



6. Please present concise arguments for the GE principles applicable to this course.

- General Knowledge

Overall, this course provides an overview of the way knowledge is generated and evaluated in anthropology. It likewise introduces students to cultural diversity and develops their intellectual skills (see below).
- Integrative Learning

This course includes in-class and online discussions, as well as reading and library research.
- Ethical Implications

Throughout the course, we will discuss the ethics of doing anthropological fieldwork, as well as the ethics of writing about diverse cultures.
- Cultural Diversity

This course will teach students about the development of a diverse medical culture and will likewise emphasize the cultural diversity even within that tradition.
- Critical Thinking

This course requires students to engage critically with all of the readings in their reading responses, in discussions, and in their final papers.
- Rhetorical Effectiveness

A major aspect of this course is the final paper. The instructor will work with students through several drafts of this paper to teach them how to develop a strong and effective argument.
- Problem-solving

This course is not so much about solving specific problems as it is about thinking about problems and understanding the diverse ways in which they have been approached throughout history.
- Library & Information Literacy

The final paper requires a significant amount of library research.

**(A) STUDENT CONTACT PER WEEK (if not applicable write N/A)**

1. Lecture:	<u>3</u>	(hours)
2. Discussion Section:	<u>0</u>	(hours)
3. Labs:	<u>0</u>	(hours)
4. Experiential (service learning, internships, other):	<u>0</u>	(hours)
5. Field Trips:	<u>0</u>	(hours)

**(A) TOTAL Student Contact Per Week** 3 **(HOURS)**

**(B) OUT-OF-CLASS HOURS PER WEEK (if not applicable write N/A)**

1. General Review & Preparation:	<u>1</u>	(hours)
2. Reading	<u>4</u>	(hours)
3. Group Projects:	<u>0</u>	(hours)
4. Preparation for Quizzes & Exams:	<u>0</u>	(hours)
5. Information Literacy Exercises:	<u>0</u>	(hours)
6. Written Assignments:	<u>3</u>	(hours)
7. Research Activity:	<u>5</u>	(hours)

**(B) TOTAL Out-of-class time per week**

13	(HOURS)
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**GRAND TOTAL (A) + (B) must equal at least 15 hours/week**

16	(HOURS)

## Anthropology of Chinese Medicine

### **Instructor**

Sonya Pritzker, Ph.D. Candidate  
UCLA Department of Anthropology

### **Course description**

This course offers students an opportunity to develop an anthropological perspective on the theories and practices of Chinese medicine, including traditional Chinese medical views on the body and illness, contemporary notions of the relationships between Chinese medicine and biomedicine, historical factors influencing the changing medical landscape in China, and Chinese medicine in the West. The entire course thus relies upon both anthropological and historical readings that approach Chinese medicine with a view towards socio-cultural, political, and economic context. Questions the course addresses include but are not limited to:

- What does it mean to look at any medical system with an anthropological gaze?
- In what ways does Chinese cosmology reflect the political and social conditions that prevailed in ancient China?
- How do classical Chinese medical views of the body relate to the political environment of the time?
- What were some of the assumptions about gender difference in classical Chinese medicine, and how do such ideas impact clinical practice even today?
- How does Chinese medicine change as it enters into conversation with biomedicine?
- How are contemporary Chinese medical doctors balancing Chinese and biomedicine in clinical practice?
- How are traditional Chinese medical concepts mapped onto the experience of the body in contemporary China?
- What happens to “tradition” in the process of the globalization of Chinese medicine?
- What are some of the limits of translation in Chinese medicine?

### **Prerequisites**

None

### **Required Texts**

Ted Kaptchuk (2<sup>nd</sup> edition- 2000), *The Web That Has No Weaver: Understanding Chinese Medicine*. New York: McGraw Hill

### **Course Reader**

(any articles or book chapters below are included in the course reader)

### **Assignments and Exams**

1. Reading: Students should plan to read all assigned material prior to each class meeting. All students are expected to participate in class discussions.
2. Reading Responses: Eight 1-page (double spaced) reading responses are required throughout the session. You can choose when to do these, and they should be submitted

to the instructor at least 24 hours PRIOR to the day the respective reading is listed on the syllabus. Each reading response should briefly summarize your understanding of the week's readings and should also address at least one of the discussion questions. The reading responses are also an opportunity for you to raise further questions regarding the readings.

