

ANTH 3

Introduction to Cultural Anthropology

Professor Chelsey L. Kivland
Fall 2019; Section 01
MWF 8:50 – 9:55 pm; Carson 102

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Course Description

Cultural anthropology explores what shapes communities worldwide. In the broadest terms, cultural anthropologists study “*culture*”—defined as the process of ordering social life and making it meaningful in a range of settings. We are interested in all types of societies, from rural indigenous communities to life in urban industrial settings. Cultural anthropologists document and comparatively analyze the full range of human social forms and adaptations, discern themes and patterns in the human experience, and examine processes of and resistance to change in a range of socioeconomic, geographic, and political contexts. In this class, you will learn about cultural anthropology as a scholarly practice and profession, including research methods and ethics, and the ways anthropologists represent their research to varied audiences.

Course Learning Outcomes

- Understand *culture* as a *process* of sense-making.
- Develop an understanding of the ways anthropologists use ethnography to understand and translate human similarity and difference.
- Define key terms and concepts in anthropology in your own words and recognize some prominent anthropologists and their contributions to our understanding of the world.
- Understand and evaluate the historical development of anthropology, especially as it pertains to a critique of race/racism and colonialism.
- Reflect on your own cultural biases and enhance your understanding of, and appreciation for, human difference.

Course Structure

Although ANTH 3 is a large, introductory class, it is an *interactive lecture*. Our classroom will be an **engaging, experiential space**. Most weeks will include a combination of lectures, small group work, discussion of readings and films, and interactive intellectual engagement and reflection.

Expectations, Ethics, and Norms

Respect: Academic Discourse, Class Climate, and Inclusivity

A core social value in anthropology is **respect**. Acting with respect means honoring the worth of each person and their contributions to the community. In this classroom, you are likely to encounter ideas that you find surprising or even uncomfortable. You should feel free to express yourself; at the same time, you should also feel free to—respectfully—challenge ideas with which you disagree. This means listening and responding to each other with attentiveness, sincerity, appreciation, and empathy. It means recognizing that our diverse backgrounds and perspectives broaden our understandings of and abilities to address the social issues that concern us all.

Presence, Absence, and Tardiness

Daily attendance is imperative. My way of taking attendance in this class is through quizzes. I will excuse one absence/quiz, no matter the reason. If you miss additional classes, you will forfeit any quizzes. Missing three or more quizzes will result in a zero for this requirement. If you do not miss any classes, you may drop your lowest quiz grade. If you need to miss more than one class for a school-sponsored activity, serious illness, or family emergency, please communicate this with me, so we can develop a plan. Other absences will not be excused. You are also expected to arrive to class on time and stay for the entire period (bathroom breaks excluded!). Unexcused tardiness and premature departures will be treated as absences, with quiz grades forfeited. *Please note* that absences and being late to class will be particularly disruptive and problematic for all involved during experiential sessions (e.g. at the Hood Museum). Finally, please note that I *do* use x-hours when necessary, and you are expected to attend.

Course Texts

- Farmer, Paul. *AIDS and Accusation: Haiti and the Geography of Blame*
- Lassiter, Luke. *Invitation to Anthropology* (4th edition). This book is a reference text. Although most chapters are recommended (rather than required) reading, students who use it tend to do better in the course.
- Additional articles available through Canvas/Course Reserves
- Select Films/Videos (streamed & in class)

All books are available for purchase or through Baker-Berry Reserves. (I will post the readings for weeks 1 and 2 to allow you time to purchase the books.) All articles or other media are available through Baker-Berry Reserves and/or accessible through Canvas. Films/videos/podcasts are available as streamed resources. Unless otherwise indicated, media should be watched or listened to before the designated class period. All media should be considered “texts.” You will be held accountable to them on exams.

You are required to do the readings *before* class on the date that they are assigned. In order to reference readings in class, you are also required to **bring hard copies**—that is, the books and printed articles—unless otherwise indicated by SAS. If the costs of printing documents or purchasing textbooks are prohibitive, please speak with me. Not bringing readings to class will negatively affect your participation grade.

