Film: Excerpts from *Rebels of the Neo God* (青少年哪吒), directed by Tsai Ming-Liang (蔡明亮), 1992.

Ringel, Steven. 2003. “Patients like Linda,” *JAMA* 290(2): 165-166.

Kleinman, Arthur and Liliang Sung. 1979. “Why Do Indigenous Practitioners Successfully Heal?” *Social Sciences and Medicine*, 13B: 7-26.

Lévi-Strauss, Claude. 1963. “The Effectiveness of Symbols.” In *Structural Anthropology*, pp. 186-205. New York: Anchor Books.

Recommended:

Turner, Victor 1967 “A Ndembu Doctor in Practice,” in *The Forest of Symbols*, Ithaca: Cornell University Press, pp. 359-393.

Film: *Shamans of the Blind Country*, directed by Michael Oppitz, 1981

Oct 5: Illness Narratives I

Kleinman, Arthur. 1988. "The Personal and Social Meanings of Illness," and "Mini-ethnography," in *The Illness Narratives: Suffering, Healing, and the Human Condition*. pp. 31-55; 230-236. New York: Basic Books.

Frank, Arthur. 2013 (1995). "When Bodies Need Voices," in *The Wounded Storyteller: Body, Illness, and Ethics*. pp. 1-25. Chicago: University of Chicago Press.

Recommended:

Kleinman, Arthur. 1988. "The Meaning of Symptoms and Disorders," in *The Illness Narratives: Suffering, Healing, and the Human Condition*, pp. 3-30. New York: Basic Books.

Groleau, Danielle, Allan Young, and Laurence Kirmayer. 2006. "The McGill Illness Narrative Interview (MINI): An Interview Schedule to Elicit Meanings and Modes of Reasonings Related to Illness Experiences," *Transcultural Psychiatry* 43(4): 671-691.

Oct 12: Illness Narratives II

Freud, Sigmund. (1893). "Katharina," Case Histories from *Studies on Hysteria*. The Standard Edition of the Complete Psychological Works of Sigmund Freud, Volume II (1893-1895): 125-134.

Murphy, Robert. 1987. "The Damaged Self," in *The Body Silent: The Different Worlds of the Disabled*, pp. 85-121. New York: W. W. Norton & Company.

Recommended:

Desjarlais, Robert. 1997. "Rethinking Experience," "Struggling Along," and "Critical Phenomenology," in *Shelter Blues: Sanity and Selfhood among the Homeless*, pp. 10-17; 17-24; 24-27. Philadelphia: University of Pennsylvania Press.

Sontag, Susan. 1986. "The Way We Live Now," *New Yorker*, November 24 issue (<http://www.newyorker.com/magazine/1986/11/24/the-way-we-live-now>) —a personal narrative about the initial spread of AIDS in New York City.

Oct 19: From Disease to Social Suffering

Kleinman, Arthur and Joan Kleinman. 1985. "Somatization: The Interconnections in Chinese Society among Culture, Depressive Experiences, and the Meaning of Pain," in *Culture and Depression: Studies in the Anthropology and Cross-Cultural Psychiatry of Affect and Disorder*. A. Kleinman and B. Good, eds., pp. 429-490. Berkeley: University of California Press.

Kleinman, Arthur, Veena Das, and Margaret Lock. 1997. "Introduction," in *Social Suffering*. A. Kleinman, V. Das, and M. Lock, eds., Pp. ix-xxvii. Berkeley: University of California Press. (Skip the overview of chapters and focus on the beginning and the end.)

Recommended:

皮國立 2019 「縱慾與神經衰弱：憂鬱的歷史與身體」 虛弱史：近代華人中西醫學的情慾詮釋與藥品文化 台北：台灣商務印書館：179-211 頁

Lee, Sing. 1999. Diagnosis Postponed: *Shenjing Shairuo* and the Transformation of Psychiatry in Post-Mao China,” *Culture, Medicine, and Psychiatry* 23(3): 349-380.

