ANTH/WMGS 326 Issues in the Anthropology of Kinship This course explores current themes and debates about the constitution of families cross culturally. It will present different perspectives of the significance of kinship, such as structural functionalism, symbolic anthropology, and materialist approaches. The content will include diverse descent systems, the impact of colonialism, changing marriage patterns, the impact of the new reproductive technologies on how people understand relatedness, adoption, how the state regulates kinship, intra-familial conflict and the role of kinship in society. Beliefs about gender, age, generation and biology will be examined as they are central to how people understand kinship. Course material will include ethnographic examples from around the world.

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

READINGS: All required readings are available through the library's electronic database or as open access on the internet.

EVALUATION:

Group work/small assignments (throughout course):	10%
Midterm test (Feb. 5):	20%
Paper outline (due Mar. 5):	5%
Paper (due Mar. 28):	35%
Final Exam (see official schedule):	30%

STUDENTS WILL DEVELOP THE FOLLOWING SKILLS IN THIS COURSE:
- develop the critical ability to apply anthropological theory to relevant material
- identify material that is relevant as evidence in the context of the course and the discipline
- build an understanding of anthropological methods such that students can evaluate the appropriateness of different standard methods for solving problems;
- students should be able to justify the use of specific methods
- an ability to critique published research on the basis of its methodology and its analysis
- an ability to review, present and critically evaluate a range of anthropological and other information to:
　　a) frame an appropriate question for the purpose of solving a problem;
　　b) develop a clear hypothesis in response to the question;
　　c) articulate a sound and advanced theoretical framework to analyse the information in support of the argument;
　　d) conduct research to generate or locate relevant information;
　　e) critically review and analyse information from multiple qualitative or quantitative data sets;
　　f) present the argument in a clear written format
- an ability to communicate information, arguments, and analyses accurately and reliably, orally and in writing to a range of audiences.

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** (that is, paper). Electronic submissions will **NOT** be accepted without specific arrangement.
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://sites.stfx.ca/registrars_office/academic_integrity.html). 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.**
7. You are expected to refrain from using electronic devices (i.e. computers, mobile phones, etc.) in class, unless you have been given permission by the instructor to use a device to assist you.
8. 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).

TENTATIVE READING SCHEDULE:

Jan. 3, 8, 10, 15: INTRODUCTION: What is kinship? Is it process (culturally constructed, practice, flexible, etc.) or is it a normative structure (i.e. based on relatively fixed cultural ideas of "blood" or other substance, related to social expectations of kin roles, inheritance rules, etc.)? ALSO basics of kinship terminology.

Required readings: Miller, Daniel (2007) "What is a relationship? Is kinship negotiated experience?" **Ethnos**. 72(4): 535 —554.

Jackson, C. (2015) "Modernity and matrifocality: The feminization of kinship?" **Development and Change**. 46(1): 1-24.

Additional readings:
Bradburd, Daniel (1984) "The rule and the game: The practice of marriage among the Komachi."
American Ethnologist. 11(4): 738-753. (Example of Bourdieu's approach)
Carsten, Janet (2011) "Substance and relationality: Blood in contexts." **Annual Review of Anthropology**. 40: 19-35.
Drummond, Lee (1978) "The transatlantic Nanny: Notes on a comparative semiotics of the family in English-speaking societies." **American Ethnologist**. 5(1): 30-43. (Example of Schneider's approach)
Ember, Carol (2011) "What we know and What we don't know about variation in social organization: Melvin Ember's approach to the study of kinship." **Cross-cultural research** 45(1): 16-36.
Fisher, Daniel (2009) "Mediating kinship: Country, family, and radio in Northern Australia." **Cultural Anthropology.** 24(2): 280-312.
Johnson, Colleen L (2000) "Perspectives on American kinship in the later 1990s." **Journal of Marriage and the Family**. 62(3): 623-639

Levine, Nancy E (2008) "Alternative kinship, marriage, and reproduction."**Annual Review of Anthropology**, 37: 375-389

McKinnon, Susan (2000) "Domestic exceptions: Evans-Pritchard and the creation of Nuer patrilineality and equality" **Cultural Anthropology** 15(1): 35-83. (Critiques Evans-Pritchard's structural functionalist approach)

Patterson, Mary (2005) "Introduction: Reclaiming Paradigms Lost." **The Australian Journal of Anthropology.** 16(1): 1-16.

Peletz, Michael (1995) "Kinship studies in late twentieth-century anthropology." **Annual Review of Anthropology** 24:343-72.