Late Work

The quarter system is a very fast-paced learning environment. Turning in assignments late creates a cascading problem for the student, peers who are collaborating on assignments, and me. If you demonstrate skillful advanced planning around “crunch times” in the term, I am willing to consider short-term extensions on core assignments. I will not grant extensions *after* a deadline has passed. Unless there is a critical problem and/or this issue has not been communicated with me in advance, **I will deduct 5% of the grade for each day an assignment is late.**

Electronics in the classroom

Please refrain from using cellphones or laptops in the class, barring special accommodations from SAS or permission from me. Good data show that taking notes by hand improves learning and retention compared to taking notes on a laptop. Plus, laptops can be distracting (to others and you). There may be specific classes where laptops will be helpful, and I will inform you of this in advance. If I see you using you an electronic device without permission, I may not say anything, but this will negatively affect your participation grade.

Office Hours, Email, and Communication

My preferred method for communicating with students is **face-to-face**. I am happy to address minor concerns before or after class, and more involved issues in office hours. Please sign up using the [signup sheet](#) in the cubby next to my office door. I have set my office hours for your x-hour, which means this should be an available time in your schedule—plus another time. If it is not possible to communicate with me in person, students may also email me. Please recognize that email is another place to practice respect and to maintain reasonable expectations. In a never-ending attempt at productivity and sanity, I try to limit my time spent emailing. I will do my best to reply to emails or follow up in class within 48 hours, excluding weekends when I will be offline. If you have a seriously urgent issue, please note this in your email subject line and/or drop by my office, and also be in touch with your class dean.

Dartmouth Policies and Resources

Teaching Assistance

We are fortunate to have [Grant M. Gutierrez](#) join our class as a Teaching Assistant. Grant is a graduate student in the Ecology, Evolution, Ecosystems & Society Graduate Program who works closely with social movements in Chile on energy transitions and watershed conservation. Grant will lead select classes, mentor classwork and activities, hold office hours and exam review sessions, and, in general, be an excellent resource for you. Please seek him out in office hours to ask questions about the class and anthropology, as well as about the path to becoming an anthropologist. The work you submit for this class will be reviewed and evaluated by both the professor and the TA. However, final decisions on grades will be determined by the professor. Any inquiries about grading should, therefore, be directed toward the professor.

Academic Honor

You are reminded that the [Academic Honor Principle](#) applies to all work done in and outside of class. Research papers and take-home essays, if applicable, must contain citations to any content obtained from others. For guidelines, see [Sources and Citations at Dartmouth](#).

Student Accessibility and Accommodations

Students with disabilities who may need disability-related academic adjustments and services for this course are encouraged to see me privately as early in the term as possible. Students requiring disability-related academic adjustments and services must consult the [Student Accessibility Services office](#) (Carson Hall, Suite 125, 646-9900, Student.Accessibility.Services@Dartmouth.edu). Once SAS has authorized services, students must show the originally signed SAS Services and Consent Form and/or a letter on SAS letterhead to their professor. As a first step, if students have questions about whether they qualify to receive academic adjustments and services, they should contact the SAS office. All inquiries and discussions will remain confidential.

Statement on Mental Health

The academic environment at Dartmouth is challenging, our terms are intensive, and classes are not the only demanding part of your life. There are a number of resources available to you on campus to support your wellness, including your undergraduate dean (<http://www.dartmouth.edu/~upperde/>), Counseling and Human Development (<http://www.dartmouth.edu/~chd/>), and the Student Wellness Center (<http://www.dartmouth.edu/~healthed/>).

Religious Observances

Some students may wish to take part in religious observances that fall during this academic term. Should you have a religious observance that conflicts with your participation in the course, please come speak with me before the end of the second week of term to discuss appropriate accommodations.

Financial Concerns

I recognize that there are several costs associated with this course. If you encounter financial challenges related to this class, please let me know. The Undergraduate Deans can also be helpful resources for students experiencing financial difficulty.

Learning Resources

Academic Skills Center (ASC): Open to the entire Dartmouth community, the ASC assists students in achieving their academic goals through tutoring and learning skills trainings.

Research Center for Writing, and Information Technology (RWIT): RWIT is a free service dedicated to helping members of the Dartmouth community develop more effective strategies for generating and organizing their ideas, finding and evaluating research sources, and presenting and revising compositions in a variety of media.

