

DEPARTMENT OF ANTHROPOLOGY, ST. FRANCIS XAVIER UNIVERSITY
ANTH 112 INTRODUCTION TO SOCIO-CULTURAL ANTHROPOLOGY
OUTLINE WINTER 2019

I would like to begin by acknowledging that we are in Mi'kma'ki, the ancestral and unceded territory of the Mi'kmaq People. This territory is covered by the "Treaties of Peace and Friendship" which Mi'kmaq and Wolastoqiyik (Maliseet) Peoples first signed with the British Crown in 1725. The treaties did not deal with surrender of lands and resources but in fact recognized Mi'kmaq and Wolastoqiyik (Maliseet) title and established the rules for what was to be an ongoing relationship between nations.

INSTRUCTOR: Dr. Susan Vincent (Office: JBB 335E; tel: 867-5281; email: svincent@stfx.ca)

COURSE DESCRIPTION: This course introduces students to the discipline of anthropology. Students will learn about the way anthropologists gather information, how we analyze it, and will explore research related to identity, forms of livelihood, political processes, kinship, migration, and contemporary social and global issues.

READINGS:

Brown, Nina, Thomas McIlwraith and Laura Tubelle de González, eds. 2017 *Perspectives: an Open Invitation to Cultural Anthropology*. Arlington, VA: American Anthropological Association. Available at <http://perspectives.americananthro.org/> [denoted as *Perspectives* on the reading schedule.]

Readings on Moodle and from the Library's electronic databases and the Internet.

EVALUATION :

Midterm test (Feb. 7):	20%
Small assignments:	10%
Essay (March 14)	35%
Final exam (see exam schedule):	35%

RE TESTS, ASSIGNMENTS AND CLASS CONDUCT: the following rules have been designed to ensure fairness to all students, to facilitate your academic success, and to allow me to fulfill my responsibilities.

1. Assignment dates are fixed and cannot be changed.
2. Assignments must be submitted in **HARD COPY**. Electronic submissions will **NOT** be accepted.
3. Written assignments are due at the beginning of class on the day specified. **I WILL NOT ACCEPT LATE PAPERS**. If you have a legitimate reason for missing an assignment or test, inform me **AS SOON AS POSSIBLE**, preferably ahead of time. I do not accept papers after I have returned those already submitted; in this situation you will be given an alternate assignment. Similarly, if you miss the test, you will be given an alternate assignment. Papers handed in after the last day of the term in which they are due will receive a mark of zero.
4. You are required to keep a copy of assignments when you hand them in. Keep the returned marked assignment until the end of the course.

5. **PLAGIARISM AND CHEATING WILL NOT BE TOLERATED:** Suspected cases of plagiarism will be reported to the appropriate authorities and proven cases will result in a mark of zero for the assignment. See the University's policy on plagiarism and cheating (see <http://www2.mystfx.ca/registrars-office/academic-integrity>). **Not intending to plagiarise is not a legitimate excuse.** Know what is included in the definition and ensure that the paper you submit meets acceptable academic standards according to the policy. When in doubt, consult with me.
6. You are expected to attend all classes and are responsible for all in-class discussion and assigned material. **IF YOU MISS THREE CLASSES OR MORE, WHETHER FOR ILLNESS OR FOR ANY OTHER REASON, YOUR ABILITY TO PASS WILL BE SEVERELY COMPROMISED.** At the very least, make sure you get notes from a classmate.
7. **Technology in the Classroom Policy:** Cell phone use in class, unless the phone is being used explicitly for research or learning purposes permitted by the instructor, distracts from the learning of the student using the cell phone, the other students and inhibits the instructor's teaching. Therefore, cell phone use in class is prohibited unless the instructor asks that students use their cell phones for a specific exercise. Students may use computers or tablets in class to take notes. Students who are using computers or tablets for other purposes will be asked to close them.
8. **Class Materials Copyright Notification:** The materials from Department of Anthropology courses, including but not limited to the course syllabus, class notes or PowerPoint presentations provided by the instructor, lectures, or assignments and other materials authored by the instructor, are the property of the instructor, unless stated otherwise by the instructor. Sharing, posting or selling this material to third parties on-line or otherwise (for instance, through on-line sites or on social media sites) for distribution without permission is subject to Canadian Copyright law and is strictly prohibited. Students are required to request permission to record lectures or take images of any part thereof.
For more information, please visit the StFX copyright guide:
http://sites.stfx.ca/library/campus_copyright
9. My responsibility is to maintain the academic standards of St Francis Xavier University as well as of my discipline as I transmit knowledge about the course subject to the students and foster the development of critical academic reading, researching, analytical and writing skills. I will endeavour to do this in a way that recognizes that students have other demands on their time, and within the constraints presented by my other teaching, administrative and research duties. I will return marked assignments as quickly as I can and am happy to meet with students to discuss the course.

