



MACQUARIE
University
SYDNEY • AUSTRALIA

ANTH150

Identity and Difference: Introduction to Anthropology



Unit Guide
Semester 2, 2017
Faculty of Arts
Department of Anthropology

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ANTH150

Identity and Difference: Introduction to Anthropology

TEACHING STAFF

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CLASSES AND TUTORIALS

For lecture and tutorial times and classrooms please consult the MQ Timetable website: <http://www.timetables.mq.edu.au>. This website will display up-to-date information on your classes and classroom locations. ***Tutorial locations sometimes change*** in the days before class. Be sure to check. Tutorials start on the first week.

Have a bad tutorial time? See iLearn for the tutorial swap forum. ***Tutors cannot add you to their sections.*** Do not show up for a section that you are not enrolled in. You will be asked to leave.

UNIT DESCRIPTION

The fundamental goal of anthropology is to explore and understand human diversity and the variety of perspectives on what it means to be human. This unit introduces you to sociocultural anthropology. We will emphasize how to study, think about and represent culture and we will examine the range of human diversity through considering topics such as systems of exchange and reciprocity; language and culture; marriage and families; childhood and reproduction; magic, ritual and witchcraft; race, ethnicity and inequality; the body and culture; illness and healing; the forces of globalization; and, sex and gender. The unit will also offer perspectives on community and international development and demonstrate the relevance of applying anthropological thinking to your career (no matter what that might be) and personal lives. We will closely examine how anthropologists conduct ethnographic research (fieldwork) and consider what makes anthropology unique and effective for looking at humanity from a holistic perspective. Ultimately, though the exploration of other cultures we will learn more about our own culture and begin to see and understand others and ourselves from a different perspective. In other words, the perspectives in the class will likely disrupt the way you think about your own and other societies.

Unit Learning Outcomes:

1. Describe the central concepts and themes in cultural anthropology; particularly, the characteristics of culture, the techniques involved in ethnographic research, the processes and consequences of globalization, and the importance culturally relativistic thinking.
2. Establish a framework for describing and understanding the complexities of the world through the concepts of culture, power, and identity and their various manifestations.
3. Develop the ability to provide a holistic and relativistic description of 'familiar' and 'distant' cultural practices.
4. Critically evaluate our assumptions (whether personal or from the media) about other cultures and cultural differences.
5. Apply ethnographic and anthropological perspectives and knowledge to issues in your own academic, professional, and personal lives.
6. Question commonly held and taken for granted assumptions about what is 'natural' or 'normal' human experience.

Macquarie Learning Outcomes

All academic programmes at Macquarie seek to develop graduate capabilities. These are:

COGNITIVE CAPABILITIES

1. **Discipline Specific Knowledge and Skills**

Our graduates will take with them the intellectual development, depth and breadth of knowledge, scholarly understanding, and specific subject content in their chosen fields to make them competent and confident in their subject or profession. They will be able to demonstrate, where relevant, professional technical competence and meet professional standards. They will be able to articulate the structure of knowledge of their discipline, be able to adapt discipline-specific knowledge to novel situations, and be able to contribute from their discipline to inter-disciplinary solutions to problems.

2. **Critical, Analytical and Integrative Thinking**

We want our graduates to be capable of reasoning, questioning and analysing, and to integrate and synthesise learning and knowledge from a range of sources and environments; to be able to critique constraints, assumptions and limitations; to be able to think independently and systemically in relation to scholarly activity, in the workplace, and in the world. We want them to have a level of scientific and information technology literacy.

3. **Problem Solving and Research Capability**

Our graduates should be capable of researching; of analysing, and interpreting and assessing data and information in various forms; of drawing connections across fields of knowledge; and they should be able to relate their knowledge to complex situations at work or in the world, in order to diagnose and solve problems. We want them to have the confidence to take the initiative in doing so, within an awareness of their own limitations.

4. **Creative and Innovative**

Our graduates will also be capable of creative thinking and of creating knowledge. They will be imaginative and open to experience and capable of innovation at work and in the community. We want them to be engaged in applying their critical, creative thinking.

INTERPERSONAL OR SOCIAL CAPABILITIES

5. **Effective Communication**

We want to develop in our students the ability to communicate and convey their views in forms effective with different audiences. We want our graduates to take with them the capability to read, listen, question, gather and evaluate information resources in a variety of formats, assess, write clearly, speak effectively, and to use visual communication and communication technologies as appropriate.