Radcliffe-Brown, A. R. (1949) "A further note on joking relationships." **Africa: Journal of the International African Institute** 19(2):133-140. (example of structural functionalist approach)

Sahlins, Marshall (2011a) What kinship is, Part One. **Journal of the Royal Anthropological Institute**. 17(1): 2-19.

Sahlins, Marshall (2011b) What kinship is, Part Two. **Journal of the Royal Anthropological Institute** 17(2): 227-242.

Schneider, David (1968) **American Kinship: A Cultural Account.** Englewood Cliffs, NJ: Prentice-Hall. (Schneider's culturalist approach).

Siskind, Janet (1978) "Kinship and mode of production." **American Anthropologist**. 80(4): 860-872. (example of Marxist approach)

Sweetser, Dorrian Apple (1966) "On the incompatibility of duty and affection: A note on the role of the mother's brother."**American Anthropologist**. 68(4):1009-1013 (example of structural functionalist approach)

Vincent, Susan (2000) "Flexible families: Capitalist development and crisis in rural Peru." **Journal of Comparative Family Studies**. 31(2): 155-170.

IMPACTS OF COLONIALISM ON KINSHIP
Jan. 17, 22
Required readings: Peers, Laura and Jennifer Brown (2000) "'There is no end to relationship among the Indians': Ojibwa families and kinship in historical perspective." **The History of the Family** 4(4): 529-555.

Holmes, J. Teresa (1997) "Contested kinship and the dispute of customary law in colonial Kenya." **Anthropologica** 39: 79-89.

Additional reading:
Leacock, Eleanor (1977) "The changing family and Lévi-Strauss, or whatever happened to fathers?" **Social Research** 44(2): 235-259.

Macdougall, Brenda (2014) "Speaking of Metis: Reading family life into colonial records." **Ethnohistory** 61(1): 27-56.

Peters, Pauline (1997) "Against the Odds: Matriliny, land and gender in the Shire Highlands of Malawi." **Critique of Anthropology**. 17(2):189-210.

Stojanowski, Christopher (2005) "Spanish colonial effects on Native American mating structure and genetic variability in Northern and Central Florida: Evidence from Apalachee and Western

Timucua." **American Journal of Physical Anthropology** 128: 273-286.
Voget, Fred (1953) "Kinship changes at Caughnawaga." **American Anthropologist**. 55(3):385-394.

CHILDREN AND DESCENT
Jan. 24: Genealogy and our interest in our past
Required reading: Cannell, Fenella (2011) "English ancestors: the moral possibilities of popular genealogy." **Journal of the Royal Anthropological Institute.** 17(3): 462–480.

Jan. 29, 31: The impact of new reproductive technologies
Required readings: Pande, Amrit (2015) "Blood, sweat and dummy tummies: Kin labour and transnational surrogacy in India." **Anthropologica** 57(1): 53-62.

Inhorn, Marcia (2004) "Middle Eastern masculinities in the age of new reproductive technologies: Male infertility and stigma in Egypt and Lebanon." **Medical Anthropology Quarterly.** 18(2):162–182.

Additional reading:
Edwards, Jeanette (2004) "Incorporating incest: Gamete, body and relation in assisted conception." **Journal of the Royal Anthropological Institute**. 10(4): 755-774.
Pálsson, Gísli (2008) "Genomic anthropology: In from the cold?" **Current Anthropology** 49(4): 545-568.
Ragoné, Helena (1996) "Chasing the blood tie: Surrogate mothers, adoptive mothers and fathers." **American Ethnologist** 23(2): 352-365

FEB. 5: MIDTERM TEST

Feb. 7, 12, 14: The state, fertility, population control
Required readings: Hong Zhang (2005) "Bracing for an uncertain future: A case study of new coping strategies of rural parents under China's birth control policy." **The China Journal**, 54: 53-76.

Krause, Elizabeth L and Milena Marchesi (2007) "Fertility politics as 'social Viagra': Reproducing boundaries, social cohesion, and modernity in Italy." **American Anthropologist**. 109(2):350-362.

Additional reading: Bossen, Laurel (2005) "Land and population policies and the sex imbalance in rural China." **National Museum of Ethnology Osaka** 20: 1-3.
Feldman-Savelsberg, Pamela and Flavien T. Ndonko (2000) "Sterilizing vaccines or the politics of the womb: Retrospective study of a rumor in Cameroon." **Medical Anthropology Quarterly**. 14(2):159-179.
Gammeltoft, Tine M. (2007) Prenatal diagnosis in postwar Vietnam: Power, subjectivity, and citizenship. **American Anthropologist** 109(1): 153-163. Anthrosource.

