

## Craft of Anthropology II

ANTH 602-001, Spring 2018  
Wednesdays, 2:30-5:00 pm, MGC 303A

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Office Hours: Tue, 2:00-3:30 pm, 5:30-7:00pm (Hamilton 311);  
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You can always come to office hours without an appointment. To schedule an appointment, please sign up at: <https://calendly.com/vine/davids-office-hours>  
To make an appointment outside regular hours, please talk to me or email with suggested alternative dates/times.

*¿Antropología para qué?*  
[Anthropology for what? Anthropology to what end?]  
*Gaceta del Tecolote Maya*, qtd. in Paul Farmer, *Pathologies of Power* (2005), p. 16.

Each anthropologist must reinvent [anthropology], as a general field, for him or herself, following personal interest and talent where best they may lead.  
Dell Hymes, *Reinventing Anthropology* (1999[1969]), p. 48.

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## **INTRODUCTION**

This participatory, collaborative, discussion-based course is the first half of the Craft of Anthropology's second semester. Dr. Buck Woodard and I have designed this semester's "Craft" in collaboration with one another, Drs. Watkins and Sayers, and others in the Department of Anthropology. This semester will build on your work last semester as an introduction to some of anthropology's major ideas, theories, methodologies, texts, authors, and history. This semester will focus on more recent work in anthropology and related fields, generally spanning the mid-twentieth century to the present.

While sociocultural anthropology and, to a lesser extent, linguistic anthropology will be this semester's focus, there will be attention to archaeology and bio/physical anthropology. No matter your interests, the aim of Craft of Anthropology is to provide holistic anthropological and transdisciplinary training. Dr. Woodard and I have thus designed each week to revolve around a core set of topics and themes with which all or most of the sub-disciplines are concerned.

As with last semester, Craft should offer a base upon which to build further knowledge, explore ideas, and conduct independent research during one's graduate education and beyond. The seminar aims to build all our skills as thoughtful analysts, critics, and theorists of anthropological and broader social science literature, as well as of our social world. Informed by a commitment to public anthropology, the course also seeks to provide a theoretical foundation for making anthropology relevant and useful outside academia.

Any course—but especially one attempting to provide such a broad overview of a discipline—will necessarily be partial and subjective, specific to those who designed it. With this in mind and building on Dell Hymes' four-decades-old entreaty above, this seminar asks each participant to engage in an ongoing process of inventing and reinventing anthropology for oneself. This should include active efforts to reflect on and define what anthropology means for you.

We will divide the seminar into small groups, which will be expected to meet on a weekly basis (except during weeks when papers are due) to discuss the assigned readings in advance of class. Groups will also be responsible for leading two class discussions during the semester. Every member of each group should share the leadership responsibility equally. There will be three assigned papers due, of approximately 5-8 double-spaced pages each.

## **SPIRIT OF THE COURSE**

### **Engagement and Being Present**

As a participatory, discussion-based seminar, the course assumes energetic, thoughtful, and collaborative engagement from every participant. Careful and thoughtful reading, active participation in class, and high-quality writing are the most important elements of this course. To help prepare for seminar discussions, I recommend using the list of questions in "Suggestions for Academic Reading" below. I expect advance notice for any classes you will miss, just as I will inform you if I must miss any classes.

### **Respect, Inclusivity, and Freedom of Expression and Dissent**

Our classroom will be a space for passionate, engaged discussion. Everyone will be encouraged to express views freely and to dissent with others—especially me—while recognizing the responsibility to respect others' right to express themselves freely.

In keeping with commitments to social justice and a public anthropology, the Department of Anthropology and I are committed to ensuring inclusion, diversity, and equality of opportunity for all, regardless of race/ethnicity, sex, gender, sexuality, class, age, religion, nationality, (dis)ability, and intellectual or political viewpoint, among others dimensions of difference. If you have any questions, concerns, or suggestions, please feel free to speak to me, the Department chair, or the Center for Diversity and Inclusion (202-885-3651).<sup>1</sup>

### **Course Feedback**

Beginning with the syllabus and throughout the semester, participants will have opportunities to shape the direction of the class, choose subjects of discussion, and improve the course design. Mid-semester and at the semester's end, you will complete self-evaluations. I will ask you to respond to specific questions, but this will be another opportunity to ask any general questions about the class, anthropology, and things that are confusing in the course. The self-evaluations will also be a chance to give me feedback about my teaching, ways I could improve the class, and general frustrations or inspiration.

I always welcome questions raised in class, office hours, and by email (but call with anything truly urgent. Feel free to leave anonymous questions or comments in my mailbox on the ground floor of the Department of Anthropology's Hamilton Building.

### **WEEKLY CRITICAL REACTION PAPERS**

Each week (except when another assignment is due), please **submit by Tuesday, 2:30 pm**, an approximately 250-500 word "critical reaction" paper in response to the assigned readings for the week. You will submit your critical reaction to a shared Google doc in our Google Drive folder for the relevant week.

After posting, please read as many of the other critical reactions as possible before class (though please post your reaction before you read others' work, so you don't inadvertently constrain your thoughts and writing). Please try to reply to at least one other critical reaction by using the *comment* function (command+option+M/control+alt+M) so we can start our discussion before gathering in person.

Your reaction should offer thoughtful reflection about each of the week's readings as a way to help you organize your thinking and clarify the key issues you want to discuss each week. In some way, you should summarize the main argument(s) of each reading (on weeks with multiple readings, you will have to be especially concise). However, go beyond summary to offer your own original thoughts about the texts. These thoughts could be a major question or query raised by the readings. They could be what Brett Williams calls a "keeper": "A *keeper* is like a gift. It is a concept the author introduces to you, a question she or he poses... a problem so movingly

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<sup>1</sup> With thanks to Leena Jayaswal, American University, "Statement of Inclusivity," 2016.

invoked you want to fix it.”<sup>2</sup> Or your thoughts could be a critique, challenge, inspiration, uncertainty, connection, comparison, concern, application, implication, and any other original idea about the texts. In discussing readings, short and carefully chosen quotations from the texts can often be helpful when interwoven with your own prose.