NOTE: Be aware that anthropological research includes observations from societies with very different patterns of life, some of which you may find shocking or objectionable. The anthropological principle of critical cultural relativity demands that we observe such patterns in their own cultural context to understand them, although this does not mean that we then have to accept they are morally right. In this class, we will respect academic freedom to discuss controversial subjects, while also creating an equitable learning environment.

EQUITABLE LEARNING ENVIRONMENT

Everyone learns more effectively in a respectful, safe and equitable learning environment, free from discrimination and harassment. I invite you to work with me to create a classroom space—both real and virtual—that fosters and promotes values of human dignity, equity, non-discrimination and respect for diversity. These values and practices are in accord with the **StFX Discrimination and Harassment Policy** which can be found at <http://sites.stfx.ca/equity/>.

Please feel free to talk to me about your questions or concerns about equity in our classroom or in the StFX community in general. If I cannot answer your questions or help you address your concerns, I encourage you to talk to the Chair of the Department of Anthropology (Dr. L.J. McMillan, ljmcmill@stfx.ca), or the Human Rights and Equity Advisor (Megan Fogarty, mfogarty@stfx.ca ; 902-867-5306).

STUDENTS WILL DEVELOP THE FOLLOWING KNOWLEDGE AND SKILLS IN THIS COURSE:

- basic knowledge of the four subfields: archaeology, linguistic anthropology, physical anthropology and social/cultural anthropology
- a broad understanding of major questions posed in social/cultural anthropology
- a broad understanding of what anthropological questions and research involve, in contrast to those of other cognate disciplines
- a basic understanding of theoretical models and concepts that are key to social/cultural anthropology
- a basic understanding of some of the key ethical issues in these areas of anthropological research
- advanced reading/listening for knowledge
- - introduction to reading text or audio-visual content in order to analyse and critique
- more specifically, students should begin to identify arguments, theoretical/conceptual frameworks, evidence that supports the argument and conclusions
- students should begin to understand that there are different arguments or interpretations that can be made on the basis of the same evidence, depending on the conceptual framework
- introduction to applying anthropological knowledge
- introduction to critical analysis and writing
- academic writing style and referencing

TENTATIVE COURSE SCHEDULE:

Jan 8, 10: Introduction to course: What is anthropology? What are its ethical challenges?
READ: *Perspectives*: Laura Nader “The Development of Anthropological Ideas”
Perspectives: “Anthropology in Our Moment in History: Interview with Philippe Bourgois”
American Anthropological Association. 2012. “Statement on Ethics.”
<http://ethics.americananthro.org/category/statement/>

Jan. 15, 17. How do anthropologists do research?
READ: *Perspectives*: Katie Nelson, “Doing Fieldwork: Methods in Cultural

Anthropology”

Nathan, Rebekah. 2005. “Understanding Student Culture.” *Anthropology News* 46(7): 17-18. [plagiarism assignment]

Jan. 22, 24: What is the role of theory in anthropology?

READ: Notes on Moodle: Susan Vincent, “Overview of Anthropological Theory”

[assignment on reading: Hannity, Sean. 2018. “The Migrant Caravan and Three Simple Questions about What You Believe.” *Fox News*.

