

# South Asian Masculinities (REL 277)

Spring 2016  
MW 2:40–4

PROFESSOR: Andy Rotman  
OFFICE: Pierce Hall 203  
OFFICE HOURS: MW 4:00–5:00 or by appointment  
OFFICE PHONE: x3348  
EMAIL: arotman@smith.edu

## REQUIREMENTS

1. Read attentively. Finish the assignments for each class before class time and think hard about them.
2. Attend class regularly. Being present is an important part of your class participation grade, and more than two unexcused absences will put that grade in jeopardy.
3. Listen actively and speak thoughtfully. Although class is large, this is not just a lecture course. We plan to discuss the materials with you, so be prepared to talk about them. Keep in mind Wittgenstein's aphorism, "Even to have expressed a false thought boldly and clearly is already to have gained a great deal." To this end, students will be asked to introduce the readings for particular classes.
4. Make regular postings on Moodle, responding to the readings, class discussion, and/or the postings of other students. I expect you to post 250+ words each week. Your postings should demonstrate a *thoughtful* engagement with the material. To that end, I don't care if your posts are informal. Being chatty is fine as long as you're insightful. Ideally, you will post multiple times each week such that conversations develop. Postings made during a particular week should be posted in the folder for that week, and all postings for a particular week should be submitted by Saturday at midnight of that week. At the end of the semester, you will be expected to print out all of your posts and submit them to me along with your final paper.
5. Write a 10-page research paper. (1) Submit your topic to me for approval, either via email or in person, and post an abstract of your paper along with a preliminary, annotated bibliography by April 16<sup>th</sup>. (2) Present your research as a work in progress during the last week of the semester. (3) And submit the final version of your paper by May 5<sup>th</sup>.
6. If you have any questions about an assignment or need help or an extension, please let me know. Just send me an email or stop by during my office hours. I will do my best to be accessible, and I'm happy to make special arrangements to meet.

In summary, your grade will be determined by the quality of your participation in class (35%), your postings on Moodle (30%), and your research paper (35%).

**REQUIRED READING**

Alter, Joseph S. 2000. *Knowing Dil Das: Stories of a Himalayan Hunter*. Philadelphia: University of Pennsylvania Press.

Reddy, Gayatri. 2005. *With Respect to Sex: Negotiating Hijra Identity in South India*. Chicago: University of Chicago Press.

- texts are available at Grécourt Bookshop in the Campus Center
- the source book is available at Paradise Copies, 30 Crafts Avenue, 585-0414

**WEEK 1 (1/25, 1/27)**

## i. INTRODUCTION

## ii. LOCATING MASCULINITY

- Friedman, David. M. 2003. *A Mind of Its Own: A Cultural History of the Penis*. Penguin.  
“The Demon Rod,” 1–54
- Doniger, Wendy and Sudhir Kakar, trans. 2002. *Kamasutra*. Oxford and New York: Oxford University Press.  
“The Lifestyle of the Man-about-town,” 17–21

**WEEK 2 (2/1, 2/3)**

## i. MANLY GODS, GODLY MEN: ŚIVA

- Doniger, Wendy. 1975. *Hindu Myths: A Sourcebook Translated from the Sanskrit*. Penguin Books.  
Excerpts, 137–174
- Kakar, Sudhir. 1978. *The Inner World: A Psycho-analytic Study of Childhood and Society in India*. Delhi: Oxford University Press.  
“Shiva and Narcissus,” 154–160

## ii. MANLY GODS, GODLY MEN: KRṢNA

- Doniger, Wendy. 1975. *Hindu Myths: A Sourcebook Translated from the Sanskrit*. Penguin Books.  
Excerpts, 204–231
- Kakar, Sudhir. 1978. *The Inner World: A Psycho-analytic Study of Childhood and Society in India*. Delhi: Oxford University Press.  
“Cult and Myths of Krishna,” 140–153

**WEEK 3 (2/8, 2/10)**

## i. MANLY GODS, GODLY MEN: RĀM

- Rao, Subha and Pratap Mulick. 1998. *Valmiki’s Ramayana*. Amar Citra Katha. Bombay: India Bookhouse Limited.  
entire book (mediocre copy available on Moodle; proper copy available on iTunes)
- Doniger, Wendy. 1975. *Hindu Myths: A Sourcebook Translated from the Sanskrit*. Penguin Books.  
Excerpts, 197–204
- Kishwar, Madhu. 1997. *Manushi* 98. [http://www.manushi-india.org/pdfs\\_issues/articles/Yes%20to%20Sita,%20No%20to%20Ram.pdf](http://www.manushi-india.org/pdfs_issues/articles/Yes%20to%20Sita,%20No%20to%20Ram.pdf) (SB)  
“Yes to Sita, No to Ram! The Continuing Popularity of Sita in India,” 20–31

## ii. MANLY GODS, GODLY MEN? BUDDHA

- Rotman, Andy, trans. forthcoming *Divine Stories: Translations from the Divyāvādāna, part 2*. Boston: Wisdom Publications.  
“The Story of Rupāvati,” 1–20
- Mrozik, Susanne. 2006. In *Bodily Citations: Religion and Judith Butler*, edited by Ellen Armour and Susan St. Ville. New York: Columbia University Press.  
“Materializations of Virtue: Buddhist Discourses on Bodies,” 15–47

**WEEK 4 (2/15, 2/17)**

## i. POETIC CONSTRUCTIONS OF MANHOOD IN VEDIC INDIA

•Whitaker, Jarrod L. 2011. *Strong Arms and Drinking Strength: Masculinity, Violence, and the Body in Ancient India*. New York: Oxford University Press.