6. **Engaged and Ethical Local and Global citizens**

As local citizens our graduates will be aware of indigenous perspectives and of the nation's historical context. They will be engaged with the challenges of contemporary society and with knowledge and ideas. We want our graduates to have respect for diversity, to be open-minded, sensitive to others and inclusive, and to be open to other cultures and perspectives: they should have a level of cultural literacy. Our graduates should be aware of disadvantage and social justice, and be willing to participate to help create a wiser and better society.

7. **Socially and Environmentally Active and Responsible**

We want our graduates to be aware of and have respect for self and others; to be able to work with others as a leader and a team player; to have a sense of connectedness with others and country; and to have a sense of mutual obligation. Our graduates should be informed and active participants in moving society towards sustainability.

PERSONAL CAPABILITIES

8. **Capable of Professional and Personal Judgment and Initiative**

We want our graduates to have emotional intelligence and sound interpersonal skills and to demonstrate discernment and common sense in their professional and personal judgement. They will

exercise initiative as needed. They will be capable of risk assessment, and be able to handle ambiguity and complexity, enabling them to be adaptable in diverse and changing environments.

9. Commitment to Continuous Learning

Our graduates will have enquiring minds and a literate curiosity which will lead them to pursue knowledge for its own sake. They will continue to pursue learning in their careers and as they participate in the world. They will be capable of reflecting on their experiences and relationships with others and the environment, learning from them, and growing - personally, professionally and socially.

Note: The numbers listed at the end of each Learning Outcome indicate how it is aligned with the Graduate Capabilities.

REQUIRED READINGS

All readings are available on iLearn. There is no book or reader available for purchase.

UNIT REQUIREMENTS AND EXPECTATIONS

Assessments at a glance

Task	Weight (%)	Due Date	Linked Unit Outcomes	Linked Graduate Capabilities	Brief Description
Tutorial Attendance	Required to pass	Weekly	1, 2, 4, 5, 6	1, 2, 4, 5, 6, 8	Tutorial attendance is required. If you miss four or more tutorials your grade will be reduced and you might not pass the unit
Weekly quizzes	15	Weekly (Continuous)	1, 2, 4, 5, 6	1, 2, 4, 5, 6, 8	Brief multiple choice quizzes covering the reading material for each week (you will take 10 of 11)
Exam One	20	13-15 Sept	1, 4, 6	1, 2, 3	Exam covering the key concepts of the first 6 weeks of class
Exam Two	20	16-18 Nov	1, 2, 3, 4, 5, 6	1, 2, 3, 5, 6	Exam covering the key concepts of weeks 8-13 and selected themes from the entire unit
Three Mini-Essays	45 (15% each)	Various	2, 3, 4, 5, 6	1, 2, 3, 5, 6, 7, 8	You will write three short (~500 word) essays on assigned topics

A Note on Lecture Attendance

The lectures will be one of your primary sources of material for this unit. I bring together a range of concepts from a variety of sources, present the central theories and ideas, model anthropological thinking, adapt the material to your background, integrate contemporary events, and provide a framework to help make sense of the readings. It is unlikely that you will pass this class if you focus on the readings and tutorials alone.

Physical attendance is not required in lecture. While the ECHO system records most lectures, ***I strongly encourage everyone to attend the lectures in person.*** ECHO has been known to fail and I have a tenuous (at best) relationship with the system. The recordings are also often difficult to hear at times and you might miss valuable information. I will not offer notes or repeat lectures due to a system failure. The best approach is to attend lecture in person. Use the ECHO system only when unavoidable circumstances arise. I attempt to make lectures as dynamic as possible and interact with students. You will also have the opportunity to share experiences and ask questions during and after the lecture. Attending in person is a unique and engaging experience. Moreover, honestly, the lectures are much more fun for everyone (including me) if people are actually present.

ASSESSMENT TASKS

1. Tutorial Attendance

Weight: Required to pass

Details: Tutorial attendance is mandatory. Participation in tutorials involves more than just showing up. ***We expect students to be active participants and demonstrate that they have attended/listened to the lecture and have completed the readings.*** Participation also means contributing to a general atmosphere of scholarly enquiry, showing respect for the opinions of others. It is also important that you engage respectfully with your peers. If you don't understand or agree with something someone says, ask them to clarify, or explain respectfully why you disagree. Everyone should feel free to speak up. If you are having trouble speaking up, please come to speak with your tutor or the course convenor privately and together we can strategize ways to facilitate your contribution.

There are 12 tutorials this semester (there are no tutorials on week 7). ***You can miss two tutorials without having to complete a disruption of studies*** request. For your first two absences, you *do not* need to inform your tutor or convenor that you missed your tutorial regardless of cause. We will excuse the first two absences automatically (without a disruption of studies). I will only approve disruption of studies requests for tutorials beyond the two you have already missed *and* have circumstances that warrant a disruption of studies request.

