

SYLLABUS

Medical Anthropology- Fieldwork Course Cameroon

SCS 3210/4210 and ECH4210

August 3rd -23rd 2020

Julie Laplante

Summer 2020

Class schedule : First preparatory session; January 18th (10am to noon)

Professor's office hours : By appointment
613-562-5800 ext. 6134

E-mail : jlaplan2@uottawa.ca
Please write « Fieldwork course Cameroon» and your name in the “subject” heading

Any questions sent by email should receive a response within two business days or during the following class if taken place within the 48 hours following receipt of the email. Note that the professor reserves the right not to answer an email if the level of language used is inadequate.

On virtual campus: yes

OFFICIAL COURSE DESCRIPTION

This 6 credit fieldwork course in anthropology aims to understand ancestral and contemporary medicine in the heart of their practices, with a more in-depth entry into Bantu and Peul medicine. Often described as “Africa in miniature”, Cameroon assembles people from all of Africa, hence enabling to grasp multiple traditions and how they (dis)articulate themselves in a same location. The course will be interested in the question of medical pluralism, its interwoven cultural, culinary and environmental issues.



By living on the premises of the Association of research in the anthropology of African medicine (ARAM) in the periphery of the capital Yaoundé, we will be situated in the heart of the practices of its president and Bantu healer, hence enabling to participate and comprehend his expertise in action as people come to consult him. The visit of ARAM's Antenna Lamal Pougùè in the forest of Bassinglèglé will enable to follow the process from plant collection up to their transformation in remedies and a visit to the Kribi Antenna will enable to understand how ARAM's practices weave themselves through a context, a history, a present and foreseeable futures. We will also have the chance to participate in some sound therapies of the performative Mviet tradition, as well as learn some of the stakes linked with biomedical traditions with professors in philosophy of medicine at the University of Yaoundé-1. Finally, a historian specialist of Peul medicine will accompany us on the location of his fieldwork in Ngaouderé to meet other healers and multiply perspectives.



SPECIFIC COURSE OBJECTIVES

Learn approaches in medical anthropology through concrete situations, articulate fieldwork experiences with the literature to integrate them in a final critical essay.

TEACHING METHODS

Alternate between lectures with discussions through case studies, conferences offered by guests and visioning film. You will also be involved in organizing to an Open House/conference at ARAM.

ASSESSMENT METHODS

Components of final mark

Evaluation format	Weight	Date
Critical summary	20%	15 July 2020
Fieldnotes/storytelling	30%	20 August 2020
Participation	10%	
Final Essay 7 p	40%	10 September 2020

ASSIGNMENT DETAILS

1-Critical summary : The classic work in Anthropology by Éric de Rosny (1981) offers an explicit way to conduct fieldwork within Cameroonian traditional medicine (in Douala). You are asked to write a critical summary of the main argument in 2 pages; more specifically to select a short quote which enables to explain the narrative style of the author, discuss his method, according to which theoretical approach and making which argument. The critical summary should also connect with at least 2 other classical works in anthropology, namely within Malinowski 1935, Evans-Pritchard 1972 and Favret-Saada 1977.

2-Fieldwork Notes/Storytelling: The ethnobotanical, writing, visual, sound and performative workshops will offer the basis of discussions to assist the student in finding a specific line/event of interest within the healing practices in which we will be embedded. A group assignment totaling 30 to 40 pages (3 pages per student) organizing fieldnotes in the form of stories (which can be accompanied by drawings, recordings, photos or performances) will be submitted while in the field so that I can evaluate and comment on the work before the end of the course (30%):

- Description of the context, event in time and space 5 pts
- Ability to write lived experience and to find a voice in a text 5pts
- Ability to weave theory usefully in the story (connect with a minimum of 2 texts from the course) 10 pts
- Strength of the text (can I imagine the events as I read it and is it telling) 5pts
- Language quality, style and form 5 pts

3- Final Essay:

- Introduction including the problem (context/theme/practices, question, objective, theoretical approach and methods) (10%)
- Body of the text describing the context/theme/practices selected in light of the chosen theoretical approach taken through at least 7 of the compulsory readings (20%)
- Originality and creativity (5%)
- Language quality, style and form (5%)

Maximum 7 pages double spaced police Times New Roman 12 + title page and references.