Oct 26: Public Holiday

Take a short break...

Nov 2: Local Biology

Lock, Margaret. 1993. “The Turn of Life—Unstable Meanings,” and “The Making of Menopause,” in *Encounters with Aging: Mythologies of Menopause in Japan and North America*. Pp. 3-30; 303-329. Berkeley: University of California Press.

Recommended:

Kleinman, Arthur. 1995. “What is Specific to Biomedicine,” in *Writing at the Margin: Discourse between Anthropology and Medicine*. Pp. 21-40. Berkeley: University of California Press.

Good, Byron and Mary-Jo Good. 1993. “Learning Medicine: The Constructing of Medical Knowledge at Harvard Medical School,” in *Knowledge, Power & Practice: The Anthropology of Medicine and Everyday Life*, edited by Shirley Lindenbaum and Margaret Lock. Pp. 81-107. Berkeley: University of California Press.

Nov 9: Structural Violence and Global Health

Film: Excerpts from *Bending the Arc* by Pedro Kos and Kief Davidson, 2017.

Farmer, Paul. 2004. “On Suffering and Structural Violence.” In *Pathologies of Power: Health, Human Rights, and the New War on the Poor*. Pp. 29-50. Berkeley: University of California Press.

Farmer, Paul. 2004. “An Anthropology of Structural Violence,” *Current Anthropology* 45(3): 305-325. (At least Read Paul Farmer’s response on P. 323)

Recommended:

Declaration of Alma-Ata (http://www.who.int/publications/almaata_declaration_en.pdf)

Kidder, Tracy. 2000. “The Good Doctor,” *New Yorker* (<https://www.newyorker.com/magazine/2000/07/10/the-good-doctor-2>)

Robbins, Joel. 2013. “Beyond the Suffering Subject”: Toward an Anthropology of the Good.” *Journal of the Royal Anthropological Institute* 19: 447-462.

Nov 16: Guest Lecture

Guest Lecturer: Harry Yi-Jui Wu 吳易叡 (Director and Assistant Professor, Medical Ethics and Humanities Unit, Li Ka Shing Faculty of Medicine, University of Hong Kong)

The topic of the talk will be announced later.

Nov 23: Care

Film: Excerpts from *The Long Goodbye* (被遺忘的時光), directed by Yang Li-Chou (楊力州), 2010.

Kleinman, Arthur. 2012. "Caregiving as Moral Experience." *Lancet* 380(9853): 1550-1551.

——2015. "Care: In Search of a Health Agenda." *Lancet* 386(9990): 240-241.

Kleinman, Arthur. 2019. *The Soul of Care: The Moral Education of a Husband and a Doctor*. New York: Penguin (excerpts). (中文翻譯「照護的靈魂：哈佛醫師寫給失智妻子的情書」)

Recommended:

Taylor, Janelle. 2008. "On Recognition, Caring, and Dementia," *Medical Anthropology Quarterly* 22(4): 313-335. (Highly recommended!)

Mol, Annemarie. 2008. *The Logic of Care: Health and the Problem of Patient Choice*. Abingdon, Oxon: Routledge. (中文翻譯「照護的邏輯：比賦予病患選擇更重要的事」2018 台北 左岸文化)

Nov 30: Haunting and the (Im)possibility of Care?

Byron, Good. 2015. "Haunted by Aceh: Specters of Violence in Post-Suharto Indonesia," in *Genocide and Mass Violence: Memory, Symptom, and Recovery*. Edited by Devon Hinton and Alexander Hinton, pp. 58-81. New York: Cambridge University Press.

Kleinman, Arthur. 2014. "How We Endure," *Lancet* 383(9912): 119-120.

Freud, Sigmund. 1916. "On Transience," in *The Standard Edition of the Complete Psychological Works of Sigmund Freud, Volume XIV (1914-1916): On the History of the Psycho-Analytic Movement, Papers on Metapsychology and Other Works*, 303-307.