Tutorial attendance is required. ***I will make the following deductions for missing a significant number of tutorials:***

1. If you miss four tutorials (this includes your two free absences), your final grade will be reduced an additional 10% (a 58% can turn into a 48%).
2. If you miss five or more tutorials (this includes your two free absences), I will evaluate your overall performance and assign a final grade of P (at the highest) or an F regardless of the marks accumulated.

Weekly Reading Quizzes

Weight: 15%

Due: Weekly (complete them before your tutorial)

Details: Each week, you will complete a short multiple choice reading quiz on iLearn consisting of anywhere between two and five multiple choice questions. You are permitted to use notes and refer to the readings while completing the quiz. The time limit will be generous (usually one hour). The quiz must be completed each week before your tutorial. Only 10 quiz marks will be counted. Since there are 11 weeks of readings and quizzes (weeks 2-6 and 8-13), you can skip a quiz or I can drop your lowest mark at the end of the semester. Each week's quiz will become available the Wednesday before at 3pm (example: the week 3 quiz will open at 3pm on the Wednesday of week 2 and will close at 5pm on Thursday of week 3).

2. Exam One

Weight: 20%

Due: The iLearn Exam will be open from 8:00am Wednesday 13 September to 23:59 Thursday 14 September.

Details: In week seven, you will take an iLearn exam. The exam will be based on material from weeks 1-6. It will draw upon both the lecture material and your readings. The exam will consist of a selection of objective questions (such as multiple choice) and short answer or short essay questions. Further information will be provided during the lecture and tutorials.

3: Exam Two

Weight: 20%

Due: The iLearn Exam will be open from 8:00am Thursday 16 November to 23:59 Saturday 18 November.

Details: The final exam will cover material from week 8-13 and some general material will be used throughout the entire semester (10-15%). The exam will consist of a selection of objective questions (such as multiple choice) and short answer/short essay questions. Further information will be provided during lecture and tutorials.

4: Three Mini-Essays

Weight: 45% (each of the three essays are worth 15%)

Due: Various (via Turnitin). See below

Details: Mini-Essays are brief writing assignments that are designed to provoke a connection between the unit material (readings, lecture, and supplementary material) and your own experiences and thoughts. There are no strict word minimums; however, most essays are around 500 words. The maximum length is 750 words. You will complete three mini-essays this semester. You will submit these through Turnitin before the deadline. The Turnitin link is

in the corresponding essay folder in iLearn. The due dates and topics are described below. The specific essay prompt, additional details, and other resources will be available in iLearn.

It is imperative that your written expression is free of grammatical and spelling errors. Papers with significant spelling and grammatical errors will be heavily penalized. Essays exceeding the **750-word limit** by more than 10 words (not including bibliography) will receive a deduction (1% for every 10 words). You must provide a word count near your title when you submit your work. There is no minimum word length. Essays must connect to the concepts in the readings and lectures. High quality essays will offer a clear thesis and argument, seamlessly integrate unit material (readings and/or lecture), relevant external material, observations concerning the issue at hand, and demonstrate the effective use of anthropological “tools” and ways of “thinking.” Creativity is encouraged. You are permitted to use the first person (“I observed...”, “I attended...”) in your essays. Unlike many of the sciences, anthropologists often write in the first person (because our research is strongly influenced by our presence and it is important to account for that).

Cite all material you use (beyond your own thoughts, observations, and opinions). The citations style you use is up to you. I recommend Harvard:

<http://libguides.mq.edu.au/content.php?pid=459099&sid=3759396>

Whichever style you use, all in-text citations must be consistent and include the authors’ last name, year of publication and, if you are using a direct quote, the page number. Lectures and lecture slides can be cited as “(Denham, date)”. ***Direct quotations from other material are highly discouraged.*** I am interested in your ability to gather, synthesize, and apply information, not repeating it verbatim. Space is limited. Show me what you know, not what others have directly said.

The essay topics and proposed due dates follow. Details and additional resources are available in iLearn:

1. Thinking Relativistically (Due Friday, 1 September by 23:59): You will examine a cultural practice (familiar or distant) using the tools of cultural relativism.
2. Fieldwork Observation (Due Friday, 20 October by 23:59): You will observe a social setting, record what you see, and offer an analysis of the location, context, event, interactions, and activities.
3. Applying Anthropology (Due Friday, 10 November by 23:59pm): Over the semester, you have learned a number of different ways of thinking about humanity. In this essay, you will select a social issue or problem you would like to change. You will describe that issue from an anthropological perspective and describe how you would apply anthropological principals to understand and possibly facilitate change.