3. **Final Paper:** This is a 15-20 page research paper on a subject chosen by the student and approved by the instructor. The paper subject should relate directly to one of the themes introduced in the class, but it need not be exactly the same. The paper should also include at least 3 sources outside of the course readings, and should incorporate your own arguments or ethnographic experience. The format for the paper is open: you can structure it as a proposal to conduct fieldwork, as a literature review, or as a detailed argument. Initial paper ideas are due early, in Week 3. The instructor will give comments on your initial paper ideas, and you will have till Week 5 to refine them. A detailed paper outline/first draft is due Week 8, and you will have till Finals Week to complete the final paper.

### **Grading policies**

Class Participation 20%

Reading Responses 30%

Final Paper 50%

### **Schedule of Topics, Readings, and Assignments:**

#### **Week 1: Introduction and class overview; Introduction to medicine in China, classic to modern**

##### **Readings (recommended):**

Zhang Yu Huan & Ken Rose (1999), "The Language of Chinese Medicine," in Y.H. Zhang and K. Rose, *Who Can Ride the Dragon?* (Chapter 1, pp. 5-31)

#### **Week 2: An Anthropological view on medicine and the body- applying it to the Chinese case**

##### **Readings:**

Robert A. Hahn (1987) *Sickness and Healing: An Anthropological Perspective*. New Haven: Yale University Press. (Introduction, pp.1-7)

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

Volker Scheid (2002) "Orientations" in V. Scheid, *Chinese Medicine in Contemporary China: Plurality and Synthesis*. Durham & London: Duke University Press. (Chapter 1, pp. 9-26)

**Discussion:** What does it mean to look at medicine with an anthropological gaze? How might we apply this to our study of Chinese medicine? What does it mean to put medicine in China in the context of socio-cultural, political, economic, and historical factors? What might it mean for the types of things we hear about Chinese medicine

today? How is Volker Scheid's perspective distinctly anthropological as opposed to just historical?

### **Week 3: Unraveling Chinese medical cosmology**

*Initial Paper Ideas Due*

#### **Readings:**

Paul Unschuld (1985), "Unification of the Empire, Confucianism, and the Medicine of Systematic Correspondence," in P.U. Unschuld, *Medicine in China: A History of Ideas*. Berkeley: University of California Press. (Chapter 3, pp. 51-100)

John S. Major (1993), "A General Introduction to Early Han Cosmology," in J.S. Major, *Heaven and Earth in Early Han Thought*. Albany: State University of New York Press. (Chapter 2, pp. 23-54)

**Discussion:** How does Chinese medical cosmology differ from our way of seeing the world today? Are there any parallels? In what ways did Chinese cosmology reflect the political and social conditions that prevailed during the Warring States period and early Han dynasty? What connections do you see between this cosmology and the fact that Chinese is a language based on ideograms?

### **Week 4: Discovering the Chinese medical body**

#### **Readings:**

Ted Kaptchuk (2000), "The Organs of the Body: The Harmonious Landscape" *Web that Has no Weaver*, Chapter 3

Shigehisa Kuriyama (1999), "Styles of Seeing," in S. Kuriyama, *The Expressiveness of the Body*. New York: Zone Books. (Chapters 3-4, pp. 111-194)

**Discussion:** How does the Chinese medical view of the body differ from our current conceptions? How might this difference influence the experiences we have or the language we use to describe the body? How do classical Chinese medical views of the body relate to the political environment of the time? What does Kuriyama contribute to our ability to see the Chinese medical view of the body in anthropological terms? How does comparing the Chinese medical view of the body to that of Greek medicine change our perspective?