Dartmouth College Library: The Dartmouth College Library provides support through subject area specialization, course materials and reserves, reservable learning spaces, workshops & classes for students, research, scholarly publication, copyright, media, book arts, and more. The Library's Research Guides by subject area and your discipline's subject librarian are sources of specialized help for your course and students.

Bias and Discrimination

There are several avenues at Dartmouth for students to report experiences of bias or discrimination in the classroom, during class-related activities, or on campus. You can bring your experience and concerns to me or to the chair of the department. Another option is to submit a Bias Impact Report. You can leave your name or remain anonymous on this report. A third option is to report the incident to the Ethics Hotline, a third-party system that allows people to bring complaints and concerns forward anonymously. If you have concerns about sexual discrimination or misconduct, you are encouraged to contact the Title IX coordinator. For more information and resources on these matters, you can contact the Office of Leadership and Pluralism.

Assignments

“Participation”: Attendance, Attentiveness, and Intellectual Engagement—5% of grade

This class will involve significant participation. I recognize that there are different ways to demonstrate intellectual engagement in course material: speaking up in class during lectures; participating thoughtfully in small group work; putting care into your written assignments; performing well on examinations; being a warm and attentive person in the room; coming to office hours. None of these modes of engagement is mutually exclusive, nor do I expect that each of you will choose to participate in the same ways all the time. However, I believe it is pedagogically important for you to process what you are learning each week through active participation. As such, I will evaluate your participation. This includes noting your contributions to discussions. There will be several in-class activities and assignments, graded on a complete/incomplete basis. These cannot be made up and will only be excused in special cases. There will also be opportunities for you to attend and report on extracurricular activities. At the mid-term and the end-term, you will be

asked to self-evaluate your participation, which I will average with my own assessment. Please see above note on “Presence, Absence, and Tardiness” for more information on this requirement.

Monte Carlo Quizzes—20% of grade

A second method I will use to evaluate your attendance, preparation, and participation is a series of Monte Carlo quizzes. A Monte Carlo quiz is like other pop quizzes, except that the decision to administer the quiz is determined by chance. At the start of class, a student will roll a die. If the student rolls a 1 or 3, a quiz will be given. The question will be the “guiding question” marked with a “*” on the syllabus. You will have *five minutes* to complete the quiz. It will be clear if one or all readings apply based on the question. Answers will be graded as follows: (1) check plus/10 points: your answer is clearly formulated, accurate, and demonstrates a sound understanding of the reading/concepts; (2) check/9 points: your answer is mostly correct, demonstrates some familiarity with the reading, but is incomplete or awkwardly formulated; (3) check minus/8 points: the answer is partially correct, but demonstrates inadequate understanding of the reading, or is poorly formulated; (4) minus/7 points: there is an answer but it demonstrates little engagement with the reading; (5) zero/0-5 points: the response demonstrates minimal to no familiarity with the readings. Please note that during our Hood visits there will be no quiz, but there may be an in-class activity, graded as complete/incomplete, that will count toward your quiz total. This cannot be made up and will only be excused in special cases. Depending on the frequency of quizzes, I may add low-stakes opportunities in class to add to your Monte Carlo quiz total, which would only count toward, and not against, your quiz total. *Note for school-sponsored absences:* If you must be absent due to a school-sponsored athletic or other activity or due to a religious observance, you are asked to notify the TA in advance and submit a brief (250 word) response to the quiz question before the class period you will miss. In the event we have a quiz, those students who submit responses will not be penalized (nor rewarded). Please notify the TA of these planned absences before the end of the second week of class (or as soon as it is known). You will not be given credit for last-minute notifications of absences.

Midterm Examination—25% of grade

A Midterm Examination will be given in-class and will consist of identification/definitions, short answers, and essays. Questions will be drawn from readings, lectures, and films. The **midterm exam** will cover material from the first half of the course.

Final Examination—25% of grade

A Final Examination will be given in-class during finals period and will consist of identification/definitions, short answers, and essays. Questions will be drawn from readings, lectures, and films. The **final exam** will cover material from the whole course, weighted toward the second half.