I will not grade the reactions, but thoughtful, focused writing will indicate effort and engagement. When quoting an assigned reading, you do not—unlike other academic writing—need to cite other than by indicating the following: author’s last name + date, page number(s) (e.g., Williams 1991, 45-47). Failing to submit 20 percent or more of the total number of critical reactions will affect your participation grade.

### **CLASS FACILITATION**

Twice during the semester, each small group will serve as facilitators for approximately 30 minutes of a day’s discussion. The aim of the facilitation is to 1) briefly summarize and frame the week’s readings and then 2) to stimulate conversation with one especially provocative and important question that addresses the key substance of the week’s readings and what your group thinks we should be discussing. Groups will have 10 minutes *maximum* to present material aimed at spurring constructive conversation before opening the class to discussion. Every member of the group must participate in the presentation.

Begin by *briefly* summarizing the major arguments of each of the week’s readings. Next, go beyond summarizing to offer one critical question about the texts and topics at hand that provides a lively springboard for discussion and critical thinking. The question should be a major question raised by the majority of the texts assigned for that week. Think about how best to engage the class. Be thoughtful, be creative, and don’t be afraid to take risks. It may help to have backup questions to probe and prompt deeper discussion, but *do not* read an unfocused list of questions. Remember, too, that your goal is to generate energetic conversation, not to dominate the conversation. Likewise, *do not* use your presentation merely to summarize the material, offer a perfunctory powerpoint, tell us what you liked and didn’t like, or provide biographical material about authors. I highly recommend practicing your presentation as a group.

*If you have any technological requirements, please arrive early to class so we have enough time to set up a computer.*

### **LOGISTICS**

#### **Technology in the Classroom**

*Because this course stresses active engagement in class discussions and respect for all course participants, computers, mobile phones, and other personal electronic devices may never be used in the classroom except when there is a reason to make an exception to this rule. There are definitely good reasons to make an exception; if this is the case or if you have questions, please come speak to me. Although I do not encourage the use of e-readers, they may be used in class*

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<sup>2</sup> Brett Williams, “ANTH 632 Contemporary Theory: Culture, Power, History,” class syllabus, American University, Washington, DC, Spring 2014, 5.

*only if they are used to examine course readings and for no other purposes. If an e-reader is used for other purposes in the classroom, it will no longer be permitted in the classroom. Use of technology in the classroom other than as described will indicate a lack of engagement and negatively affect one's grade. Thanks for your understanding and assistance.*

### **Email and Communication**

Throughout the semester, I will send emails (via Blackboard or directly to your email) to supplement and clarify class discussions and occasionally to modify readings or other assignments (if necessary). I consider these emails to be an important part of the course and required reading. This means that everyone must ensure you will receive such emails and that you read them in a timely manner. Note, however, that I will not change a mandatory reading or assignment with less than 48 hours' notice.

If you send me an email and do not get a response within a few days, I apologize in advance. My delay is likely because I have gotten overwhelmed by the large quantity of email that faculty receive daily. If the issue is pressing, please call me on my office phone or talk to me in class. If there is an emergency, please call me on my mobile phone.

Note, also, that I try to check email only once per day, and I do not check email on my phone. I also recommend *not* using email if you have a lengthy question or item to discuss. Talking will be much more efficient and effective, so I recommend talking to me (and other faculty) in office hours in such cases. A general guideline: If you have more than three questions, or if your email is more than eight lines long, or if your email would likely require more than eight lines of response, please come to office hours or speak to me after class.

### **PRIMARY TEXTS**

The texts below should be available in the campus bookstore, on 2-hour reserve in the library, and at inexpensive prices when purchased (often used) online.

Desmond, Matthew. *Evicted*. New York: Penguin, 2017.

Farmer, Paul. *AIDS and Accusation: Haiti and the Geography of Blame*. Berkeley, CA: University of California Press, 2006.

Lindenbaum, Shirley. *Kuru Sorcery: Disease and Danger in the New Guinea Highlands*. New York: Routledge, 2013. 2nd Edition.

Weston, Kath. *Families We Choose: Lesbians, Gays, Kinship*. New York: Columbia University Press, 1997.

*Note:* The following book is recommended for this class and your graduate education but is not required. There is a slightly updated 6<sup>th</sup> edition, but we are using the 5<sup>th</sup> for cost purposes.

Lemert, Charles, ed. *Social Theory: The Classic, Global, and Multicultural Readings*, 5<sup>th</sup> ed. Boulder, CO: Westview Press, 2013.

*For additional history about anthropology and key figures in the discipline:*

Erickson, Paul A., and Liam D. Murphy. *A History of Anthropological Theory*, 4<sup>th</sup> edition. Toronto: University of Toronto Press, 2013. [Or other edition.]

## TWO-PART CLASS SCHEDULE

The following includes assignments for both parts of this semester's Craft of Anthropology. My section is "a," although note there will be at least one week when Dr. Woodard and I will switch the class order. All assignments and readings are due on the date indicated. I have listed texts in the suggested reading order. Texts other than books will be available via links provided, in class, or in our seminar's Google Drive folder. I highly recommend printing out all readings so that you can read them carefully and bring them to class for discussion.

*If you cannot find a reading or if a link does not work, please: 1) Look again online (try looking for the title or an editor's name or in another folder); and 2) let me know immediately if you still cannot find the reading.*

Date	Read / Prepare for class	Topics	Notes / Activity
1/17a	Syllabus	Syllabus & class overview; guiding principles; what is anthropology?	
1/17b	Syllabus; Looking for Patterns (Salzman), Thinking Theoretically (Salzman), Using Science to Think Anthropologically (O'Brian & Rice), Applying Anthropological Knowledge (Podolefsky)	Syllabus & class overview; vocabulary, protocol, and strategies for graduate school	Introduction; assign groups and texts; lecture; PDF readings
1/24a	Desmond, Matthew. <i>Evicted</i> . New York: Penguin, 2017.	What is anthropology? Social science? Ethnography? anthropology and social change; activism; poverty; inequality; race; class; urban ethnography	
1/24b	The Later Twentieth Century [54] (Erikson & Murphy); Selections from <i>What is Anthropology?</i> "Theories" [19], "Kinship" [17] (Erikson); Kinship Studies in the Late Twentieth-Century Anthropology [30] (Peletz) What Kinship Is I & II [17, 15] (Sahlins); It's this, not that [8] (Shryock)	Orientation to the history of anthropological thought; some major trends and debates in the late 20 <sup>th</sup> century; kinship studies in the late 20 <sup>th</sup> and early 21 <sup>st</sup> centuries	Lecture; Library, Online, & PDF readings
1/31a	Wolf, Eric. "Introduction." In <i>Europe and the People without History</i> . Berkeley: University of California Press, 1982. Pp. 7-23.  DeLoria, Vine, Jr. <i>Custer Died for Your Sins: An Indian Manifesto</i> . Norman, OK: University of Oklahoma Press, 1969, 78-100.	History of anthropology; history of the social sciences; colonialism and imperialism; power	YouTube: Leith Mullings, "Anthropology Matters," 2013