The Fine Print: Important Things to Remember

Here are some important things to keep in mind to ensure a successful semester:

1. Please read the unit guide. Most of the answers to your questions are here.
2. Frequently check on the iLearn announcements and questions sections. Also check your MQ email frequently or ensure that announcements and forwarded messages do not go into your junk folder.
3. If you have a question, check to see if the answer is available in the unit guide, the assessment details, or the question forum in iLearn.
4. Please do not inquire when assessments will be marked. This will not expedite the marking process. We will keep you posted with the marking timeline and strive to complete all marking within three weeks.
5. Do not put things off until the last moment or expect to automatically get a disruption of studies extension. Computer problems are not an excuse. I also check to ensure shady disruption requests are valid.
6. Observe basic lecture theatre and tutorial session etiquette. Do not have a conversation with your neighbour (I can hear all conversations from the front). Please turn your phone off.
7. We have a zero tolerance policy concerning threatening and disruptive behaviours in lecture or tutorials. If the tutor or convenor feels your actions are inappropriate, you will be asked to leave. Since we are all such reasonable people, this rarely happens.
8. Have fun! Ask questions.

Extensions, Penalties, and Disruption of Studies

Late submissions on any assignment will incur a penalty unless the unit convenor has granted an extension due to certificated “unavoidable disruption” (see Undergraduate Student Handbook). ***The late penalty is a 5% deduction in your mark per 24-hour period.***

The word limit

You will be deducted 1 percentage point for each 10 words you exceed the word limit. Please take the word limit very seriously and try to make your argument concisely and clearly. It is unfair to fellow students if one person has much more space to argue their case while another student sticks firmly to the length guidelines. The word limit is designed to level the essay-writing field, so to speak. You must ***provide a word count beneath the title*** when you submit your work. If you fail to provide a word count, you will be deducted 1 percentage point and the assessor will estimate length and mark accordingly. ***The word limit excludes end-of-text references but it includes footnotes and in-text citations.***

No consideration for lost work or technology issues

No consideration will be given to claims of 'lost work' or technology issues no matter what the circumstances. It is your responsibility to ensure that your computer is fully compatible with iLearn during exam periods.

Returning assignments

Student work will usually be marked and returned within two to three weeks of receipt. Do not ask when marking will be finished. If you turned in your assignment late, it will likely be marked later.

Extensions and Disruption of Study:

Please view the Disruption to Studies Policy at:

http://www.mq.edu.au/policy/docs/disruption_studies/policy.html

All Disruption to Studies notifications are to be made online via the University's Ask MQ system. Remember, the University has determined that some circumstances routinely encountered by students ***are not acceptable*** grounds for claiming Disruption of Studies.

These grounds include, but are not limited, to:

- Routine demands of employment
- Routine family problems such as tension with or between parents, spouses, and other people closely involved with the student
- Difficulties adjusting to university life, to the self-discipline needed to study effectively, and the demands of academic work
- Stress or anxiety associated with examinations, required assignments or any aspect of academic work
- Routine need for financial support
- Routine demands of sport, clubs and social or extra-curricular activities

Conditions existing prior to commencing a unit of study are not grounds for Special Consideration. The student is responsible for managing their workload in light of any known or anticipated problems. The student is responsible for contacting Student Support Services if they have a chronic condition.

Remember that you can ***miss two tutorials and one reading quiz*** without having to complete the Disruption to Studies process. This allowance is to limit the documentation burden for you, the convenor, and your tutors.

Re-mark of Work During the Semester

A re-mark will be considered only on the following grounds:

1. Administrative error
2. The feedback provided on the assessment does not justify the grade awarded

Student Procedure for requesting a re-mark:

1. The student must contact the original marker of the assessment (usually your tutor) to discuss the mark or resolve the administrative error.
2. If the marking issue cannot be resolved by the original marker, the student will email the unit convenor. This email must clearly detail the marking issue at hand and clearly explain why you believe your mark is incorrect. A remark can result in a higher or lower mark.

Grade Appeals

The Macquarie Grade Appeal Policy is available here:

<http://mq.edu.au/policy/docs/gradeappeal/policy.html>

PLAGIARISM AND ACADEMIC HONESTY

Its fundamental principle is that all staff and students act with integrity in the creation, development, application and use of ideas and information. This means that:

- *All academic work claimed as original is the work of the author making the claim.
- *All academic collaborations are acknowledged.
- *Academic work is not falsified in any way
- *When the ideas of others are used, these ideas are acknowledged appropriately.

