

SOAN 331: Anthropological Thought and Theory

Carleton College
Winter 2022
T/Th 10:10-11:55
Leighton 304

Pamela Feldman-Savelberg

Office: Leighton 233, x4113
Office Hours will be held by Zoom; [sign up via Google Calendar](#), then come to your appointment in this [Zoom Room](#):
ID: 913 4465 0783; Passcode: 334704



Anthropological Thought and Theory

I. BRIEF COURSE DESCRIPTION

Our ways of perceiving and acting in the world emerge simultaneously from learned and shared orientations of long duration, and from specific contexts and contingencies of the moment. This applies to the production of anthropological ideas and of anthropology as an academic discipline. This course examines anthropological theory by placing the observers and the observed in the same comparative historical framework, subject to the ethnographic process and to historical conditions in and out of academe. We seek to understand genealogies of ideas, building on and/or reacting to previous anthropological approaches. We highlight the diversity of voices who thought up these ideas, and have influenced anthropological thought through time. We attend to the intellectual and political context in which anthropologists conducted research, wrote, and published their works, as well as which voices did/did not reach academic audiences. The course thus traces the development of the core issues, central debates, internecine battles, and diversity of anthropological thought *and* of anthropologists that have animated anthropology since it first emerged as a distinct field of inquiry to present-day efforts at intellectual decolonization.

In this course you will:

- Read a lot (ca. 100 pages per class session) of mostly original anthropological works, from a variety of voices since the early twentieth century to the present
- Keep a record of your intellectual responses to these readings—a resource you can refer to in the future!
- Discuss how you can apply these anthropological concepts, theories, and approaches to better understand real-world phenomena and topics that are of interest to you
- Write a short midterm paper
- Collaboratively create a visual final project

Please pick up your course readings packet from the SOAN lounge on the first day of classes!

II. LONG COURSE DESCRIPTION

If there is one thing we learn from anthropology, it is that our ways of perceiving and acting in the world emerge simultaneously from learned and shared orientations of long duration, and from specific contexts and contingencies of the moment. This applies to all sorts of cultural forms, including the production of anthropological ideas and of anthropology as an academic discipline.

This course takes an ethnographic approach to anthropological theory by placing the observers and the observed in the same comparative historical framework. To do so, we consider time (*when* particular anthropologists worked), place (*where* they worked), and—especially—intellectual kinship (*relationships*). We seek to understand genealogies of ideas and of the people who thought them up. We consider how one set of ideas builds upon and/or reacts to a previous set of ideas. The course thus traces the development of the core issues, central debates, and internecine battles that have animated anthropology since it first emerged as a distinct field of inquiry in the nineteenth century.

Through reading examples of key figures in the history of anthropology, we will attempt to discern anthropological theorizing in two types of context. First, we examine the context of ethnographic monographs, because theories explaining cultural and social life are embedded in anthropologists' empirical writings. Second, we attend to the intellectual and political context in which anthropologists conducted research, wrote, and published their works for us to read.

Due to the time constraints of a ten-week term, we focus on anthropology produced in the English-speaking world. I am dedicated to exploring with you the diversity of anthropological thought *and* of anthropologists within this world, from the beginnings of the field to the present—male, female, and possibly non-binary; straight and queer; colonizers and colonized; white, off-white, and people of color. These intersecting lines of diversity among anthropologists sometimes but not always affected their choice of topics, the questions they asked, and the ways they went about answering them—as well as the likelihood of their work to be identified as classics.

Course goals include grasping the history and diversity of anthropological thought, developing your critical thinking skills and communicative competencies through thoughtful and civil class discussions as well as writing assignments, and relating course material back to what you learned (or will learn) in ST&T and forward toward research endeavors you may undertake in the future (term papers, comps, and beyond).



YOUR
ANTHRO'L
PORTRAIT
HERE



III. COURSE OVERVIEW

A. Topics

Introduction--Where's Theory? What's a Classic?
Boas, Du Bois, & historical particularism; Boas' students; Voicing and silencing in Boas' circle
Malinowski: fieldwork and functionalism; Malinowski's students: colonialism and social change
Radcliffe-Brown, Evans-Pritchard, & Srinivas: Durkheimian legacies; Structural-functionalism and its heretics I
Structural-functionalism and its heretics II: Leach & Fortes on temporal aspects of social structure
Colonialism and Decolonization I: Monica Wilson
Colonialism and Decolonization II: The Manchester School
Colonialism and Decolonization III: Talal Asad and Ann Stoler
Meanings, Symbols, Interpretation: Durkheimian and Weberian echoes
French structuralism, symbolism, and Marxism
Structure and Agency
Hegemony and Resistance
Feminist Anthropologies
World Anthropologies and Globalization
Anti-typification, and typifying the anthropologist
Looking Back and Moving Forward