	<p>Gough, Kathleen. "New Proposals for Anthropologists." <i>Current Anthropology</i> 9, no. 5 (1968): 403-407 [comments that follow are optional].</p> <p>Hymes, Dell. "The Use of Anthropology: Critical, Personal, Political." In <i>Reinventing Anthropology</i>, ed. Dell Hymes, 3-79 [skim sections II, VI]. Ann Arbor, MI: University of Michigan Press. 1999[1969]. [Never fear: almost 20 pp. are references and notes.]</p> <p>Caulfield, Mina Davis, "Culture and Imperialism: Proposing a New Dialectic," in Hymes, 182-212.</p> <p>Asad, Talal. "Introduction." In <i>Anthropology and the Colonial Encounter</i>, edited by Talal Asad, 9-19. London: Ithaca Press, 1973.</p>	and knowledge production; social change	AAA Presidential Address.
<b>1/31b</b>	<i>Orientalism</i> (Said); Selections from <i>Occidentalism</i> (Carrier), "Preface," "Introduction," Chapters 2, 5, 9	Essentialism, cross cultural comparison; discourse & cultural hegemony	Group presentations I (4 Groups); Text & PDF readings
<b>2/7a</b>	<p>Weber, Max. In Lemert, 78-90.</p> <p>Gramsci, Antonio. In <i>The Antonio Gramsci Reader</i>, edited by David Forgacs. New York: New York University Press, 2000. Pp. 10-25, 53-59, 70-72, 189-221 [key section], 246-262, 275-296, 300-349, 360-362, 420-31.</p> <p>Lutz, A. Catherine, and Jane L. Collins. Chapters 1-2. <i>Reading National Geographic</i>. Chicago: University of Chicago Press, 1993. Pp. 1-46.</p>	Responses to Marx; understanding inequality; the world of ideas; ideology; culture; hegemony; power; dominance	<b>INFORMAL MEETING WITH DAVID DUE</b>
<b>2/7b</b>	<p>Introduction [2] (McGee &amp; Warms), External Boundaries [9] (Douglas), Symbols in Ndembu Ritual [17] (Turner), Deep Play: Notes on the Balinese Cockfight [20] (Geertz); Thick Description [27] (Geertz); Selection from <i>Culture in Practice</i>, "Introduction to Part One," [6] &amp; "La Pensee Bourgeoise: Western Society as Culture" [38] (Sahlins); Selection from <i>Distinction</i>, "Preface," "Introduction," [10] &amp; "The Habitus and Space of Life-Styles" [56] (Bourdieu); Selection from <i>Locating Bourdieu</i>, "Habitus and Dispositions," &amp; "Tastes and Emotions," [9] p.103-112 (Reed-Danahay)</p>	Phenomenology, symbolic & interpretive anthropology, postmodernity	Group presentations II (4 Groups); Library & Online readings
<b>2/14a</b>	<p>Lindenbaum, Shirley. <i>Kuru Sorcery: Disease and Danger in the New Guinea Highlands</i>. New York: Routledge, 2013. 2nd Edition.</p> <p>Lindenbaum, Shirley. "Fore Narratives through Time: How a Bush Spirit Became a Robber, Was Sent to Jail, Emerged as a Symbol of Eastern Highlands Province, and Never Left Home." <i>Current Anthropology</i> 43, suppl. (2002): S63-S73. [Academic Kinship Alert: David's graduate school advisor.]</p>	Symbolic & interpretive anthropology, medical anthropology, nationalism	
<b>2/14b</b>	<i>Europe and the People Without History</i> (Wolf); Selections from <i>Sweetness and Power</i> , "Consumption" & "Power" (Mintz)	Economic anthropology, modes of production, consumption; colonialism	Group presentations III (4 Groups); Text & Library readings
<b>2/21a</b>	Farmer, Paul. <i>AIDS and Accusation: Haiti and the Geography of Blame</i> . Berkeley, CA: University of California Press, 2006.	Political economy (incl. World-Systems Theory) and history meet interpretive /	

		symbolic anthropology; Critical Medical Anthropology; structural violence	
<b>2/21b</b>	<i>World-Systems Analysis</i> (Wallerstein)	World-Systems Theory	Lecture & discussion; Text
<b>2/28a</b>	<p>Foucault, Michel. In Lemert, 311-14, 353-57.</p> <p>Foucault, Michel. <i>The Foucault Reader</i>, edited by Paul Rabinow, 3-30, 333-339. New York: Pantheon, 1984.</p> <p>Escobar, Arturo. 1991. "Anthropology and the Development Encounter: The Making and Marketing of Development Anthropology" <i>American Ethnologist</i> 18(4): 658–682.</p> <p>Gusterson, Hugh. Selections from <i>Nuclear Rites: A Weapons Laboratory at the End of the Cold War</i>. Berkeley: University of California Press, 1996. Pp. ix-14, 38-67.</p>	Power; power/knowledge; discourse; sexuality; governmentality; development	<b>2/30: 1<sup>ST</sup> DAVID PAPER DUE: THEORY</b>
<b>2/28b</b>	<i>Anthropologies and Histories</i> (Roseberry)	Political Economy; anthropological debate	Lecture & discussion; Responses to Roseberry; Assign final paper texts; Text
<b>3/7a</b>	<p>DuBois, W.E.B. <i>The Philadelphia Negro: A Social Study</i>. Boston: University of Pennsylvania Press, 1899, iii-17.</p> <p>Lewis, Oscar. "The Culture of Poverty." <i>Scientific American</i> 215, no. 4 (1966): 19-25.</p> <p>Liebow, Elliot. "Introduction," "Men and Jobs," and "Conclusion" in <i>Tally's Corner: A Study of Negro[sic] Streetcorner Men</i>, 2<sup>nd</sup> ed. New York: Rowman &amp; Littlefield Publishers, 2003, 1-46, 135-150.</p> <p>Leacock, Eleanor. "Introduction." In <i>The Culture of Poverty: A Critique</i>, edited by Eleanor Leacock, 9-37. New York: Simon and Schuster, 1971.</p> <p>Bourdieu, Pierre. In Lemert, 329-333.</p> <p>Optional: Liebow, "Appendix." Pp. 151-166. [The book is short, it's a classic, and it's about DC, so I recommend reading it all.]</p>	Ethnography; urban anthropology; culture of poverty; culture; race; gender; inequality; structure and agency; anthropological debates	
<b>3/7b</b>	<i>Ethnography</i> (Fetterman); Excerpts from <i>Stranger and Friend</i> , "Part III: Mississippi" (Powdermaker); Ethnology in a Revolutionary Setting (Nash); Tricking and Tripping (Sterk)	Equipment, methods, and techniques: direct observation	Lecture & discussion; Responses; Online, PDF, Library readings
<b>3/14a</b>	Catch-up, breathe, break	Spring Break	
<b>3/14b</b>	Catch-up, breathe, break	Spring Break	