<https://www.foxnews.com/opinion/sean-hannity-the-migrant-caravan-and-three-simple-questions-about-what-you-believe>

aaaguestcontributor. 2018. “Five Things You Should Know about the Migrant Caravan.” American Anthropological Association

<https://blog.americananthro.org/2018/11/05/five-things-you-should-know-about-the-migrant-caravan/>

Wheatley, Abby C. and Ruth Gomberg-Muñoz (2016) “Keep Moving: Collective Agency along the Migrant Trail.” *Citizenship Studies*, 20(3-4):396-410.

Fill out CRAAP sheet for each – see Moodle]

January 29, 31, Feb. 5: How do political and economic systems affect how people live their lives? Part one: Production

READ: *Perspectives*: Isaac Shearn, “Subsistence”

Ekers, Michael. 2018. “The Curious Case of Farm Interns: on the Populism and Political Economy of Agro-ecological Farm Work.” *Journal of Peasant Studies*. Early view online.

Additional readings: Sikkink, Lynn. 2001. “Home Sweet Market Stand: Work, Gender and Getting Ahead among Bolivian Traditional Medicine Vendors.” *Anthropology of Work Review* 22(3): 1-6.

Guthman, J. 2017. “Willing (White) Workers on Organic Farms? Reflections on Volunteer Farm Labor and the Politics of Precarity.” *Gastronomica: The Journal of Critical Food Studies*, 17(1), 15-19.

Feb. 7: MIDTERM TEST

Feb. 12, 14: How do political and economic systems affect how people live their lives? Part two: Exchange

READ: *Perspectives*: Sarah Lyon, “Economics”

MacCarthy, Michelle. 2015. ““Like Playing a Game Where You Don't Know the Rules’: Investing Meaning in Intercultural Cash Transactions Between Tourists and Trobriand Islanders.” *Ethnos*, 80(4): 448-471.

Study break: Feb. 18-22

MARCH 4, 2019: Last day to drop second term 3-credit courses

Feb. 26, 28, Mar. 5: Kinship

READ: *Perspectives*: Mary Kay Gilliland, "Family and marriage"

Kral, M. J. 2012 "Postcolonial Suicide among Inuit in Arctic Canada." *Culture, Medicine, and Psychiatry*. 36(2), 306-325.

Mar. 7, 12, 14: Identity: What it means, what it matters.

READ: *Perspectives*: Justin D. Garcia, "Race and ethnicity"

Perspectives: Carol C. Mukhopadhyay, Tami Blumenfeld, with Susan Harper and Abby Gondek, "Gender and sexuality" (concentrate on pages 1-11, 23-25)

Abu-Lughod, L. 2002. "Do Muslim Women Really Need Saving? Anthropological Reflections on Cultural Relativism and its Others." *American Anthropologist* 104(3): 783-790.

MARCH 14 ESSAYS DUE. Submit a paper version in class as well as an electronic version (svincent@stfx.ca).

Mar. 19, 21 Focus on youth

READ: Dolson, Mark. 2015. "By Sleight of Neoliberal Logics: Street Youth, Workfare, and the Everyday Tactics of Survival in London, Ontario, Canada." *City and Society* 27(2): 116-135.

Marwick, Alice E. and dana boyd. 2014. "Networked Privacy: How Teenagers Negotiate Context in Social Media." *New Media and Society* 16(7) 1051-1067.

Mar. 26, 28: Linguistic anthropology.

READ: *Perspectives*: Linda Light, "Language"

Fordham, Signithia. 1999. "Dissin' 'The Standard': Ebonics as Guerrilla Warfare at Capital High." *Anthropology and Education Quarterly* 30(3): 272- 293.

Mar. 28, Apr. 2: First Nations issues.

READ: Darnell, R. 2002. "Occupation Is Not a Cross-cultural Universal: Some Reflections from an Ethnographer." *Journal of Occupational Science*. 9(1): 5-11.

Searles, Edmund. 2016. "To Sell or Not to Sell: Country Food Markets and Inuit Identity in Nunavut." *Food and Foodways*, 24(3-4): 194-212

Apr. 4: Course conclusion

ASSIGNMENTS:

Group work/small assignments: There will be several small assignments, carried out either in groups or individually, throughout the course. These will be explained in class. The purpose of these is to give you an opportunity to practice with the material and to provide you with feedback on your performance in the class.

The **test** and **exam** will consist of multiple choice, short answer and/or essay answer questions.