Partridge, Damani James (2008) "We were dancing in the club, not on the Berlin Wall: Black bodies, street bureaucrats, and exclusionary incorporation into the New Europe." **Cultural Anthropology.** 23(4): 660-687.
Perry, Donna L. (2009) "Fathers, sons, and the state: Discipline and punishment in a Wolof hinterland." **Cultural Anthropology**. 24(1): 33-67.

Study break: Feb. 19-23

Feb. 26: Incest
Required reading: Niehaus, Isak (2010) "Maternal incest as moral panic: Envisioning futures without fathers in the South African Lowveld," **Journal of Southern African Studies**, 36:4, 833-849.

Additional readings:
Clarke, Morgan (2007) Closeness in the age of mechanical reproduction: Debating Kinship and biomedicine in Lebanon and the Middle East" **Anthropological Quarterly** 80(2): 379-402.
Gilgun, Jane F (1995) "We shared something special: The moral discourse of incest perpetrators." **Journal of Marriage and the Family**. 57(2): 265-281.
Hutchinson, Sharon (1985) "Changing concepts of incest among the Nuer."**American Ethnologist**, 12(4): 625-641.

Feb. 28: Adoption
Required readings: Howell, Signe and Diana Marre (2006) "To kin a transnationally adopted child in Norway and Spain: The achievement of resemblances and belonging." **Ethnos** 71(3): 293-316.

Additional reading:
Carsten, Janet (2007) "Constitutive knowledge: Tracing trajectories of information in new contexts of relatedness." **Anthropological Quarterly**. 80(2):403-426
Fonseca, Claudia (2003) "Patterns Of shared parenthood among the Brazilian poor."
Social Text 21(1): 111-127.
Howell, Signe (2003) "Kinning: Creating life-trajectories in adoptive families." **Journal of the Royal Anthropological Institute** 9(3): 465-484.
Howell, Signe (2008) "Adoption of the unrelated child: Some challenges to the anthropological study of kinship." **Annual Review of Anthropology** 38: 148-166.
Kim, Eleana (2007) "Our adoptee, our alien: Transnational Adoptees as specters of foreignness and family in South Korea." **Anthropological Quarterly** 80(2): [good theme issue on kinship and globalization]
Leinaweaver, Jessaca B. (2007) "On moving children: The social implications of Andean child circulation." **American Ethnologist**. 34(1):163-180
Volkman, Toby Alice (2003) "Embodying Chinese culture: Transnational adoption in North America." **Social Text** 21(1): 29-55.
Weismantel, Mary (1995) "Making kin: Kinship theory and Zumbagua adoptions." **American**

Ethnologist. 22(4): 685-704.

Mar. 5: PAPER OUTLINE DUE

Mar. 5: Parenthood: Are non-traditional parents more traditional?
Required readings: Pelka, Suzanne (2010) "Observing multiple mothering: A case study of childrearing in a U.S. lesbian-led family." **ETHOS**, 38(4): 422–440. [note this is in a special theme issue on motherhood]

Lewin, Ellen (2009) "How Gay Fathers Dream the Family." **Anthropology News** 50(2):14

MARRIAGE AND PARTNERING
Mar. 7, 12: Finding a partner
Required readings: Faier, Leiba (2007) "Filipina migrants in rural Japan and their professions of love." **American Ethnologist** 34(1): 148- 162.

Suzuki, Nobue (2007) "Marrying a Marilyn of the tropics: Manhood and nationhood in Filipina-Japanese marriages." **Anthropological Quarterly** 80(2): 427-454

Additional readings:
Bossen, Laurel (1988) "Toward a Theory of Marriage: The Economic Anthropology of Marriage Transactions." **Ethnology**, 27(2): 127-144. JSTOR
El Guindi, Fadwa and Dwight Read (2012) "Westermarck Hypothesis Reconsidered: A Comment on Kushnick and Fessler." **Current Anthropology**, 53(1): 134-135.
Faier, Lieba (2008) "Runaway Stories: The Underground Micromovements of Filipina Oyomesan in Rural Japan."**Cultural Anthropology** 23(4): 630-659.
Lewin, E. (2004) "Does marriage have a future?" **Journal of Marriage and Family**, 66(4): 1000–1006.
Leibowitz, Lila (1978) "The human family arrangement: Themes and variation among food growers" in L. Leibowitz **Females, Males, Families: A Biosocial Perspective.** North Scituate, Mass: Duxbury, pp. 128-157.
Peletz, Michael G (1987) "The Exchange of Men in 19th-Century Negeri Sembilan (Malaya)" **American Ethnologist**. 14(3): 449-469