3/21a	<p>Weston, Kath. <i>Families We Choose: Lesbians, Gays, Kinship</i>. New York: Columbia University Press, 1997.</p> <p>Anzaldúa, Gloria, "The New Mestiza." In Lemert, 411-415.</p>	<p>Ethnography; ethnographic methods; interviewing; ethnographic writing; sexuality; gender; LGBTQ lives; kinship; family; culture; social change</p>	<p>Kinship charts, defining our families</p>
3/21b	<p><i>Participant Observation</i> (Jorgensen), <i>The Flats</i> (Stack), <i>Doing Fieldwork Among the Yanomamo</i> (Chagnon), <i>The Erotic Dimension of the Fieldwork Experience</i> (Altork)</p>	<p>Methods and techniques: participant observation</p>	<p>Lecture &amp; discussion; Responses; PDF readings</p>
3/28a	<p>Williams, Brett. "A River Runs through Us." <i>American Anthropologist</i> 103, no. 2 (2001): 409-431.</p> <p>Harvey, David. <i>The New Imperialism</i>. Oxford: Oxford University Press, 2003. 137-152, 156-161, 180-182, other pages 137-182 recommended.</p> <p>Smith, Neil. Selections from <i>The New Urban Frontier: Gentrification and the Revanchist City</i>. London: Routledge, 1996.</p> <p>Fullilove, Mindy Thompson. <i>Root Shock: How Tearing Up City Neighborhoods Hurts America, and What We Can Do About It</i>, 1-20. New York: One World, 2004.</p> <p>Singer, Merrill, and Hans Baer. "Confronting Juan Garcia's Drinking Problem: The Demedicalization of Alcoholism. In <i>Critical Medical Anthropology</i>, 301-328. New York: Baywood Publishing Company, 1995.</p>	<p>Ethnography; political ecology; gentrification, urban anthropology; geography and anthropology; space and place; race; inequality; development; displacement and its effects; accumulation by dispossession;</p>	
3/28b	<p><i>Ethnography</i> (Fetterman); <i>Participant Observation</i> (Jorgensen); <i>Doing Research: Fieldwork Practicalities</i> (Fontein); <i>Ethics</i> (Harper); <i>Thinking and Acting Ethically in Anthropology</i> (Kingsolver); <i>Processing Fieldnotes: Coding and Memoing</i> (Emerson, et al); <i>Sorting Things Out: Organizing and Interpreting Your Data</i> (Hoek)</p>	<p>Project design; collecting &amp; organizing data; analysis &amp; writing; ethics</p>	<p>Lecture &amp; discussion; PDF Readings</p>
4/4a	<p><u>CLASSES SWITCHED (BUCK)</u> <i>Writing Culture</i> (Clifford &amp; Marcus) [+ 1 for class size]</p>	<p>Pratt, Crapanzano, Rosaldo, Clifford, Tyler, Asad, Marcus, Fischer, &amp; Rabinow</p>	<p>Individual presentations; Text &amp; Library</p>
4/4b	<p><u>CLASSES SWITCHED (DAVID)</u> Behar, Ruth. "Introduction: Out of Exile." In <i>Women Writing Culture</i>, edited by Ruth Behar, 1-32. Berkeley: University of California Press, 1995. <a href="https://catalog.wrlc.org/cgi-bin/Pwebrecon.cgi?BBID=15882856">https://catalog.wrlc.org/cgi-bin/Pwebrecon.cgi?BBID=15882856</a></p> <p>Narayan, Kirin. "How Native Is a 'Native' Anthropologist?" <i>American Anthropologist</i> 95, no. 3 (1993): 671-686.</p> <p>Kelley, Robin D.G. "Looking for the 'Real' Nigga: Social Scientists Construct the Ghetto." In <i>Yo' Mama's Dysfunktional: Fighting the Culture Wars in Urban America</i>, 15-42. Boston: Beacon Press, 1998.</p> <p>Gwaltney, John Langston. <i>Drylongso: A Self-Portrait of Black America</i>. New York: New Press, 1993. Pp. xix-9.</p>	<p>Reactions to the Writing Culture movement; feminist anthropology; native anthropology; culture; debates in anthropology</p>	<p><b>4/6: 2<sup>ND</sup> DAVID PAPER DUE: INTERVIEWING</b></p>