Introduction, 3–33

2. Brave Men and Manliness, 35–57

## ii. RALLY DAY—NO CLASS

**WEEK 5 (2/22, 2/24)**

## i. THE INTIMATE ENEMY

•Nandy, Ashish. 1998. *Exiled at Home: Comprising At the Edge of Psychology, The Intimate Enemy, and Creating a Nationality*. Delhi: Oxford University Press.

*The Intimate Enemy* (1983):

Preface, iv–xvi

“The Psychology of Colonialism: Sex, Age and Ideology in British India,” 1–63

**Note:** Class will meet from 12:10–1 pm in Seelye 207. Lunch will be provided.

## i. WHAT ENEMY?

•Creekmur, Corey K. 2007. In *Indian Literature and Popular Cinema: Recasting Classics*, edited by Heidi Pauwels. London and New York: Routledge.

“Remembering, Repeating, and Working through *Devdas*,” 173–190

SCREENING OUTSIDE OF CLASS: *Devdas*. Directed by Bimal Roy. 1955. (159 minutes).

NOTE: The film will be screened on Wednesday (2/24) and Thursday (2/25) at 7:00 pm in TBA.

**WEEK 6 (2/29, 3/2)**

## i. THE EFFEMINATE AND EMASCULATED

•Sinha, Mrinalini. 1995. *Colonial Masculinity: The “Manly Englishman” and the “Effeminate Bengali” in the Late Nineteenth Century*. Manchester and New York: Manchester University Press.

4. Potent Protests: The Age of Consent Controversy, 1891, 138–180

Conclusion, 181–185

## ii. OEDIPUS, CASTRATION, PARANOIA

•Ramanujan, A. K. 2004. In *The Collected Essays of A. K. Ramanujan*, edited by Vinay Dharwadker. New Delhi: Oxford University Press.

“The Indian Oedipus,” 377–397

•Carstairs, G. Morris. 1956. “Hinjala and Jiryan: Two Derivatives of Hindu Attitude to Sexuality.” *British Journal of Medical Psychiatry* 29: 128–138.

**WEEK 7 (3/7, 3/9)**

## i. HIJRAS: THOUGHTS ON A THIRD GENDER

•Reddy, Gayatri. 2005. *With Respect to Sex: Negotiating Hijra Identity in South India*.

Chicago: University of Chicago Press.

1. The Ethnographic Setting, 1–16
2. Hijras, Individuality, and Izzat, 17–43
3. Cartographies of Sex/Gender, 44–77

•Watch <https://vimeo.com/49313633>. Promo from *Bombay Eunuch*. A Gidalya Pictures Production. Directed by Alexandra Shiva, Sean MacDonald, and Michelle Gocovsky. 2001. (71 minutes).

## ii. HIJRAS: IDENTITY AND PRACTICE

•Reddy, Gayatri. 2005. *With Respect to Sex: Negotiating Hijra Identity in South India*.

Chicago: University of Chicago Press.

4. Sacred Legitimization, Corporeal Practice: Hindu Iconography and Hijra Renunciation, 78–98
5. “We are All Musalmans Now”: Religious Practice, Positionality, and Hijra/Muslim Identification, 99–120
6. (Per)Formative Selves: The Production of Gender, 121–141

**WEEK 8 (3/14, 3/16)**

RELAX . . . SPRING BREAK

**WEEK 9 (3/21, 3/23)**

## i. COPS AND ROBBERS IN MUMBAI

•Mehta, Suketu. 2004. *Maximum City*. New York: Alfred A. Knopf.

Number Two After Scotland Yard, 131

Ajay Lal: The Blasts and the Gangwar, 131–167

Encounter, 168–184

Black Collar Workers, 185–190

Mohsin: The D-Company, 190–206

Satish: The Dal Badlu, 206–234

Chotta Shakeel: The Don in Exile, 234–249

SCREENING OUTSIDE OF CLASS: *Deewar* [*The Wall*]. Directed by Yash Chopra. Produced by Gulshan Rai. 1973. (160 minutes).

NOTE: The film will be screened on Monday (3/21) and Tuesday (3/22) at 7:00 pm in Seelye 106.