Hood Museum Project—25% of grade

We are fortunate this term to engage with the *newly renovated* Hood Museum of Art at Dartmouth. As a way of connecting material from the course to the material and cultural production inherent in works of visual art, we will be having four class sessions at the Hood Museum. These sessions and the works we will engage at this time will serve both as an introduction to the collections and as the source material for an essay you will write. Specifically, we will be working with collections focused on Africa, Papua New Guinea, Australia, and America. Our work with the collections will ask that you consider how visual culture relates to central themes in anthropology such as knowledge transmission, the politics of representation, and definitions of “art” in relation to practices of “culture.” We will consider how art works to address critical social issues, from colonialism to immigration, from kinship to gender identity, from global inequities to epidemiology. We will also turn an ethnographic eye on the museum space to think about how art is produced as “Art,” why and how artforms get valued differently, how artwork is seen and consumed culturally, and what role museums play in all of this. The **learning goals** of this assignment are to use the Hood collections to expand your understanding of and appreciation for key sections of the course focused on:

- Arts of Ethnography
- The Land of Kinship
- Legacies of Colonialism
- Illness and Wellness in an Unequal World

I. The Hood Ethnographic Exercises are designed to give students a more “hands-on” introduction to ethnographic research methods and anthropological practice, and to engage in critical and creative assessments of local culture as an anthropologist would. Ethnographers tend to base their fieldwork in particular sites and to work with overarching questions in mind. The scene of our modest fieldwork will be the Hood Museum. The ethnography work is comprised of two small exercises: **participant observation and interviewing**. These assignments will be guided by a question that prompts you to apply your fieldwork to the analysis of an anthropological theme.

- Participant Observation Gudang Question: *How does the museum function as a “civilizing” ritual or not?*
- Interview Gudang Question: *How might museums be engaged in a colonizing or decolonizing project, or both?*

The main purpose of these assignments is to practice the ethnographic method, develop an anthropological understanding of the museum space, and to generate primary material for your Hood Object-based Essay. My feedback will be limited (given their nature and the number of you); you may also receive some in-class peer feedback. The participant observation will be conducted during week 3 and is **due week 4**. The interview will be conducted week 5 or 6 (*preferably scheduled during your x-hour*) and is due **week 8**. These exercises, **worth 10% of your grade**, will be evaluated on a 10-point, check scale.

II. The Hood Object-Based Essay asks you to build on our engagement with the Hood Museum and write an ethnographically informed essay about a work of art. You are asked to choose one work from the Hood Collections and analyze this object in relation to one social theory framework to which you have been exposed through course material and one core ethnographic example from the class. The social theory may, but need not, emerge from the same source as the ethnographic example. It could also be from another text or from lecture. The essay itself should illuminate your object of choice, by which I mean making it “come alive” in terms of its anthropological significance and cultural relevance. As you prepare your essay, address the following questions:

- What is the object? When, where, how, by whom was it made? Describe this object *in your own words*.
- What type of cultural knowledge did the creation of this work require of its maker? How is this skill manifest in the work itself?
- For whom was this artwork intended? How is this artwork created? How is it now being displayed and viewed? How is the scene of its reception shaping its meaning or effects in the world?
- What issue/problem/experience (social, cultural, environmental, political) does this work address?
- How does this object relate to the course text you’ve chosen? How does this ethnographic example help you to contextualize, compare, or further understand the object?
- What social theory have you chosen to help “frame” this object? Why is this theory a good choice in terms of helping diverse audiences experience and appreciate this object?
- What questions does the object leave you with? If you could have a conversation with the person who created this work, what questions would you ask?

Your “argument” in this essay should be to tell the reader why this object matters: what can it teach us and what tools of anthropology and comparative ethnography can help us to understand its significance and, in that sense, its value? Your essay should be written with an eye toward a general audience, much like exhibition text that you might read on the wall of a museum or an extended caption that could accompany the object in a museum catalog. Assessment of this essay will be based on how well you address the above questions (quality of writing, clarity of argument). The essay should about 1500 words. It is **due Wednesday, November 18**, the final day of class. It is graded on a 100-point scale, and is **worth 15% of your grade**.