	<p>Abu-Lughod, Lila. "Writing against Culture." In <i>Recapturing Anthropology: Working in the Present</i>, edited by Richard G. Fox, 137-162. Santa Fe, NM: School of American Research Press, 1991.</p>		
<b>4/11a</b>	<p>Morgen, Sandra. "Gender and Anthropology: Introductory Essay." In <i>Gender and Anthropology: Critical Reviews for Research and Teaching</i>. Sandra Morgen, ed. Pp. 1-20. Arlington, VA: American Anthropological Association, 1999.</p> <p>Gagnon, John H., and Richard G. Parker. "Introduction: Conceiving Sexuality." In <i>Conceiving Sexuality: Approaches to Sex Research in a Postmodern World</i>. John H. Gagnon and Richard G. Parker, eds. Pp. 3-16. London: Routledge, 1995.</p> <p>Rubin, Gayle S. "Thinking Sex: Notes for a Radical Theory of the Politics of Sexuality." In <i>Culture, Society and Sexuality: A Reader</i>. Richard Parker and Peter Aggleton, eds. Pp. 143-178. London: University College London Press, 1999.</p> <p>Puar, Jasbir K. "Rethinking Homonationalism." <i>International Journal of Middle East Studies</i> 45 (2013): 336-339.</p>	<p>Gender; sexuality; power; inequality; language; discourse; linguistic anthropology/methods</p>	
<b>4/11b</b>	<p><i>Wisdom Sits in Places</i> (Basso), The Original Home of the Proto-Algonquian People (Siebert), Signs of Eastern Algonquian (Denny), Language and Worldview (Hill and Mannheim); From Relativism to Cognitive Science (Banard)</p>	<p>Social, descriptive, &amp; historical linguistics; cognition; cultural logic</p>	<p>Lecture &amp; discussion; Review of final papers; Text &amp; PDF readings</p>
<b>4/18a</b>	<p>Gill, Harjant. "Before Picking Up the Camera: My Process to Ethnographic Film." <i>Anthropology Now</i> 6, no. 1 (2014): 72-80.</p> <p>Gill, Harjant. <i>Roots of Love</i>. Directed by Harjant Gill. PSBT, Prasar Bharati, India, 2011. Available at <a href="https://vimeo.com/17477281">https://vimeo.com/17477281</a>.</p> <p>Black, Stephanie. <i>Life and Debt</i>. Directed by Stephanie Black. New York: Tuff Gong, 2003. <a href="https://catalog.wrlc.org/cgi-bin/Pwebrecon.cgi?BBID=14015747">https://catalog.wrlc.org/cgi-bin/Pwebrecon.cgi?BBID=14015747</a></p> <p>This American Life. "Are We There Yet?" and "Don't Have to Live Like a Refugee." WBEZ, July 29/August 5, 2016. <a href="http://www.thisamericanlife.org/radio-archives/episode/592/are-we-there-yet">http://www.thisamericanlife.org/radio-archives/episode/592/are-we-there-yet</a> and <a href="https://www.thisamericanlife.org/radio-archives/episode/593/dont-have-to-live-like-a-refugee">https://www.thisamericanlife.org/radio-archives/episode/593/dont-have-to-live-like-a-refugee</a>.</p> <p>Optional: Harjant Gill's other films are available at <a href="http://www.tilotamaproductions.com/Tilotama_Productions/HOME.html">http://www.tilotamaproductions.com/Tilotama_Productions/HOME.html</a></p>	<p>Visual anthropology; experimental ethnography; podcasting and audio ethnography</p>	<p>Dr. Harjant Gill</p>
<b>4/18b</b>	<p>Selections from <i>Saamaka Dreaming</i> (Price &amp; Price), The Ethnographer's Tale (Whitehead), Afghanistan, Ethnography, and the New World Order (Edwards), Being There...and There...and There! Reflections on Multi-Site Ethnography (Hannerz), Dangerous Anthropology in Belfast (Sluka)</p>	<p>Longitudinal fieldwork, team &amp; multi-sited fieldwork; gaining entrée, field relationships &amp; dangers</p>	<p>Lecture &amp; discussion; Responses; Library, Online, &amp; PDF readings</p>
<b>4/25a</b>	<p>Mead, Margaret. "War Is Only an Invention—Not a Biological Necessity." In <i>Anthropologists in the Public Sphere</i>, edited by Roberto J. González, 26-33. Austin: University of Texas Press, 2004.</p> <p>Lutz, Catherine. "Warmaking as the American Way of Life." In <i>The Insecure American: How We Got Here &amp; What We Can Do about It</i>,</p>	<p>Militarization; war; studying up; gender; power; language; public anthropology; imperialism</p>	<p>\</p>

	<p>edited by Hugh Gusterson and Catherine Besteman, 45-62. Berkeley: University of California Press, 2010. <a href="https://catalog.wrlc.org/cgi-bin/Pwebrecon.cgi?BBID=17431000">https://catalog.wrlc.org/cgi-bin/Pwebrecon.cgi?BBID=17431000</a></p> <p>Enloe, Cynthia. Preface to the 2<sup>nd</sup> edition and chapter 1. In <i>Bananas, Beaches and Bases: Making Feminist Sense of International Politics</i>, xiii-xxiv, 1-36. Berkeley: University of California Press, 2014. [I recommend reading chapter 1 first.] <a href="https://catalog.wrlc.org/cgi-bin/Pwebrecon.cgi?BBID=17469609">https://catalog.wrlc.org/cgi-bin/Pwebrecon.cgi?BBID=17469609</a></p> <p>Gill, Lesley. Prologue and Introduction. In <i>The School of the Americas: Military Training and Political Violence in the Americas</i>. Durham: Duke University Press, 2004. Pp. xiii-22.</p> <p>González, Roberto J. “The Rise and Fall of the Human Terrain System.” <i>Counterpunch</i>, June 29, 2015. Available at <a href="https://www.counterpunch.org/2015/06/29/the-rise-and-fall-of-the-human-terrain-system/">https://www.counterpunch.org/2015/06/29/the-rise-and-fall-of-the-human-terrain-system/</a></p> <p>Network of Concerned Anthropologists Steering Committee, eds. “Pledge of Non-participation in Counterinsurgency.” <i>The Counter-Counterinsurgency Manual: Notes on Demilitarizing American Society</i>, 192-93. Chicago: Prickly Paradigm Press, 2009.</p>		
<b>4/25b</b>	Development in US Anthropology since the 1980s, A Supplement (Marcus), The Early Twenty-First Century (Erikson & Murphy), Emancipatory Politics in an Age of Global Insecurity (Moretti-Langholtz), The Gaza Freedom Flotilla (Kosmatopoulos), Scholarship, Advocacy, and the Politics of Engagement in Myanmar (Skidmore)	Applying theory, forming questions, & matching methods; new directions, agreeing to disagree, expected outcomes, anthropology of the future	Lecture & discussion; Responses; Library, Online, & PDF readings
<b>5/2a</b>	Final papers due, final discussion	Everything	<b>5/7, 9AM: FINAL DAVID PAPER DUE: PARTICIPANT OBSERVATION</b>
<b>5/2b</b>	<i>Saamaka Dreaming</i> (Price & Price) <i>Mohawk Interruptus</i> (Simpson) <i>Affluence without Abundance</i> (Suzman) <i>Real Pigs</i> (Weiss)	Final Papers: organization, theory, method, content & analysis	Due: Text, Library, & Online readings