The University defines plagiarism in its rules: "Plagiarism involves using the work of another person and presenting it as one's own." Plagiarism is a serious breach of the University's rules and carries significant penalties. You must read the University's definition of plagiarism and its academic honesty policy. These can be found in the Handbook of Undergraduate studies or on the web at: http://www.mq.edu.au/policy/docs/academic_honesty/policy.htm The policies and procedures explain what plagiarism is, how to avoid it, the procedures that will be taken in cases of suspected plagiarism, and the penalties if you are found guilty.

Please note that the availability of online materials has made plagiarism easier for students, but it has also made discovery of plagiarism even easier for convenors of units. We now have specialized databases that can quickly identify the source of particular phrases in a student's work, if not original, and evaluate how much is taken from sources in inappropriate ways. My best advice to you is to become familiar with the guidelines about plagiarism and then 'quarantine' the files that you are actually planning on turning in; that is, do *not* cut and paste materials directly into any work file that you plan to submit, because it is too easy to later on forget which is your original writing and which has come from other sources. It's so easy to avoid plagiarism: all you have to do is make sure you (a) put in quotes any words taken from another source, and (b) scrupulously reference all quotes and all statements of fact. No matter what, it's always better to cite than to use someone else's words without citation.

In this class I use Turnitin to detect plagiarism and I take it very, very seriously. Plagiarism will result in a mark of zero for that assignment and, depending on the severity of the plagiarism, may also result in failing the unit and/or referral to the University Discipline Committee. We also check for plagiarism in your exam essays.

Macquarie University students have a responsibility to be familiar with the **Student Code of Conduct**: https://students.mq.edu.au/support/student_conduct/

STUDENT SUPPORT SERVICES

Macquarie University provides a range of **Student Support Services**. Details of these services can be accessed at: <http://students.mq.edu.au/support/>

Learning Skills provides academic writing resources and study strategies to improve your marks and take control of your study: <http://mq.edu.au/learningskills>

IT Help: For help with University computer systems and technology, visit: <http://informatics.mq.edu.au/help/>

UNIVERSITY POLICY ON GRADING

University Grading Policy

<http://www.mq.edu.au/policy/docs/grading/policy.html>

The grade a student receives will signify their overall performance in meeting the learning outcomes of a unit of study. Grades will not be awarded by reference to the achievement of other students nor allocated to fit a predetermined distribution. Graded units will use the following grades:

HD	High Distinction	85-100
D	Distinction	75-84
Cr	Credit	65-74
P	Pass	50-64
F	Fail	0-49

SCHEDULE AT A GLANCE AND KEY DATES

Week	Date	Lecture	Assessment
1	2 Aug	Introduction: What is Anthropology	
2	9 Aug	Thinking Anthropologically	
3	16 Aug	Economic Systems	
4	23 Aug	Kinship: Marriage and the Family	
5	30 Aug	Reproduction, Childhood, and Child Development	Mini Essay: Thinking Relativistically (1 Sept)
6	6 Sept	Race, Ethnicity, and Social Stratification	
7	13 Sept	No lecture or tutorial. On-line exam.	Midterm Exam (on-line) 13-14 Sept
Semester Break: 19 September- 2 October			
8	4 Oct	Language and Culture	
9	11 Oct	Magic, Witchcraft, and Ritual	Mini Essay: Fieldwork Observation (20 Oct)

10	18 Oct	Medical Anthropology: Illness and Healing	
11	25 Oct	Sex and Gender	
12	1 Nov	Globalization and the World System	
13	8 Nov	Doing Anthropology: International Development	Mini Essay: Applying Anthropology (10 Nov)
		Exam Week	Final Exam (on-line) 16-18Nov

LECTURE AND TUTORIAL OUTLINE

Please note that minor modifications to the readings might occur during the semester. Adequate warning will always precede these adjustments

Week 1: 2 August

Introduction to Anthropology

This lecture will introduce you to anthropology—the “most humanistic of the sciences and the most scientific of the humanities.” In general, the goal of anthropology is to understand what it means to be human; specifically, who we are, how we came to be that way, and where we might be going in the future. This introductory lecture will describe the anthropological approach and commitment, offer a range of examples demonstrating what anthropologists do, and introduce you to the anthropological imagination and critical perspectives that can counter assumptions and expose the larger forces that shape our identities. Finally, this lecture will demonstrate how the anthropological perspective and tools can benefit all areas of study and a variety of professions.

Please attend your tutorial this week

Readings: No readings assigned (but get started on week 2 readings!)