Weekly Course Schedule

Note on Schedule: The schedule posted below is **provisional** by design. I like to allow some flexibility to respond to student interests, current events, and other influences. Our readings may expand, contract, or shift within reason throughout the term. **The final word for what is due will be posted in Canvas** (“Course Schedule and Readings”) or come from me during the previous class period. If you have questions, please ask me!

WEEK 1

Monday: *Introduction to the Course*

Readings: THE SYLLABUS

Lee, Richard, “Eating Christmas in the Kalahari”

Guiding Questions: What is anthropology and how might it help us understand our own lives and the lives of others? Why is studying other people – or studying your own community from an anthropological perspective – a valuable endeavor?

Wednesday: *Race, An Anthropological History*

Readings: Lassiter, Luke Eric, Ch. 1: Pg. 3-17

Beckett, Gregory, “The Abolition of All Privilege: Race, Equality, and Freedom in the Work of Anténor Firmin”

Recommended Reference: De Gobineau, Arthur, *An Essay on the Inequality of the Human Races* (excerpt);

Guiding Questions: What were some of the early “anthropological” theories behind the question, “why are we so different?” *What is social evolution and how did the theory of difference it promoted drive racism? How did Anténor Firmin use anthropology to dismantle the racism of anthropology, and how can we reclaim his legacy?

Friday: *Race, An Anthropological History, cont.*

Readings: Lassiter, Luke Eric, Ch. 1: Pg. 17-33

Boas, Franz, “The Methods of Ethnology”

Review the American Anthropological Association Statement on Race

Guiding Questions: *Why did Franz Boas, the “founding father” of modern American anthropology, argue that many categories of difference often attributed to race are much more accurately understood as variations in culture and history? What is cultural relativism and how did this powerful argument help deconstruct racial categories and hierarchies? How does the Boasian legacy endure today, or not?

WEEK 2

Monday: *The Culture Concept*

Readings: Lassiter, Luke Eric, Ch. 2

Guiding Questions: *What is culture, or what are some of the different positions anthropologists have taken on the definition of culture? How do people create culture and how does culture create people? Why are we tempted to view culture as somehow bounded, constant, or static even though it often proves to be just the opposite?

Wednesday: *Revisiting Cultural Relativism*

Readings: Scheper-Hughes, Nancy, “The Primacy of the Ethical: Propositions for a Militant Anthropology”

Rosaldo, Renato, “Grief and a Headhunter’s Rage”

Guiding Questions: How can we understand how we as people are both alike and different? How does the principle of cultural relativism enable ethical relations with anthropology’s subjects? *Conversely, how might it hinder an ethical commitment to knowledge production or even a political commitment to social change?

Friday: *The Study of Culture, aka Ethnography*

Readings Malinowski, Bronislaw, "The Subject, Method, and Scope of this Inquiry"

Recommended Reference: Lassiter, Luke Eric, Ch. 3

Guiding Questions: What is ethnography, and how do anthropologists learn from ethnography? *What are some of the methods that Malinowski adopted in the process of doing fieldwork? What are the benefits and drawbacks of "going native"?

WEEK 3

Monday: *Ethics of Ethnography*

Readings Review American Anthropological Association Principles of Professional Responsibility

Lederman, Rena, "IRBs and the Ethnography Problem"

Guiding Questions: *What are the guiding ethical principles of anthropology, and why do they matter? In what ways does anthropology challenge the conventions of the IRB, and how can anthropologists address these challenges? How can we do anthropology differently—read: more collaboratively—in order to come to an ethical common ground?

Wednesday: *Arts of Ethnography—Hood Visit*

Readings Turner, Victor, "Liminality and Communitas" (Pg. 95-113)

Duncan, Carol, "The Art Museum as Ritual"

Guiding Questions: What is a rite of passage and what does it do in a social sense? How, and in what ways, can the experience of visiting a museum be considered a rite of passage? Is the museum visit a "civilizing" ritual? Why or why not?