### SEMINAR OBJECTIVES SUMMARIZED

By the end of the semester, my aim is that each of us will have:

- Worked cooperatively and constructively with other seminar participants, building a rich, thoughtful, and supportive learning environment;
- Analyzed, critiqued, and understood some of the foundational ideas, theories, methodologies, texts, authors, and histories in sociocultural anthropology (and across the social sciences and humanities);
- Thought critically about how anthropological and other social science perspectives and skills can be applied to issues of broad public significance;

- Articulated (or begun to articulate) a personal vision for what anthropology has been, what anthropology is, and what anthropology can be, as part of an ongoing process of reinventing anthropology for oneself (as Dell Hymes suggests);
- Practiced key ethnographic methods, including participant observation and interviewing;
- Improved one's writing, public speaking, pedagogical skills, and ability to communicate original ideas to others;
- Developed an anthropological and academic base upon which to build further knowledge, explore new ideas, and conduct independent research in the future, in graduate school and beyond;
- Self-critically reflected on the seminar and one's work in the seminar, social theory, anthropology, and one's future work in the discipline.

## MUTUAL RESPONSIBILITIES

### Student Academic Integrity

By registering for this class and at the university, you have acknowledged your awareness of the Academic Integrity Code (<http://www.american.edu/academics/integrity/code.cfm> or see the "Student Handbook and Planner"). You are responsible for familiarizing yourself and complying with all its standards of academic conduct, including those related to plagiarism. I take plagiarism and academic dishonesty very seriously, and I am required to report cases to the Dean of the College of Arts and Sciences, whose policy is to fail students for the course. Please read the university's Academic Integrity Code closely and ask me if you have any questions.<sup>3</sup>

*Special Note:* In addition to plagiarizing others, it is possible to plagiarize oneself when using your own previously written material without proper citation. To avoid self-plagiarism and related academic dishonesty, you must cite any and all material that you have written for any purposes other than this class. If you want to use material written for another class in this course, you must ask for permission in advance to do so.

### My Responsibilities

I pledge to the best of my ability to make this as enriching and exciting an academic experience as possible for everyone; to come prepared to lead engaging class sessions; to create a safe and nurturing academic environment in the classroom that encourages the free exchange of ideas; to remain open to—and encourage—all dissent, critique, suggestions about the class, and other feedback; to adapt the course as appropriate in response to feedback; to meet personally with course participants during my office hours and at other times by appointment or otherwise to discuss any aspect of the course; to read carefully and return all written assignments as quickly as possible; and to be fair in my evaluation and grading.

## GENERAL SUGGESTIONS FOR ACADEMIC READING

In my opinion, detailed note taking and underlining or highlighting are essential to reading academic texts. Another useful way to ensure that you read carefully and are well prepared for class (and for academia generally) is to answer the following questions for each assigned text. I

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<sup>3</sup> Michael Manson, Academic Affairs Administrator, College of Arts and Sciences, American University, Washington, DC, email communication, January 8, 2009.

strongly suggest writing out the answers and any other thoughts inspired by a reading. *And keep your notes!* They will be incredibly helpful for future papers, other classes, comprehensive exams, dissertations and theses, and teaching (I still use my notes from college).

### **Suggested Questions to Ask of Each Reading**

1) **Thesis and Findings?** What is(are) the main argument(s) or thesis(es) of the work? What are the other primary conclusions and findings of the work? What was the author's goal or aim in writing?

2) **Methods and Evidence?** What evidence does the author provide to support the main argument? What research methods did the author employ to collect evidence? What key authors or theories does the author build upon, advance, and/or critique?

3) **Significance?** What is the significance of the text—both for academic thought and the larger world? How might it help us understand related issues and phenomena?

4) **Your Analysis?** Are you convinced by the author's argument? Why or why not? How is the text helpful? What, if anything, is missing from the analysis, discussion, or the presentation of data? How is the text weak or problematic? How could it be strengthened or improved (perhaps linked to the work of others)? Don't just critique! Think critically about how an analysis can be usefully improved and built upon.

5) **Questions and Thoughts?** What questions does the reading raise for you? What other thoughts, ideas, or inspiration? What parallels do you draw with other ideas or writing? Where does your mind go? Write down any notes, thoughts, and even glimmers of ideas, no matter where they might take you. They will likely be helpful later.

Many also find that maintaining an organized bibliography using Endnote or another computer software program greatly assists future research and writing.

## **ON WRITING**

### **Requirements**

The three papers should be emailed to me as an attachment (*if it is a Google doc, make sure you grant access to my gmail address*). If there is a legitimate reason why you must turn something in late, you should contact me at least 24 hours before the due date to explain the problem and make other arrangements (just as you would for a job). I cannot promise detailed comments or editing for any work turned in late.

*Writing requirements (except for Critical Reactions):*

- Begin with your name, date completed, and the course name;
- Double space;
- 12-pt. font, 1-inch margins on all sides;
- Page number and your name on each page;

- For guidance on generally accepted rules of writing, style, and proper academic citation, see the following style guides. I prefer Chicago's style (below), but you may use any style as long as you follow it consistently and rigorously.

*Chicago Manual of Style* (available online through the library):  
<http://www.chicagomanualofstyle.org.proxyau.wrlc.org/home.html>

*MLA Style Manual and Guide to Scholarly Publishing*

*Little, Brown Handbook*

### **Help with Writing: AU Writing Center**

Bender Library 1st Floor; 202-885-2991 for appointments; <http://www.american.edu/cas/writing>  
The Writing Center offers free, individual coaching sessions to all AU students. In your 45-minute session, a student writing consultant can help you address your assignments, understand the conventions of academic writing, and learn how to revise and edit your own work.