Week 2: 9 August

Thinking Anthropologically: Culture and the Fieldwork Process

Historically, anthropologists have obtained their data by both participating in and observing the lives of the people they work with. This distinctive methodology, known as “fieldwork,” has distinguished anthropological research from the closely related fields of cultural studies, sociology, linguistics, and psychology. This week, you will be introduced to the fundamentals of ethnographic research and how anthropologists study and make sense out of the complex social and cultural worlds we engage. We will also examine the importance of culture—a distinct way of thinking, feeling, and believing that is built up and passed from generation to generation. Culture is present in everything we do, from what and how we eat to our sleeping patterns and preferences. In fact, much of what we take for granted or believe to be “natural” is in fact cultural. We will ask: What are the characteristics of culture? Where do we “find” culture? What are the problems associated with using the construct of culture? Finally, we will discuss the constructs of ethnocentrism and cultural relativism. Ethnocentrism is judging another culture solely by the values and standards of one’s own; this process can significantly

hinder the fieldwork process. Thus, we will discuss the importance and ways in which anthropologists examine practices from a culturally relativistic perspective.

There are three readings for this week (more than usual, but they are not demanding) to get quickly acquainted with how anthropologists work.

Readings:

Sterk, C. E. (2007). Tricking & Tripping: Fieldwork on Prostitution in the Era of AIDS. In *Applying Cultural Anthropology: An Introductory Reader*. Boston: McGraw Hill.

Eriksen, Thomas H. (2010). *Anthropology: Comparison and Context*. In *Small Places, Larger Issues: An Introduction to Social and Cultural Anthropology*. London: Pluto Press.

Gluckhohn, C. (2008). The Meaning of Culture. In *Classic Edition Sources: Anthropology*.

Recommended Readings:

Wood, G. Anthropology, Inc. (2013). *The Atlantic*. *Read pages 1-6 (or all of it)*.

Malinowski, B. (1922). Introduction: Subject, Method, Scope. In *Argonauts of the Western Pacific*. New York: E. P. Dutton & Co., Inc.

Bestor, Theodore. (2003). Inquisitive Observation: Following Networks in Urban Fieldwork. In *Doing Fieldwork in Japan*. Theodore Bestor, Patricia G. Steinhoff, and Victoria Lyon Bestor, eds. Pp. 315-334. Honolulu: University of Hawaii Press.

Week 3: 16 August

Economic Systems: Modes of Production, Gifts and Exchange

Anthropologists have been able to offer unique and often alternative perspectives on the economy—broadly regarded as a system of resource production, distribution, and consumption (Kottak 2011). Anthropologists are interested in considering how economic systems are organized in different societies, exploring the motives for the variations in how people consume and exchange goods, and critically examining the taken for granted concepts of money and profit from the position of local understandings. Important questions include: What are the rules and what is implied in exchanges? Within seemingly simple material transactions, what else is implicated or exchanged beyond the item? How have market-based systems of exchange altered our relationships with others? In this lecture, we will move beyond the common Western understandings of exchange and “the economy” to a closer examination of the social and cultural institutions involved in economic processes. We will focus on the characteristics and forms of reciprocity and direct specific attention to gift giving; specifically, the characteristics of the gift and the fact that although we think gifts are given altruistically, they are rarely exchanged without “strings attached.”

Readings:

Counts, D. (1998) Too Many Bananas, Not Enough Pineapples and No Watermelon at All: Three Object Lessons in Living with Reciprocity.

Lee, R. (1969). Eating Christmas in the Kalahari. *Natural History*.

Mauss, M. (1923). *The Gift* (pgs. 31-45). New York: W. W. Norton & Company, Inc.

Recommended Readings:

Cronk, L. (1989). Strings Attached. *The Sciences* 29(3):2-4.

Week 4: 23 August

Kinship: Marriage and the Family

People in all societies have unique institutions and structures to organize and bind them together. In order to understand the organization and structure of societies, anthropologists will first examine the fundamental ways in which people organize themselves. In this lecture we will explore the variations of kinship and family organization. Importantly, we will consider how a family is defined and develop an understanding of what counts as kin in other cultural contexts. We will also examine marriage systems; specifically, “ideal” marriage partners and preferences, the role of romantic love, arranged marriages, and, building on what we learned in economic anthropology, the systems of exchange that constitute marriage ceremonies and gift giving.

Readings:

Goldstein, M. (1987). When Brothers Share a Wife. *Natural History* 39-48.

McCurdy, D. (2012), Family and Kinship in Village India. *In* Conformity and Conflict.

Recommended Readings:

Geertz, C. (2001). A Society without Fathers or Husbands? *The New York Review of Books*.