## ii. WHY IS THE ANGRY YOUNG MAN SO ANGRY?

•Virdi, Jyotika, 1993. “The ‘Fiction’ of Film and ‘Fact’ of Politics: Deewar.” *Jump Cut* 38: 1–11. (<http://www.ejumpcut.org/archive/onlinessays/JC38folder/Deewar.html>)

•Mazumdar, Ranjani. 2000. In *Making Meaning in Indian Cinema*, edited by Ravi S. Vasudevan. New Delhi: Oxford University Press.

“From Subjectification to Schizophrenia: The ‘Angry Man’ and the ‘Psychotic’ Hero of Bombay Cinema,” 238–264

**WEEK 10** (3/28, 3/30)

## i. SOMATIC NATIONALISM 1

- Alter, Joseph S. 1994. "Somatic Nationalism: Indian Wrestling and Militant Hinduism." *Modern Asian Studies* 28 (3): 557–588.
- Alter, Joseph S. 2002. In *Every Day Life in South Asia*, edited by Diane P. Mines and Sarah Lamb. Bloomington and Indianapolis: Indiana University Press.  
"Nervous Masculinity: Consumption and the Production of Embodied Gender in Indian Wrestling," 132–145

## ii. SOMATIC NATIONALISM 2

- Alter, Joseph S. 2000. *Gandhi's Body: Sex, Diet, and the Politics of Nationalism*. Philadelphia: University of Pennsylvania Press.  
Preface: History, Body, Culture, ix–xviii  
1. Gandhi's Body, Gandhi's Truth, 3–27  
2. The Ethereal Politics of the Mahatma's Fasts, 28–52

**WEEK 11** (4/4, 4/6)

## i. MASCULINITY AND MORALITY

- Van der Veer, Peter. 2001. *Imperial Encounters: Religion and Modernity in India and Britain*. Princeton and Oxford: Princeton University Press.  
Chapter 4: Moral Muscle: Masculinity and its Religious Uses, 83–105
- Hansen, Thomas Blum. 1996. "Recuperating Masculinity: Hindu Nationalism, Violence, and the Exorcism of the Muslim 'Other.'" *Critique of Anthropology* 16 (2): 137–172.

## ii. ENCOUNTERING MASCULINITIES, NORTH AND SOUTH

- Chopra, Radhika. 2004. In *South Asian Masculinities: Context of Change, Sites of Continuity*, edited by Caroline Osella, Filippino Osella, and Radhika Chopra. New Delhi: Kali for Women.  
"Encountering Masculinity: An Ethnographer's Dilemma," 36–59
- Chowdhry, Prem. 2005. "Crisis of Masculinity in Haryana: The Unmarried, The Unemployed, and The Aged." *Economic and Political Weekly* 49 (49): 5189–5198.

**WEEK 12** (4/11, 4/13)

## i. HUNTING AN IDENTITY 1

- Alter, Joseph S. 2000. *Knowing Dil Das: Stories of a Himalayan Hunter*. Philadelphia: University of Pennsylvania Press.  
Preface, xi–xvii  
Part I. Bal Kand / The Book of Childhood, 3–33  
Part II. Aranya Kand / The Forest Book, 37–86

## ii. HUNTING AN IDENTITY 2

- Alter, Joseph S. 2000. *Knowing Dil Das: Stories of a Himalayan Hunter*. Philadelphia: University of Pennsylvania Press.  
Part III. Shram Kand / The Book of Labor, 89–139  
Part IV. Uttarkhand / Himalaya, 143–175

SCREENING OUTSIDE OF CLASS: *Amar, Akbar, Anthony*. Produced and directed by Manmohan Desai. M. K. D. Films, 1977. (174 minutes).

NOTE: The film will be screened on Sunday (4/17) at 7:00 pm in Seelye 106.

**WEEK 13** (4/18, 4/20)

i. MUSCULAR HINDUISM, GANDHIAN ISLAM, AND TRANSNATIONAL CHRISTIANITY

•Rotman, Andy. 2017. In *Amar Akbar Anthony: Bollywood, Brotherhood, and the Nation*. Co-written with William Elison and Christian Novetzke. Cambridge, MA: Harvard University Press.

“Amar: Straight Shooter,” 36–73

ii. PATHS TOWARD A CLEARING?

•Dobia, Brenda. 2013. “What’s in it for the Man? Models of Masculinity in the Worship of the Goddess Kāmākhyā.” *South Asian History and Culture*: 1–20.

•Ravindra, R. P. et al., eds. 2007. In *Interpreting Indian Masculinities. Breaking the Moulds: Indian Men Look at Patriarchy Looking at Men*. New Delhi: Books for Change.

“Introduction,” 15–28

•Kanta, Abhaya Gulabchand. In *Interpreting Indian Masculinities. Breaking the Moulds: Indian Men Look at Patriarchy Looking at Men*, edited by R. P. Ravindra, et al. New Delhi: Books for Change.

“A Journey like this...,” 41–49

**WEEK 14** (4/25, 4/27)

i. PRESENTATIONS

ii. PRESENTATIONS