Friday: *Kin and Kinship*

Readings Lassiter, Luke Eric, Ch. 6

Weston, Kath, *Families We Choose* (selection)

Guiding Questions: What does it mean to say you are related to someone? What are the different types of cultural values ascribed to creating, honoring, and sustaining kinship networks? *How do kinship networks relate to other aspects of social, political, and economic life—for the gay community in '90s' San Francisco, for example?

WEEK 4

Monday: *People and Place*

Readings Julio Muñoz, "Diálogo Intercultural y Territorio"

Guiding Questions: *What are some of the different ways that cultural groups have constructed an idea of territory? How is territory—or land—connected to notions of belonging? How can alternative view of territory be mobilized to make claims to indigenous rights?

Wednesday: *The Land of Kinship—Hood Visit*

Readings Glaskin, Katie, "Anatomies of Relatedness: Considering Personhood in Aboriginal Australia"

Guiding Questions: What is personhood? How is personhood connected to forms of embodied relatedness for Aboriginal Australians? How can persons and nonpersons be connected in the scheme of relatedness that makes personhood?

Friday: *Quoting the Ancestors*

Readings Basso, Keith, "Speaking with Names: Language and Landscape among the Western Apache"

Guiding Questions: How might we understand the relationship between landscape, kinship, and morality? *How can the practice of place-naming facilitate moral and social education? What does it take to see and honor the connections between the ancestors and environmental places?

*** Participant Observation Due**

WEEK 5

Monday: Race, Gender, and Power

Readings Ortner, Sherry, “Is Female to Male as Nature is to Culture”
Carby, Hazel, “White Woman, Listen!”
Recommended reference: Lassiter, Luke Eric, Ch. 5

Guiding Questions: What can be learned about gender roles and relations through cross-cultural study? *Why is it important to analyze gender and race relations together? What is feminist anthropology, and what has been some of its impact on the field of anthropology?

Wednesday: Rituals of Gender

Readings Kulick, Don, *Travesti*, Introduction and Ch. 2. (“Becoming a Travesti”)

Guiding Questions: How are sex, gender, and sexuality mutually constructed? *How is the act of becoming a *travesti* comparable to a rite of passage? What role does the body – and embodied experience – play in the formation of gender identities?

Thursday 7 pm: Midterm Review Session (locale TBD)

Come prepared with questions for the TA – we will base the review on questions of those who are present and participate.

Friday: Sex, Gender, and the Essentialist/Constructivist Debate

Readings Kulick, Don, *Travesti*, Ch. 3 (“A Man in the House”) & Ch. 5 (“Travesti Gendered Subjectivity”)

Guiding Questions: How have anthropologists understood the relationship between sex and gender, historically and today? On what basis does Kulick argue that the customary distinction between sex and gender has collapsed? *Using examples from Kulick’s ethnography, how might femininity be seen as not (only) a property of women?

Week 6

Monday: MID-TERM EXAM

Wednesday: Legacies of Colonialism—Hood Visit

Readings Thomas, Nicolas, *Possessions*, Ch. 1 (“Beginnings”)
Recommended Reference: Listen to Wayne Modest's [Decolonizing Museums in Practice](#)

Guiding Questions: How do the categories and processes for classifying art as “primitive” and modern” relate to the history of colonialism? Can museums be decolonized, how?

Friday: Colonialism and the Making of the West

Readings Trouillot, Michel Rolph, *Global Transformations*, Introduction and Ch. 5 (“Adieu, Culture: A New Duty Arises”)
Watch *Cannibal Tours*

Guiding Questions: *What is the “savage slot,” and how is it tied to colonial hierarchies? How have ethnographic representations, such as those depicted in *Cannibal Tours*, reproduced the savage slot; how have they challenged them? How do “natives” appropriate colonial ethnographic imagery and retool them in subversive ways?

WEEK 7

Monday: Neocolonialism and Development

Readings Kivland, Chelsey, “To Defend or Develop? On the Politics of Engagement Among Local Organizations, Before and After the Earthquake”
Recommended reference: Ferguson, James, “Anthropology and Its Evil Twin: ‘Development’ in the Constitution of a Discipline”

Guiding Questions: What does development mean for international development agencies, and in what ways is this meaning contested by those who are the targets of their programs? *How do contemporary development projects relate to colonial ideas about “progress” and “civilization”? How and why might anthropology and development be construed as “evil twins”?