Week 5: 30 August

Reproduction, Childhood, and Child Development

This week we will look at what anthropological and cross-cultural perspectives can offer when looking at human reproduction (conception and childbirth), infancy, and childhood. We will consider how everyday actions turn babies into social and cultural beings. Starting with the childbirth processes, the impact of technology and the medicalization of childbirth, we will look at beliefs around personhood, cross-cultural perspectives on what is “best” for the baby, child socialization patterns, and what it means to be a child in other cultural and socio-economic contexts.

Readings:

Small, M. (1997). Our Babies, Ourselves. *Natural History Magazine* (October):42-51.

Abu-Lughod, L. (1995). A Tale of Two Pregnancies. *Women Writing Culture*.

Recommended Readings:

Martin, E. (1991). The Egg and the Sperm: How Science Has Constructed a Romance Based on Stereotypical Male-Female Roles. *Signs* 16(3): 485-501.

Week 6: 6 September

Race, Ethnicity, and Social Stratification

What exactly is race and why does it matter? Race is not a biological given. Rather, race is a social construct that has a profound impact on people's daily lives. This week we will trace why race has been pervasive in so many times and places. We will consider 'ethnicity' as an alternative to 'race' and examine how both categories are constructed in different societies and nations. We will also discuss how ethnic and racial discourse is embedded (and unnoticed) within everyday forms of thinking. We will examine how stereotypes affect people and consider ways of being aware of the human tendency to hold stereotypes. In conclusion, we will examine the notion of 'difference' as a basis for exclusion and inequality in society.

Readings:

Fish, J. (1995). *Mixed Blood*. Psychology Today.

Eriksen, Thomas H. (2010). *Ethnicity. In Small Places, Larger Issues: An Introduction to Social and Cultural Anthropology*. London: Pluto Press.

Recommended Readings:

McIntosh, P. (1988). *White Privilege: Unpacking the Invisible Knapsack*. In *White Privilege and Male Privilege: A Personal Account of Coming To See Correspondences through Work in Women's Studies*.

Diamond, J. (1994). *Race without Color*. Discover.

Hacking, I. (2005). *Why Race Still Matters*. Daedalus.

Week 7: 13 September

No lecture or tutorial. Take the on-line exam

RECESS (19 September – 2 October)

Week 8: 4 October

Language and Culture

One of the key characteristics of culture is that it is symbolic. Symbols allow us to represent and communicate our experience. Language, as a symbolic system, allows us to communicate a variety of human experiences. When we communicate, the symbols we use all attention to their referent but also numerous connotations associated with that symbol, permitting a wide variety of flexible and associated meanings. This week we will review the basic structural

constituents of language and consider the relationship between language, culture, and thought.

Readings:

Spradley, J. and Mann, B. (1975). How to Ask for a Drink.

Bohannon, L. (1966). Shakespeare in the Bush. Natural History.

Recommended Readings:

Kiesling, S. (2004). Dude. American Speech 79(3): 281-305. *Read Pg281-290 and 298-300. Skim the data in the middle if interested.*

Deutscher, G. (2010). Does Your Language Shape How You Think? New York Times, Aug 26.

Week 9: 11 October

Magic, Witchcraft and Ritual

Rituals play a variety of important roles within society, addressing spiritual needs, establishing and strengthening social bonds, confirming group membership, enacting transformations, or purely for pleasure itself. This lecture will discuss the importance of ritual and examine the characteristics and structure of a common ritual: the right of passage. Moving from our discussion of ritual processes, we will then look at the role of religious and magical rituals in society and consider the various purposes they serve. Finally, we will examine the role of the sorcery and witchcraft. The media has confused the popular notion of witches as being black clothed broomstick riding women. However, throughout other societies witches take on much different forms and represent a significant threat to family stability, health, and continuity. Thus, we will explore the relationship between witchcraft accusations, modernity, consumption, and commodities to develop a closer understanding of the power of the witch in contemporary societies.

Readings:

Gmelch, G. (1992). Baseball Magic. Elysian Fields Quarterly, 11(3):25-36.

Evans-Pritchard, E. E. (1937). Witchcraft Explains Unfortunate Events (excerpt). Oxford: Clarendon.

Recommended Readings:

Turner, V. (1964). Betwixt and Between: The Liminal Period in Rites de Passage. The Proceedings of the American Ethnological Society 4-20.