Mar. 14, 19: Arranging marriages, not marrying
Required readings: Pande, Raksha (2015) "'I arranged my own marriage': arranged marriages and post-colonial feminism." **Gender, Place and Culture**, 22:2, 172-187

Bourdieu, Pierre (2004) "The peasant and his body." **Ethnography**. 5(4): 579-599.

Additional reading: Applbaum, Kalman D. (1995) "Marriage with the proper stranger: Arranged marriage in Metropolitan Japan." **Ethnology**, 34(1): 37-51.
Vincent, Susan (1998) "The family in the household: Women, relationships and economic

history in Peru." **Research in Economic Anthropology** 19: 179-187.

Mar. 21: The gender of marriage partners
Required reading: Njambi, Wairimũ Ngarũiya and William E. O'Brien (2000) "Revisiting 'Woman-Woman Marriage': Notes on Gĩkũyũ Women." **NWSA Journal**, 12(1): 1-23.

Additional readings:
Blackwood, Evelyn (2005) "Wedding bell blues: Marriage, missing men, and matrifocal follies." **American Ethnologist**. 32(1): 3-19 Anthrosource; also see responses in the same issue by Lewin, Lancaster, Strathern, Borneman, Lamphere, Boellstorf, Peletz and her response to them.
Boellstorff ,Tom (2007) "When marriage falls: Queer coincidences in straight time." **GLQ: A Journal of Lesbian and Gay Studies**, 13(2-3): 227-248.
Epprecht, Marc (2006) ""Bisexuality" and the politics of normal in African ethnography."**Anthropologica**. 48(2): 187-202.
Lewin, Ellen (1993) "Lesbian and gay kinship: Kath Weston's **Families We Choose** and contemporary anthropology." **Signs**. 18(4): 974-979.
Herrell, Richard.(1997) "Response to Schneider's 'The power of culture.'" **Cultural Anthropology.** 12(2): 274-278.
Gutierrez, Ramon. (1997)"Response to Schneider's 'The power of culture.'" **Cultural Anthropology**. 12(2): 278-281.
Schneider, D. (1997) The power of culture: Notes on some aspects of gay and lesbian kinship" **Cultural Anthropology**. 12(2):270-274.
Strathern, M. "Dear David." **Cultural Anthropology**. 12(2): 281-282. JSTOR.
McCall, John (1996) "Portrait of a brave woman." **American Anthropologist**. 98(1): 127-136.
Sullivan, Maureen (1996) "Rozzie and Harriet? Gender and family patterns of lesbian coparents." **Gender and Society**, 10(6): 747-767.

Mar. 26: The number of partners
Required reading: Charsley, Katharine and Anika Liversage (2013) "Transforming polygamy" Migration, transnationalism and multiple marriages among Muslim minorities." **Global Networks** 13(1): 60-78.

Additional readings:
Falen, Douglas J. (2008) "Polygyny and Christian marriage in Africa: The case of Benin." **African Studies Review**, 51(2): 51–75..
Jordan Smith, Daniel (2007) "Modern marriage, men's extramarital sex, and HIV risk in Southeastern Nigeria." **American Journal of Public Health** 97(6): 97-1005
http://ajph.aphapublications.org/doi/full/10.2105/AJPH.2006.088583
Levine, Nancy E. and Joan B. Silk (1997) "Why polyandry fails: Sources of instability in polyandrous marriages." **Current Anthropology**, 38(3):375-398.
Sheff, Elisabeth (2005) "Polyamorous women, sexual subjectivity and power." **Journal of Contemporary Ethnography** 34(3): 251-283

MARCH 28 PAPER DUE

Mar. 28: Violence, Divorce:
Required reading: Salcido, Olivia; Madelaine Adelman (2004) "'He Has me tied with the blessed and damned papers': Undocumented-immigrant battered women in Phoenix, Arizona.**" Human Organization**. 63(2): 162-172.