Wednesday: Illness and Wellness in an Unequal World—Hood Visit

Readings Farmer, Paul, *AIDS and Accusation*, Ch. 2, 3, 4 (SKIM Ch. 5, 6)

Guiding Questions: How are illness and inequality tied together? What structural factors render people susceptible to disease? How can we use ethnographic story and imagery to reveal the inequities of illness?

Friday: Illness and Wellness in an Unequal World, cont.

Readings Evans-Pritchard, E.E., *Witchcraft, Oracles and Magic among the Azande* (selections)
Farmer, Paul, *AIDS and Accusation*, Ch. 7, 8, 9 (SKIM Ch. 10)
Recommended film: *Witchcraft among the Azande*

Guiding Questions: How did Haitian spiritual parameters shape ways of making sense of the new disease? Why did people associate AIDS with sorcery? *How do sorcery accusations serve to indicate and rectify inequalities?

WEEK 8

Monday: Illness and Wellness in an Unequal World, cont.

Readings Farmer, Paul, *AIDS and Accusation*, Ch. 19, 20, 21

Guiding Questions: How do patterns of diagnosis participate in the ranking of societies and people? *How do negative representations of a nation or culture work to construct understandings of disease? What might the blame-game over an illness conceal or reveal about geopolitics?

***Interview Due**

Wednesday: The Gift

Readings Mauss, Marcel, *The Gift* (selections)
Malinowski, Bronislaw, *The Essentials of the Kula* (selections)

Guiding Questions: How are practices of gift giving tied to larger systems of social and economic exchange? *What is behind the adage that there are “no free gifts”? What is the Kula and what are the reasons people do it?

Friday: Gifts and Commodities

Readings Gagné, Nana Okura, “Eating local in a U.S. city: Reconstructing ‘Community’—a Third Place—in a Global Neoliberal Economy”

Guiding Questions: What are the differences between a gift and a commodity? *What is a third-space, and how is the garage sale an example of it? In what ways do all forms of economic exchanges model the third-space?

WEEK 9

Monday: Gifts and Commodities, cont.

Readings Ho, Karen, “Situating Global Capitalism: A View from Wall Street Investment Banks”

Guiding Questions: How is globalization not a “fact” but a “strategy”? *What are some of the ways through which Wall Street performs an idea of the global, and why can this be called a “performance”? What value does the global brand carry for Wall Street firms?

Wednesday: People, Movement, and Culture

Readings Clarke, Kamari, “Mapping Transnationality: Roots Tourism and the Institutionalization of Ethnic Heritage”

Watch *The Deported*

Recommended reference: Kivland, blogpost on deportation

Guiding Questions: What is meant by the term *diaspora* today, and how have understandings of diaspora evolved? *What happens when the diaspora goes to the homeland? How does the experience of deportees and roots tourists show us how race and culture are dynamic social constructs?

Thursday 7 pm: Final Review Session Thursday: Midterm Review Session (locale TBD)

Similar to the mid-term review session, we will base our review on participation and questions raised at the review session.

Friday: Writing Culture

Readings Geertz, Clifford, “Deep Play: Notes on a Balinese Cockfight”

Guiding Questions: *What is “deep play” and what distinguishes it from mere play? How is the deep play of the cockfight symbolic of gender, kinship, status in the village, and of Balinese society writ large? Is this a “good read,” and if so, what role is storytelling playing in the argument? How can anthropologists use literature to convey the human experience and reach a new kind of objectivity?

WEEK 10

Monday: Writing Culture Today

Readings Boellstorff, Tom, *Coming of Age in Second Life*, Ch. 1 (“Subject and Scope of this Inquiry”) and Ch. 6 (“Intimacy”)

Guiding Questions: *How can traditional ethnography be adapted to study digital worlds? How is culture created in the “digital world” and what can this teach about the creation of culture in the “real world”? After all we have learned this term, how might you engage in new ways with people who are either similar to you or different than you?

Hood Object-based Essay Due in Class

FINAL EXAM: Sunday, November 24, 2019 at 8 am