SCHEDULE

DATE	COURSE	READINGS	ASSIGNMENTS/ACTIVITIES
18 January	Preparatory course I		Introduction to the course and to medical anthropology
13 February	Preparatory course II	De Rosny 1981, Malinowski 1935, Evans-Pritchard 1972, Favret-Saada 1977	Discussion of the main reading and other relevant classic in link with the Critical summary.
12 March	Preparatory course III		Last details to prepare the trip and answering all questions.
3 August	Departure Yaoundé		Arrival night 4 August
5-7 August	Beginning of courses in Etoa, on the premises of the host institution ARAM – Bantu medicine	Kañaa 2018, Laplante et Kañaa (in press), Foucault 1976, Fassin 2000, Draperi 2004, Obadia 2007	Meeting healers, traditional medicine, local therapeutic knowledge, Prof. Kañaa and Laplante
8-9- August	Antenne Lamal Pougouè-Forêt Bassinglègè (ARAM)- Affective ecologies	Bateson 1972, Lévi-Strauss 1962, Laplante 2017, Hustak et Myers 2014, Brunois 2002, 2004, Brunois et al. 2000, Wittezaele 2006	Fieldwork and ethnobotanical workshop, walk in the ancestral forest and land replanted with medicinal plants. Prof. Kañaa and Laplante
10-11 August	Université Yaoundé 1- Biomedicine in Cameroon	Tsing 2017, Kenmogne 2016, Fame Ndongo 2007, Chabrol 2018	Université Yaoundé 1, Biomedicine and African medicine – epistemologies. Prof Kenmogne, Fame Ndongo and Laplante
12-14 August	Antenne Kribi (ARAM)- Sound Therapies	Motta 2013, 2014, Mesli 2010, Colon 2001, MacDougall 2004, Battesti 2009, Bonnet 2012	Antenne Kribi – atelier anthropologie visuelle, sonore, performative, Prof Bidjou (Mviet) et Laplante
15-18 August	Excursion Ngaoundéré- Peul Medicine	Mengue Me Ndongo 2014, Gouk 2017	Meeting healers, history of Peul medicine workshop, Prof Mengue Me Ndongo and Laplante
19-22 août	Etoa, Host Institution ARAM- Culinary practices and health	Mol 2008, Adams et al. 2014	Writing Fieldnotes/storytelling. Preparing for the Open House/conference, food and medicine workshop Prof Ngo Logsend Elsa et Laplante
23 août	Return Ottawa		