Essay: This will be a 5-7 page essay, including bibliography. The essay should be between 1600 and 2000 words. Please put a word count on your title page. Submit an electronic copy to me (in Word, Wordperfect or pdf) as well as a paper copy at the beginning of class on March 14. The essay will answer this question:

Sarah Lyon (2017, 24) defines general purpose money as “a medium of exchange that can be used in all economic transactions.” This implies that it can be used to mediate all types of economic exchanges, no matter who is involved in the exchange. Is this true? Is money really “general purpose”? Answer with respect to the discussions in her chapter, as well as the article by MacCarthy (2015) and two of the following articles.

Bolt, Maxim. 2014. “The Sociality of the Wage: Money Rhythms, Wealth Circulation, and the Problem with Cash on the Zimbabwean-south African Border.” *Journal of the Royal Anthropological Institute* (N.S.) 20: 113-130

Heslop, L. 2016. “Catching the Pulse: Money and Circulation in a Sri Lankan Marketplace.” *Journal of the Royal Anthropological Institute*, 22(3): 534-551.

Ortiz, Horacio. 2014. “The Limits of Financial Imagination: Free Investors, Efficient Markets, and Crisis.” *American Anthropologist*, 116(1): 38-50.

Ray, Ranita. 2016. “Exchange and Intimacy in the Inner City: Rethinking Kinship Ties of the Urban Poor.” *Journal of Contemporary Ethnography*. 45(3) 343–364.

Searles, Edmund. 2016. “To Sell or Not to Sell: Country Food Markets and Inuit Identity in Nunavut.” *Food and Foodways*, 24(3-4): 194-212

References cited in question:

Lyon, Sarah. 2017. “Economics.” In Brown, Nina, Thomas McIlwraith and Laura Tubelle de González, eds. *Perspectives: an Open Invitation to Cultural Anthropology*. Arlington, VA: American Anthropological Association. Available at <http://perspectives.americananthro.org/>

MacCarthy, Michelle. 2015. “‘Like Playing a Game Where You Don't Know the Rules’: Investing Meaning in Intercultural Cash Transactions Between Tourists and Trobriand Islanders.” *Ethnos*, 80(4): 448-471.

Instructions:

To answer this question, you will develop an argument, which will be articulated in a sentence in this form: “I argue that general purpose money [choose one: is/is not] really general purpose, because [list of reasons, probably two or three].” This will be in your introduction (1/3 page), which explains the topic and how you will address it.

You will have a short paragraph (1/4 page) in which you give a sentence each to explain your sources, which provide the evidence on which your argument is based.

You will have a short paragraph (1/4 page) in which you explain what is meant by “general purpose money,” using the chapter by Lyons as well as information presented in class. This is your theoretical framework, and your analysis will consist of examining the evidence to see if it fits the definition.

You will then have several paragraphs explaining your reasons, using the sources you have chosen. Try to work thematically (organized by the different elements in the definition), rather than going source by source. The latter strategy tends simply to summarize the sources, whereas the former strategy allows you to take charge of the argument.

Finish with a conclusion.

Some rules:

- 1) Use the style described outlined on the Anthropology “Writing and Citing” tab of the library’s web site (http://stfx.libguides.com/ld.php?content_id=3538355).
- 2) Abide by the StFX Academic Integrity Policy: available from http://sites.stfx.ca/registrars_office/academic_integrity.
- 3) You are permitted no more than TWO direct quotations from your sources, and none of these two quotations may be more than 30 words in length. For all other references to content from your sources you must paraphrase. **Note that proper referencing is essential: improperly referenced papers are unlikely to receive a passing grade.**

You will be marked on:

- 1) the quality, strength and clarity of your argument;
- 2) the quality and clarity of your evidence, including the quality of the sources you use;
- 3) the appropriateness of the theoretical framework and the quality of the analysis (that is, how well you use the theoretical framework, in this case dealing with your definitions to analyse the evidence);
- 4) the style and structure of the paper, including proper and complete referencing, grammar, spelling, word use, sentence structure, essay structure, etc. **Note that proper referencing is essential: improperly referenced papers are unlikely to receive a passing grade.**