## Week 5: Understanding and treating illness in classical Chinese medicine

*Final Paper Ideas Due*

### Readings:

Ted Kaptchuk, “Origins of Disharmony,” and “The Four Examinations: Signs and Symptoms” *Web that Has no Weaver*, Chapters 5 and 6

Shigehisa Kuriyama (1999), “Wind and Self,” in S. Kuriyama, *The Expressiveness of the Body*. New York: Zone Books. (Chapter 6, pp.233-270)

**Discussion:** How is pulse diagnosis in Chinese medicine different from the way we think about pulse diagnosis today? Does diagnosis in Chinese medicine seem to qualify as “holistic”? Do you see diagnosis in Chinese medicine as related to Chinese cosmology? How can we see everything we’ve studied thus far coming together in the treatment of illness in Chinese medicine? Does such treatment seem useful or legitimate?

## Week 6: The gendered body in classical Chinese medicine

*Visitor: Charlotte Furth, Ph.D.*

### Readings:

Charlotte Furth (1999), “The Yellow Emperor’s Body,” in C. Furth, *A Flourishing Yin: Gender in China’s Medical History 960-166*. Berkeley: University of California Press. (Chapter 1, pp. 19-58)

**Discussion:** What were some of the assumptions about gender difference in classical Chinese medicine? In what ways were such ideas linked to the cosmology of Chinese medicine? How were gender biases written into the way Chinese medical doctors treated patients? In what ways might you hope this is different now? Are there gender biases in contemporary biomedicine?

## Week 7: Encountering science and the creation of a modern Chinese medicine

### Readings:

Bridie Andrews (2001), “From Case Records to Case Histories: The modernization of a Chinese Medical Genre, 1912-49” In E. Hsu (Ed), *Innovation in Chinese Medicine*. Cambridge: Cambridge University Press. (Chapter 10, pp. 324-336)

Sean Hsiang- Lin Lei (2002), “How Did Chinese Medicine Become Experiential? The Political Epistemology of Jingyan,” *positions* 10(2): 333-364.

**Discussion:** How can we see Chinese medicine changing as it enters into conversation with biomedical and scientific discourse in the late 19<sup>th</sup> and early 20<sup>th</sup> centuries? Is

anything compromised by these changes? What is gained? How are some of the ways that Chinese medicine has changed linked to political and economic forces? How can we see these changes in the language of Chinese medicine as it encountered modernity?

## **Week 8: Reconstructing Chinese medicine in Communist China**

*Paper Outlines/First Drafts Due*

### **Readings:**

Kim Taylor (2001), "A New, Scientific, and Unified Medicine: Civil War in China and The New Acumoxa 1945-49," In E. Hsu (Ed), *Innovation in Chinese Medicine*. Cambridge: Cambridge University Press. (Chapter 11, pp. 343-369)

Volker Scheid (2002), "Hegemonic Pluralism: Chinese Medicine in a Socialist State," in V. Scheid, *Chinese Medicine in Contemporary China: Plurality and Synthesis*. Durham & London: Duke University Press. (Chapter 3, pp. 65-106)

**Discussion:** How do politics influence the development of Chinese medicine during the Communist regime? What is compromised by these changes? What is gained? How does the changing language of Chinese medicine reflect these changes? How did Chinese medical education change during Communism? What was the relationship of Chinese medicine and science during Communism?

## **Week 9: Practicing Chinese medicine in Contemporary China**

### **Readings:**

Volker Scheid (2002), "Shaping Chinese Medicine: Two Case Studies," In E. Hsu (Ed), *Innovation in Chinese Medicine*. Cambridge: Cambridge University Press. (Chapter 12, pp. 370-404)

Yanhua Zhang (2007), "Clinical Process of *Tiao* (Attuning)," in Y.H. Zhang, *Transforming Emotions with Chinese Medicine: An Ethnographic Account from Contemporary China*. Albany: State University of New York Press. (Chapter 7, pp. 105-138)

Thomas Ots (1990), "The Angry Liver, The Anxious Heart, and the Melancholy Spleen: The Phenomenology of Perceptions in Chinese Culture," *Culture, Medicine, and Psychiatry* 14: 21-58.

**Discussion:** How do we see Chinese medical doctors balancing Chinese and biomedicine in clinical practice? How might individual doctors do this differently? What might you expect patients to want from their doctors in contemporary China? How is the treatment of mental-emotional illness different in the Chinese medical context? Do you think patients here would benefit from such treatment? Does it seem like Chinese patients somaticize their illnesses? What are the limits of the concept of somatization as applied to the Chinese case? How are traditional Chinese medical concepts mapped onto



the experience of the body in contemporary China? Are there any traditional concepts that we recognize as part of our body's experience, i.e. do we use any traditional metaphors to describe experience?