Week 10: 18 October

Medical Anthropology: Illness and Healing

Culture is pervasive. As we saw in week seven, culture affects the fundamental movements and understandings of our bodies. It also influences how we experience, define, and understand conditions of health, illness, and disease. Disease has social as well as biological origins, and the notions of health and the methods of treating illness are deeply lodged in cultural frameworks. Good health and, conversely, ill health, are never just about the body or biological causation. How people understand illness and where it comes from, and what they

do about it when it does occur, tells us a lot about how different societies understand people and their place in the world. This lecture will introduce you to medical anthropology and a selection of perspectives used by medical anthropologists. We will discuss the diverse definitions of sickness and health, focusing, in particular, on how sickness has social and cultural underpinnings in its definition, experience, and treatment.

Readings:

Farmer, P. (1999). Culture, Poverty, and HIV Transmission: The Case of Rural Haiti. In *Infections and Inequalities*.

Sonia, P. (2008). Medical Anthropology: Improving Nutrition in Malawi. In *Conformity and Conflict*. Boston: Pearson.

Recommended Readings:

Barrett, R. (2012). Medical Anthropology: Leprosy on the Ganges. In *Conformity and Conflict*. Boston: Pearson.

Week 11: 25 October

Sex and Gender

Sex and gender are not the same thing and it is important to distinguish the differences between sex (the observable physical characteristics that distinguish humans) from gender (the culturally constructed beliefs and behaviours) (Schultz and Lavenda 2012). This week, we will consider the diversity of how sex and gender are constructed and examine the variation of beliefs and behaviours considered appropriate for gender categories cross culturally. We will look at gender roles, stereotypes, and stratification and consider how these are socially and culturally influenced.

Readings:

Kottak, C. (2010). Gender (selections from chapter). In *Mirror for Humanity*. New York: McGraw Hill.

Fausto-Sterling, A. (1993). The Five Sexes: Why Male and Female are Not Enough. *The Sciences*, March/April:20-25.

Diavolo, Lucy (2017). Gender Variance Around the World Over Time
<http://www.teenvogue.com/story/gender-variance-around-the-world>

Recommended Readings:

Burin, Margaret (2016). Sistergirls and brotherboys unite to strengthen spirits.
<http://www.abc.net.au/news/2016-11-21/sistergirls-and-brotherboys-unite-to-strengthen-spirits/8040928>

Meigs, A. (1990). Multiple Gender Ideologies and Statuses. In *Beyond the Second Sex*.

Small, M. (1999). A Woman's Curse? *The Sciences*, Jan/Feb 24-29.

Martin, E. (1991). The Egg and the Sperm: How Science Has Constructed a Romance Based on Stereotypical Male-Female Roles. *Signs* 16(3): 485-501.

Cassell, J. (1997). Doing Gender, Doing Surgery: Women Surgeons in a Man's Profession. *Human Organization* 55(1): 47-52.

Oyewumu, O. (1997). The Invention of Woman. In *Anthropological Theory: Issues in Epistemology*, 540-545.

Week 12: 1 November

Globalization and the World System

Globalization is not a recent phenomenon. Human groups have always had contact with outsiders and have exchanged material goods and knowledge. However, the twentieth century has brought about intensified connections that have become increasingly complex in terms of movements of people, goods, and information. This week we will examine the "world system" and globalization in terms of cultural change and the movements of people and economic systems and critically consider the impact of western ideas and systems on indigenous communities.

Readings:

Bestor, T. (2000). How Sushi Went Global. *Foreign Policy*, Nov/Dec.

Guneratne, A. and Bjork, K. (2012). Village Walks: Tourism and Globalization among the Tharu of Nepal. In *Conformity and Conflict*, 306-314.

Week 13: 8 November

Doing Anthropology: International Development

Building on the material presented throughout the semester, we will continue our discussion on how anthropologists apply the very concepts and methods learned in this unit to practical examples. In this lecture, we will focus on international development and study examples where anthropological knowledge made a difference. Finally, continuing from last week's theme on globalization and change, we will further examine and question the ways in which change, modernization, and development can be a negative process for some communities. The lecture will conclude with a set of recommendations for practicing as a development professional or applied anthropologist (that happen to be relevant in all fields).

Readings:

Bodley, J. (1998). The Price of Progress. *Victims of Progress*, 137-151.

Alverson, H. S. (1977). Advice for Developers: Peace Corps Problems in Botswana. In *Conformity and Conflict*, 240-350.

Recommended Readings:

Ferraro, G and S. Andreatta (2010). Applied Anthropology. In *Cultural Anthropology: An Applied Perspective*. Pp:49-67.

McCurdy, D. (2000). Using Anthropology. In *Conformity and Conflict*, 371-381

Patten, S. (2009). Malawi Versus the World Bank.