READINGS : Online sources

- Adams, Vincanne, Nancy J. Burke & Ian Whitmarsh (2014) Slow Research: Thoughts for a Movement in Global Health, *Medical Anthropology*, 33:3, 179-197
- Bateson, Gregory. 1972. *Steps to an Ecology of Mind*. New York: Balantine Books.
- Battesti, Vincent 2009 Ambiances sonores du Caire: Proposer une anthropologie des environnements sonores. *Les cahiers du GERHICO*. 13: 35-49.
- Bonnet, François J. 2012 *Les mots et les sons. Un archipel sonore*. Mercuès: Éditions de l'Éclat. p. 13-73.
- Brunois, Florence 2002 «Du dessin au dessein des plantes sauvages.» *Le Journal de la Société des Océanistes*. 114-115.
- 2004 La forêt peut-elle être plurielle ? Définitions de la forêt des Kasua de Nouvelle-Guinée. *Anthropologie et sociétés* 28(1) : 89-107
- Brunois, Florence et al. 2000. *Pour une «écologisation» du droit du développement durable. Avenir des Peuples des Forêts Tropicales (APFT)* : 513-537. Consulté le 4 octobre 2015 <http://www.researchgate.net/publication/260368882>
- Chabrol, Fanny 2018 Viral Hepatitis and Hospital Infrastructure in Ruins in Cameroon. *Medical Anthropology* 37(8) : 645-658
- Colon, Paul-Louis 2001 Écoute, bruit et environnement : une incursion dans l'anthropologie des sens. *UZANCE* 9 (1) : 9-24
- De Rosny, Éric 1981 *Les yeux de ma chèvre. Sur les pas des maîtres de la nuit en pays douala (Cameroun)*. Paris: Plon.
- Drapéri Catherine (2004) Dire la maladie: regard philosophique et anthropologique. *Éthique & Santé*. 1: 22-25.
- Evans-Pritchard, EE 1972 *Sorcellerie, oracles et magie chez les Azandé*. Trad. Louis Evard. Paris : Gallimard.
- Fame Ndong, Jacques 2007 Le merveilleux champ des phonons et des photons. Essai sur les fondements scientifiques de la communication africaine. Sopécam : Yaoundé.
- Hustak, Carla and Natasha Myers 2012 Involuntary Momentum : Affective Ecologies and the Sciences of Plant/Insect Encounters. *differences: a journal of feminist cultural studies* 23(3): 74-117
- Fassin Didier 2000 Entre politiques de la vie et politiques du vivant : pour une anthropologie de la santé. *Anthropologie et Sociétés*, 24(1): 95-116.
- Favret-Saada, Jeanne 1977 'Comment c'est dit' in *Les mots, la mort, les sorts*, Gallimard : Paris . p. 1-57.
- Foucault Michel 1976 Droit de mort et pouvoir sur la vie. In *Histoire de la sexualité 1. La volonté*

de savoir. Gallimard : Paris. p177-211.

Gouk, Penelope 2017 Vibrations cosmiques. Échos de l'harmonie universelle aux temps des Lumières britanniques. *Terrain* 68: 26-45

Kanaa, Roger Amos. 2018 *Médecine traditionnelle et savoirs thérapeutiques endogènes*. L'Harmattan : Paris.

Kenmogne, Émile 2016 *Maladies paranormales et rationalités. Contribution à l'épistémologie de la santé*. L'Harmattan Cameroun.

Laplante Julie 2017 Devenir-plante: enlacements vivants en Océan Indien et en Amazonie. *Drogues, santé et société*. 16(2): 36-54.

Laplante et Kanaa (sous presses) *La joie de Bassinglèglè. Appel des plantes*. Anthropologie et sociétés.

Lévi-Strauss, Claude 1962 La pensée sauvage. Paris : Plon. p. 3-47

MacDougall, David 2004 L'anthropologie visuelle et les chemins du savoir, *Journal des anthropologues* (98-99) : 279-333.

Malinowski, Bronislaw 1935 *Coral Gardens and their Magic*. Allen & Unwin.

Mengue me Ndongo, Jean Paulin 2014 *La médecine chez les peuls du Cameroun septentrional 1754-2013*. L'Harmattan Cameroun.

Mesli, Tarik 2010 «De l'expérience du corps en mouvement à une conception anthropologique de l'art martial: essence, forme et structure», *STAPS* 3(89): 19-28.

Mol, Annemarie 2008 I Eat an Apple. On Theorizing Subjectivities. *Subjectivity* 22 : 28–37.

Motta, Marco 2014 Croire aux esprits? Plutôt les percevoir, ou comment l'anthropologue apprend sensiblement le monde de ses hôtes. *Horizons/Théâtre* 4: 109-119
-----2013 « Jouer au théâtre. Le rythme de l'expression », « *A contrario Campus* », p. 111-187.

Obadia, Lionel 2007 «Iron-Man» contre les «Doctors». Résistances de l'Ayurveda à la biomédecine au Népal. *Socio-anthropologie*. 21: 107-121.

Tsing, Anna 2017 *Le champignon de la fin du monde. Sur la possibilité de vivre dans les ruines du capitalisme*. Trad. Isabelle Stengers. Les empêcheurs de penser en rond : Paris.