### **How to Write Op-eds**

There are many guides available online. Here are a few helpful ones.

Shipley, David. "And Now a Word from Op-Ed." *New York Times*, February 1, 2004.  
<http://www.nytimes.com/2004/02/01/opinion/01SHIP.html>

Hall, Trish. "Op-ed and You." *New York Times*, October 14, 2013.  
<http://www.nytimes.com/2013/10/14/opinion/op-ed-and-you.html>

Duke University. "Op-ed Articles: How to Write and Place Them." Duke University, Durham, NC. [http://newsoffice.duke.edu/duke\\_resources/oped](http://newsoffice.duke.edu/duke_resources/oped)

The Earth Institute. "How to Write Op-ed Columns." Columbia University, New York, February 2010. [www.earth.columbia.edu/sitefiles/file/pressroom/media\\_outreach/OpEdGuide.doc](http://www.earth.columbia.edu/sitefiles/file/pressroom/media_outreach/OpEdGuide.doc)

The Op-ed Project [resources for writing op-eds]: <http://www.theopedproject.org>

## **LEARNING & LIFE RESOURCES**

If you encounter any difficulty this semester for any reason that affects your participation in the course, please don't hesitate to speak with me. In addition to the department's assistance, the university offers a variety of learning and life resources. See: <https://my.american.edu/content.cfm?load=includes/help.cfm> or the following:

**Academic Support and Access Center:** MGC 243; 202-885-3360;  
<http://www.american.edu/ocl/asac> Supports the academic development and educational goals of all AU students while also providing support to students with disabilities. We offer workshops on topics of interest to all students such as time management, note taking, critical thinking, memory skills, and test taking. Additional support includes free private and group tutoring in many subjects, supplemental instruction, The Math Lab and The Writing Lab.

**Accommodations for Students with Disabilities:** MGC 243; 202-885-3360; [asac@american.edu](mailto:asac@american.edu) AU is committed to making reasonable accommodations for qualified students with disabilities. The Academic Support and Access Center assists students with disabilities and promotes full participation in academic programs and other campus activities.

Students are not required to notify the university or any of its offices or personnel of a disability either prior to or subsequent to admission; however, if a student plans to request accommodations, documentation of the disability must be provided. As accommodations are not retroactive, timely notification at the beginning of the semester, if possible, is strongly recommended. To register with a disability or for questions about disability accommodations, contact the Academic Support and Access Center at 202-885-3360, [asac@american.edu](mailto:asac@american.edu), or drop by MGC 243. For more information, visit AU's [Services for Students with Disabilities web page](#).

**AU Help Desk** (IT issues other than Blackboard—see below): 202-885-2550; [helpdesk@american.edu](mailto:helpdesk@american.edu), or [AskAmericanUHelp](#) Answers to your technology questions are just an e-mail, instant message, or phone call away. Contact the IT Help Desk at to reach one of our professional staff who can answer your questions and provide general troubleshooting assistance. Students can also log on to the [Need Help Now?](#) portal for support.

**Blackboard:** Participants will use their AU credentials to log in at <https://blackboard.american.edu>. AU's Blackboard Support team recommends using Chrome or Firefox to optimize your experience and avoid incompatibility issues that can occur when accessing Blackboard with other browsers. DO NOT USE INTERNET EXPLORER.

**Blackboard Support:** 202-885-3904 or [blackboard@american.edu](mailto:blackboard@american.edu) or for 24/7 support Students should immediately report any problems to their course instructor and also contact the Blackboard Support Center Students can also log on to [Blackboard Help](#) for support.

**Center for Diversity & Inclusion:** MGC 201; 202-885-3651; <http://www.american.edu/ocl/cdi/> Dedicated to enhancing LGBTQ, Multicultural, First Generation, and Women's experiences on campus and to advance AU's commitment to respecting & valuing diversity by serving as a resource and liaison to students, staff, and faculty on issues of equity through education, outreach, and advocacy.

**Counseling Center:** MGC 214; 202-885-3500; [www.american.edu/ocl/counseling](http://www.american.edu/ocl/counseling) Here to help students make the most of their university experience, both personally and academically. We offer individual and group counseling, urgent care, self-help resources, referrals to private care, as well as programming to help you gain the skills and insight needed to overcome adversity and thrive while you are in college. Contact the Counseling Center to make an appointment in person or by telephone, or visit the Counseling Center page on the AU website for additional information.

**Dean of Students Office:** Butler Pavilion 408; 202-885-3300; <http://www.american.edu/ocl/dos/> Offers one-on-one meetings to discuss academic, adjustment, and personal issues that may be interfering with a student's ability to succeed academically. The office also verifies documentation for students who have medical or mental health issues that cause them to be absent from class.

**Disability Support Services:** See “Accommodations” above.

**International Student & Scholar Services:** Butler Pavilion Room 410; 202-885-3340/3350; [www.american.edu/ocl/iss/](http://www.american.edu/ocl/iss/) Resources to support academic success and participation in campus life including academic counseling, support for second language learners, response to questions about visas, immigration status and employment and intercultural programs, clubs and other campus resources.

**New Student Programs:** 202-885-3303/74, Butler 407; [www.american.edu/ocl/orientation](http://www.american.edu/ocl/orientation).

**OASIS:** The Office of Advocacy Services for Interpersonal and Sexual Violence: 202-885-7070, provides free and confidential advocacy services for anyone in the campus community who experiences sexual assault, dating or domestic violence or stalking.

**Sexual Violence Advocacy Services:** See “OASIS” above.

**Student Conduct & Conflict Resolution Services:** Butler 408; 202-885-3328; <https://www.american.edu/ocl/sccrs/>

**Student Health Center:** 202-885-3380, McCabe 1<sup>st</sup> Floor; [www.american.edu/healthcenter](http://www.american.edu/healthcenter).