Additional readings:
Griffiths, Anne (1998) "Reconfiguring law: An Ethnographic perspective from Botswana." **Law & Social Inquiry**, 23(3): 587-620.
Johnson, Colleen Leahy (1989) "In-law relationships in the American kinship system: The impact of divorce and remarriage." **American Ethnologist** 16(1): 87-99
Merry, Sally Engle (2003) "Rights talk and the experience of law: Implementing women's human rights to protection from violence." **Human Rights Quarterly** 25: 343-381.
Merry, Sally Engle (2006) "Human rights and transnational culture: Regulating gender violence through global law." **Osgoode Hall Law Journal** 44(1):53-75.

OTHER WAYS OF FORMING KINSHIP
Apr. 2: Required reading: Lewis, Elizabeth (2016) "A death in the Family: Disability activism, mourning, and diagnostic kinship." **Disability Studies Quarterly** 36(4):
http://dsq-sds.org.libproxy.stfx.ca/article/view/5344/4472

Additional readings:
Albro, Robert (2000) "Fictive feasting: Mixing and Parsing Bolivian popular sentiment" **Anthropology and Humanism**. 25(2): 142-157
Clarke, Morgan (2007) "Closeness in the age of mechanical reproduction: Debating kinship and biomedicine in Lebanon and the Middle East." **Anthropological Quarterly** 80(2): 379-402.
Golomski, Casey (2015) "Compassion Technology: Life Insurance and the Remaking of Kinship in Swaziland's Age of HIV." **American Ethnologist**. 42(1): 82-96.
Jacob, M. A. (2009) "The shared history: Unknotting fictive kinship and the legal process." **Law and Society Review** 43(1): 95-126.
Killick, Evan (2008) "Godparents and trading partners: Social and economic relations in Peruvian Amazonia." **Journal of Latin American Studies**. 40, 303–328.

Apr. 4: Course conclusion.

DESCRIPTION OF TESTS AND 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.

Paper: The paper should be 8 to 12 pages in length (2400 to 3750 words – please give the word count on your paper). **SEE THE STYLE GUIDE ON THE DEPARTMENT OF ANTHROPOLOGY WEB SITE FOR PROPER STYLE.**

Choose one of the following topics:

1.   How has colonialism affected kinship in a particular case? Have any changes been positive or negative? Look for material that examines a particular case involving kinship in historical perspective as well as sources that discuss kinship in the contemporary world.

2.   Your own topic, approved by me before 25 January. For example, you could do an in-depth book review of an ethnography on kinship, or explore one of the topics of the course in further depth.

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.html.

3) You are permitted no more than THREE direct quotations from your sources, and none of these three 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 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.

Term paper proposal: This is the first stage of the term essay. The outline MUST include:

a) a **title** (one that lets the reader know what the paper is about);

b) an introduction to the **topic** and why it is important to study;

c) a **thesis statement** (one sentence of no more than 35 words stating what you will argue in your paper);

d) an **outline** of the sections of your paper that makes it clear how you will structure your argument;

e) a list of the major **sources** that you plan to use in your essay. Note that you must use the proper bibliographic form for your list of sources. You MUST use at least one required reading from the course. You should have between 4 and 6 appropriate ethnographic or ethnohistorical sources to provide the data you will analyse. To identify ethnographic sources, look for work that has

evidence from specific people the author(s) have met and dealt with. For ethnohistoric sources, look for work that uses first-hand accounts on the people in question.

>**To facilitate my checking that these are appropriate sources, cut and paste (with appropriate in-text citation and quotation marks) the author's explanation of the methodology or description of the evidence used.** _I WILL NOT MARK THE ASSIGNMENT IF YOU DO NOT INCLUDE THIS._

The whole assignment should be about 5 pages long. The major purpose of this assignment is to encourage you to articulate the topic; develop a strategy for answering a question about it; and locate appropriate sources to assist you in the analysis.
NOTE: you will submit your returned, marked proposal with your essay.

Midterm and Exam: The midterm test and the exam will be composed of short written answer and essay questions.

Question for final exam. You must provide a preliminary answer to this at the beginning of the course, submitting your answer to me electronically, and keeping a record of your initial answer so you can reflect on it throughout the course.

Answer this question with a sentence or two: "What is the basis of kinship?"

On the final exam, you will reflect on your initial answer, in the form of an essay in which the argument is whether you still agree with your initial position, and why or why not. The essay will be supported by discussion of at least three of the required readings of the course as evidence for your position. You will not be permitted to take materials into the exam with you, but you are encouraged to plan your answer throughout the course. Be careful that you do not simply summarize the material; you should use it to explain your new answer to the question,