Witzezeale, Jean-Jacques. 2006 L'écologie de l'esprit selon Gregory Bateson. *Multitudes* 24: 1-26

Course Failure - EIN (F): In accordance with article 10.6

(<https://www.uottawa.ca/administration-and-governance/academic-regulation-10-grading-system>), students receive a failing grade when they have not completed a **significant portion of the course work**. According to the policy established by the School, a significant portion of the work involves: either one or all exams (mid-term, final) or any other assignments (quizzes, tests, presentations, research, etc.) worth 15% or more of the final grade. Note that a refused request for a deferral can therefore lead to a failure.

Policy on class attendance, language quality and late submissions

Class attendance is necessary to successfully complete this course.

You will also be judged on your writing abilities. It is recommended to take the appropriate measures to avoid mistakes such as spelling, syntax, punctuation, inappropriate use of terms, etc. You may be penalized up to 15%, to the professor's discretion.

Late submissions are not tolerated. Exceptions are made only for illness or other serious situations deemed as such by the professor. *There will be a penalty for late submissions.* University regulations require all absences from exams and all late submissions due to illness to be supported by a medical certificate.

Students who are excused for missing an exam will be required to write a deferred exam, except where the professor offers a re-weighting scheme which applies to the student's case. Professors may decline to offer a deferred exam and instead re-weight the remaining pieces of work only if (i) the re-weighted scheme is indicated on the syllabus and (ii) it respects both the 25 percent rule (Academic Regulation 9.0) and the final exam rule.

DFR forms must be completed for both midterms and final exams. The form can be obtained at <https://socialsciences.uottawa.ca/students/undergraduate-forms>. Once completed, the form with supporting documentation (ex. medical certificate) will automatically be sent to the academic unit which offers the course. The request must be completed within five working days of the exam and must respect all the conditions of Academic Regulation 19.5 (<https://www.uottawa.ca/administration-and-governance/academic-regulation-9-evaluation-of-student-learning>).

Absence for any other serious reason must be justified in writing, to the academic assistants of the Faculty, within five business days following the date of the exam or submission of an assignment. The Faculty reserves the right to accept or refuse the reason. Reasons such as travel, jobs, or any misreading of the examination timetable are not acceptable.

Deferred exam period :

- **Midterm exams session (including quizzes, tests and other evaluations):**
 - **November 28th and 29th, 2019**
- **Final exams:**
 - **February 16th to 22nd, 2020**

For your information: use as needed

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A penalty of 5% will be given for each subsequent calendar day following the due date. This goes for assignments submitted through e-mail as well, and, in this case, the time that the e-mail was received will be counted as the time of submission of the document.

We suggest that you advise your professor as early as possible if a religious holiday or a religious event will force you to be absent during an evaluation.

The University of Ottawa does not tolerate any form of sexual violence. Sexual violence refers to any act of a sexual nature committed without consent, such as rape, sexual harassment or online harassment. The University, as well as student and employee associations, offers a full range of resources and services allowing members of our community to receive information and confidential assistance and providing for a procedure to report an incident or make a complaint. For more information, visit www.uOttawa.ca/sexual-violence-support-and-prevention

Resources for you

FACULTY MENTORING CENTRE - <http://socialsciences.uottawa.ca/mentoring>

The goal of the Mentoring Centre is to help students with their academic and social well-being during their time at the University of Ottawa. Regardless of where a student stands academically, or how far along they are in completing their degree, the Mentoring Centre is there to help students continue on their path to success.

A student may choose to visit the Mentoring Centre for very different reasons. Younger students may wish to talk to their older peers to gain insight into programs and services offered by the University, while older student may simply want to brush up on study and time management skills or learn about programs and services for students nearing the end of their degree.

In all, the Mentoring Centre offers a place for students to talk about concerns and problems that they might have in any facet of their lives. While students are able to voice their concerns and problems without fear of judgment, mentors can garner further insight in issues unique to students and find a more practical solution to better improve the services that the Faculty of Social Sciences offers, as well as the services offered by the University of Ottawa.