### **Week 10: Translating Chinese Medicine to a Western Context**

*Visitor: Ka Kit Hui, M.D., Director UCLA Center for East-West Medicine*

#### **Readings:**

Mei Zhan (2009) *Other-Worldly: Making Chinese Medicine through Transnational Frames*. Durham & London: Duke University Press. (Pages TBD)

Linda Barnes (1998), "The Psychologizing of Chinese Healing Practices in the United States." *Culture, Medicine, and Psychiatry* 22: 413-443.

Mitra Emad (2006), "The Debate Over Chinese-Language Knowledge Among Culture Brokers of Acupuncture in America." *ETC: A Review of General Semantics* 63: 408-421.

**Discussion:** How is the globalization of Chinese medicine enacted through different kinds of encounters? What happens to "tradition" in the process of globalization? What are some of the limits of translation in Chinese medicine? Do you think that this applies to translation in general or is specific to Chinese medicine? Do you think it is wrong to "psychologize" Chinese medicine? Do you think American students and practitioners should learn Chinese? How might this help their practice? Do you think it is necessary to change Chinese medicine in an American context?

### **Final Papers Due by Wednesday of Finals Week**



## New Course Proposal

	<b>Anthropology 98T</b>			
	<b>The Anthropology of Chinese Medicine</b>			
<a href="#">Course Number</a>	Anthropology 98T			
<a href="#">Title</a>	The Anthropology of Chinese Medicine			
<a href="#">Short Title</a>				
<a href="#">Units</a>	Fixed: 5			
<a href="#">Grading Basis</a>	Letter grade only			
<a href="#">Instructional Format</a>	Seminar - 3 hours per week			
<a href="#">TIE Code</a>	SEMT - Seminar (Topical) [T]			
<a href="#">GE Requirement</a>	Yes			
<a href="#">Major or Minor Requirement</a>	No			
<a href="#">Requisites</a>	Satisfaction of entry-level Writing requirement. Freshmen and sophomores preferred.			
<a href="#">Course Description</a>	This course offers an anthropological perspective on Chinese medicine, including traditional views of the body and illness, contemporary relationships between Chinese and biomedicine, the socio-political context of medicine in traditional & contemporary China, and Chinese medicine in the West.			
<a href="#">Justification</a>	Part of the series of seminars offered through the Collegium of University Teaching Fellows.			
<a href="#">Syllabus</a>	File <a href="#">Anthropology 98T syllabus.doc</a> was previously uploaded. You may view the file by clicking on the file name.			
<a href="#">Supplemental Information</a>	Professor Elinor Ochs is the faculty mentor for this seminar.			
<a href="#">Grading Structure</a>	Class Participation 20% Reading Responses 30% Final Paper 50%			
<a href="#">Effective Date</a>	Spring 2011			
<a href="#">Discontinue Date</a>	Summer 1 2011			
<a href="#">Instructor</a>	Name	Title		
	Sonya Pritzker	Teaching Fellow		
<a href="#">Quarters Taught</a>	Fall	Winter	Spring	Summer
<a href="#">Department</a>	Anthropology			
<a href="#">Contact</a>	Name	E-mail		
	CATHERINE GENTILE	cgentile@oid.ucla.edu		
<a href="#">Routing Help</a>				

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**Status:** Pending Action

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<b>Status:</b>	Approved on 9/17/2010 2:54:06 PM
<b>Changes:</b>	No Changes Made
<b>Comments:</b>	Approved on behalf of Dean of Social Sciences, Alessandro Duranti.

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<b>Role:</b>	CUTF Coordinator - Gentile, Catherine (cgentile@oid.ucla.edu) - 68998
<b>Status:</b>	Approved on 5/17/2010 10:48:15 AM
<b>Changes:</b>	Grading Structure
<b>Comments:</b>	on behalf of Professor Kathleen L. Komar, chair, Collegium of University Teaching Fellows

<b>Role:</b>	Initiator/Submitter - Gentile, Catherine (cgentile@oid.ucla.edu) - 68998
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