**Writing Center/Support:** See “On Writing” section above for more information.

## **NON-DISCRIMINATION STATEMENT**

*American University expressly prohibits any form of discriminatory harassment including sexual harassment, dating and domestic violence, sexual assault, and stalking. The university is an equal opportunity, affirmative action institution that operated in compliance with applicable laws and regulations, and does not discriminate on the basis of race, color, national origin, religion, sex (including pregnancy), age, sexual orientation, disability, marital status, personal appearance, gender identity and expression, family responsibilities, political affiliation, source of income, veteran status, an individual’s genetic information or any other bases under federal or local laws in its programs and activities.*

If you experience any of the above, you have the option of filing a report with the AU Department of Public Safety 202-885-2527 or the Office of the Dean of Students 202-885-3300 [dos@american.edu](mailto:dos@american.edu). Please keep in mind that all faculty and staff—with exception of counselors in the Counseling Center, victim advocates in the Wellness Center, medical providers in the Student Health Center, and ordained clergy in the Kay Spiritual Life Center—who are aware of or witness this conduct are required to report this information to the university, regardless of the location of the incident.



## INFORMATION AU ASKS FACULTY TO INCLUDE

### **Religious Observances**

Students will be provided the opportunity to make up any examination, study, or work requirements that may be missed due to a religious observance, provided they notify their instructors before the end of the second week of classes. Please send this notification through email to the professor. For additional information, see American University's [religious observances policy](#).

### **Sharing of Course Content**

Students are not permitted to make visual or audio recordings, including live streaming, of classroom lectures or any class-related content, using any type of recording devices (e.g., smart phone, computer, digital recorder, etc.) unless prior permission from the instructor is obtained, and there are no objections from any of the students in the class. If permission is granted, personal use and sharing of recordings and any electronic copies of course materials (e.g., PowerPoints, formulas, lecture notes, and any classroom discussions—online or otherwise) is limited to the personal use of students registered in the course and for educational purposes only, even after the end of the course. Exceptions will be made for students who present a signed Letter of Accommodation from the Academic Support and Access Center. Further details are available from the [ASAC website](#).

To supplement the classroom experience, lectures may be audio or video recorded by faculty and made available to students registered for this class. Faculty may record classroom lectures or discussions for pedagogical use, future student reference, or to meet the accommodation needs of students with a documented disability. These recordings are limited to personal use and may not be distributed (fileshare), sold, or posted on social media outlets without the written permission of faculty.

Unauthorized downloading, file sharing, distribution of any part of a recorded lecture or course materials, or using information for purposes other than the student's own learning may be deemed a violation of American University's Student Conduct Code and subject to disciplinary action (see Student Conduct Code VI. Prohibited Conduct).

### **Emergency Preparedness**

In the event of a declared pandemic (influenza or other communicable disease), American University will implement a plan for meeting the needs of all members of the university community. Should the university be required to close for a period of time, we are committed to ensuring that all aspects of our educational programs will be delivered to our students. These may include altering and extending the duration of the traditional term schedule to complete essential instruction in the traditional format and/or use of distance instructional methods. Specific strategies will vary from class to class, depending on the format of the course and the timing of the emergency. Faculty will communicate class-specific information to students via AU e-mail and Blackboard, while students must inform their faculty immediately of any absence due to illness. Students are responsible for checking their AU e-mail regularly and keeping themselves informed of emergencies. In the event of a declared pandemic or other emergency, students should refer to the AU Web site ([american.edu/emergency](http://american.edu/emergency)) and the AU information line

at (202) 885-1100 for general university-wide information, as well as contact their faculty and/or respective dean's office for course and school/college-specific information.

**FEEDBACK & EVALUATION (WHICH UNFORTUNATELY INCLUDES GRADES)**

My evaluation and (what I hope you will find to be) constructive feedback on your work will primarily come in the form of written comments returned to you on your assignments. Because AU requires me to assign final grades, I will do so primarily based on class engagement, the quality of and energy devoted to assignments, and improvement over the course of the semester. I will assign grades in accordance with the following distributions and AU guidelines. If you have questions or concerns about your overall grade or grade on any specific assignment, feel free to come talk to me at any point during the semester (including after final grades are posted).

Engagement (in class/out, critical reactions, meeting with me): 25 pts.

Group facilitation (2): 5 pts. each

Papers (3): 20 pts. each

Mid-semester, final self-evaluation: 2.5 pts. each

Improvement and effort: 5 pts. [yes, this totals 105 pts.]

A: Superior, original, thoughtful work in completion of all course requirements;

B: Very good work in completion of course requirements;

C: Satisfactory work in completion of course requirements;

D: Unsatisfactory or incomplete work in course requirements and/or a failure to meet minimum attendance requirements;

F: Failure to meet minimum course standards for assignments, participation, attendance.<sup>4</sup>

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<sup>4</sup> See "Guideline of a General Education Syllabus," online document, available at <http://www.american.edu/academics/gened/faculty.htm>.

## DAVID'S EDITING ABBREVIATION AND SYMBOL GUIDE

¶ = new paragraph  
# = insert space between lines or characters  
? = unclear, clarify  
> = more  
< = less  
= [under a letter] = change to opposite case  
adj = adjective  
adv = adverb  
anth or anthro = anthropology; anthros = anthropologists  
assump(s) = assumption(s) (are you making them?)  
awk = awkward (construction, phrasing, wording, etc.)  
bc = because  
b/n = between  
cf. = compare [Latin]  
e.g. = for example [Latin; sometimes I use as "example"]  
ethnog = ethnography  
gr = grammar error  
graf or ¶ = paragraph  
HDYK? = How do you know? (What evidence?)  
i.e. = that is [Latin]  
intro = introduce/introduction  
ital = italicize  
judg(s) = (Are you making) judgment(s)?  
l.c. = lower case  
n. = noun  
passive = ineffective passive voice verb form (use active voice)  
p/o = participant observation  
p. = page; pp. = pages  
Q = question (also Q-ing = questioning; Q-ed = questioned)  
qte = quote or quotation (also qting = quoting; qted = quoted)  
r.o. = run-on sentence  
SDT = "show don't tell"  
sent = sentence  
signif = significance or significant  
sp = spelling error  
tense = error in verb tense  
trans = better transition needed between paragraphs or sections  
u.c. = upper case  
v. = very  
vb = verb  
w/ = with  
w/o = without  
wc = word choice? (i.e., is this the best word? Find another?)  
WDYT? = What do you think?