ACADEMIC WRITING HELP CENTRE - <http://www.sass.uottawa.ca/writing/>

At the AWHC you will learn how to identify, correct and ultimately avoid errors in your writing and become an autonomous writer. In working with our Writing Advisors, you will be able to

acquire the abilities, strategies and writing tools that will enable you to:

- **Master the written language of your choice**
- **Expand your critical thinking abilities**
- **Develop your argumentation skills**
- **Learn what the expectations are for academic writing**

COUNSELLING AND COACHING - <http://sass.uottawa.ca/en/personal>

There are many reasons to take advantage of the Counselling Service. We offer:

- Personal counselling
- Career counselling
- Study skills counselling

HUMAN RIGHTS OFFICE - <https://www.uottawa.ca/respect/en>

Mandate:

To provide leadership in the creation, implementation and evaluation of policies, procedures and practices on diversity, inclusion, equity, accessibility and the prevention of harassment and discrimination.

Contact information:

1 Stewart St. (Main Floor – Room 121) - Tel.: 613-562-5222 / Email: respect@uOttawa.ca

ACADEMIC ACCOMMODATIONS - <http://sass.uottawa.ca/en/access>

The University has always strived to meet the needs of individuals with learning disabilities or with other temporary or permanent functional disabilities (hearing/visual impairments, sustained health issues, mental health problems), and the campus community works collaboratively so that you can develop and maintain your autonomy, as well as reach your full potential throughout your studies. You can call on a wide range of services and resources, all provided with expertise, professionalism and confidentiality.

If barriers are preventing you from integrating into university life and you need adaptive measures to progress (physical setting, arrangements for exams, learning strategies, etc.), contact the Access Service right away:

- in person in [our office](#)
- online
- by phone at 613-562-5976

Deadlines for submitting requests for adaptive measures during exams

- midterms, tests, deferred exams: seven business days before the exam, test or other written evaluation (excluding the day of the exam itself)
- final exams:
 - November 15 for the fall session
 - March 15 for the winter session
 - Seven business days before the date of the exam for the spring/summer session (excluding the day of the exam itself).

CAREER DEVELOPMENT CENTRE - <http://www.sass.uottawa.ca/careers/>

Career Development Centre offers various services and resources in career development to enable you to recognize and enhance the employability skills you need in today's world of work.

STUDENT RESOURCES CENTRES - <http://www.communitylife.uottawa.ca/en/resources.php>

The Student Resources Centres aim to fulfill all sorts of student needs.

Beware of Academic Fraud!

Academic fraud is an act committed by a student to distort the marking of assignments, tests, examinations, and other forms of academic evaluation. Academic fraud is neither accepted nor tolerated by the University. Anyone found guilty of academic fraud is liable to severe academic sanctions.

Here are a few examples of academic fraud:

- engaging in any form of plagiarism or cheating;
- presenting falsified research data;
- handing in an assignment that was not authored, in whole or in part, by the student;
- submitting the same assignment in more than one course, without the written consent of the professors concerned.

In recent years, the development of the Internet has made it much easier to identify academic plagiarism. The tools available to your professors allow them to trace the exact

origin of a text on the Web, using just a few words.

In cases where students are unsure whether they are at fault, it is their responsibility to consult the "*Writing and Style Guide for University Papers and Assignments.*" It can be found at: <http://socialsciences.uottawa.ca/undergraduate/writing-style-guide>

Persons who have committed or attempted to commit (or have been accomplices to) academic fraud will be penalized. Here are some examples of the academic sanctions, which can be imposed:

- a grade of "F" for the assignment or course in question;
- an additional program requirement of between 3 and 30 credits;
- suspension or expulsion from the Faculty.

For more information, refer to the *Student's Guide to Academic Integrity*:

<http://www.uottawa.ca/vice-president-academic/sites/www.uottawa.ca.vice-president-academic/files/academic-integrity-students-guide.pdf>

and Academic Integrity Website (Office of the Vice-President Academic and Provost)

<http://web5.uottawa.ca/mcs-smc/academicintegrity/home.php>