B. Due Dates

Student Interest Survey, bring to class (and Moodle) completed, T Jan. 6, 10:10 am
Group Themes Finalized, T Jan 11, 11:59 pm
ARK+Q+C/H Mini-Portfolios due twice on Fridays Jan. 28, and Mar. 4 at 11:59 pm
Midterm, Friday Feb. 7, 11:59 pm
Final, first draft Th Mar. 10, 10:10 am (in class), final draft M Mar. 14, 11:59 pm

C. Grading

Class Attendance and Participation	10%
ARK+Q+C/H Mini-Portfolios (1 st one 10%, 2 nd one 20%)	30%
Midterm Ritual Analysis and Comparison Paper	30%
Final Intellectual Genealogy Collaborative Project	30%

D. Student Learning Outcomes

As part of Carleton's assessment initiative, the SOAN Department of has identified six Student Learning Outcomes for SOAN majors. In this course you will engage in three of these learning outcomes:

1. *Formulate* appropriate sociological and/or anthropological research questions about socio-cultural phenomena.
2. *Apply* sociological and anthropological theory to analyze socio-cultural phenomena.
3. *Draw upon* your understanding of historical and contemporary socio-cultural phenomena to engage the world.

In building bridges to materials from ST&T, this course also helps you:

4. *Describe* how sociology and anthropology interact with one another and contribute to various interdisciplinary conversations.





IV. Class Schedule

WEEK I

Th Jan 6—Introduction--Where's Theory? What's a Classic?...and “Proto-Anthropology”

Feeley-Harnik, Gillian. 2018. “Morgan, Lewis Henry (1818-81).” In *The International Encyclopedia of Anthropology*, edited by Hillary Callan, 1-6. Hoboken: John Wiley and Sons. DOI: 10.1002/9781118924396.wbiea2056

Tylor, Edward B. 2012 (1871). “The Science of Culture” from *Primitive Culture*. In *Anthropological Theory: An Introductory History*, 5th ed., edited by R. Jon McGee and Richard L. Warms, 30-45, New York: McGraw Hill.

Hand-in: Please bring your completed student survey to class (printed) and also hand it in via Moodle

WEEK II

T Jan 11—Boas, Du Bois, & historical particularism

McGee, R.J. and R.L. Warms. 2012. “Historical Particularism.” In *Anthropological Theory: An Introductory History* 5th ed., edited by R. Jon McGee and Richard L. Warms, 112-117, New York: McGraw Hill.

Boas, Franz. 2014 (1932). “The Aims of Anthropological Research.” In *Anthropology in Theory: Issues in Epistemology* 2nd ed., edited by H. Moore and T. Sanders, 22-31. Chichester (UK): Wiley Blackwell.

Du Bois, W.E.B. 2007 (1903). “The Sorrow Songs” and “Afterthought.” In *The Souls of Black Folk*, 121-130. Oxford: Oxford University Press.

Hand-in: finalized group themes, 11:59pm

Th Jan 13—Boas’ students

King, Charles. 2019. *Gods of the Upper Air: How a Circle of Renegade Anthropologists Reinvented Race, Sex and Gender in the Twentieth Century*. New York: Doubleday. **Read the following excerpts:**

- pp. 1-4 introducing Margaret Mead and the Boasian circle
- pp. 263-267 on Ruth Benedict’s *Patterns of Culture*
- pp. 232-244 on Ella Cara Deloria
- pp. 188-214; 275-278; 286-290 on Zora Neale Hurston

Mead, Margaret. 1973 (1928). *Coming of Age in Samoa*. New York: P. Smith. (Foreword, pp. 1--19, pp. 195-202)

Benedict, Ruth. 2014 (1934). “The Individual and the Pattern of Culture” from *Patterns of Culture*. In *Anthropology in Theory: Issues in Epistemology* 2nd ed., edited by H. Moore and T. Sanders, 43-52. Chichester (UK): Wiley Blackwell.

Hurston, Zora N. 1935. *Mules and Men*. Philadelphia: J.B. Lippincott. (Foreword, Contents, Introduction, excerpt pp. 266-273)

Hurston, Zora N. 1938. *Tell My Horse*. New York: Harper and Row. (Contents, Foreword)



WEEK III

T Jan 18—Voicing and Silencing in Boas' Circle: Critiques, Ambiguities, and Enduring Value

Bruchac, Margaret M. 2014. "My Sisters Will Not Speak: Boas, Hunt, and the Ethnographic Silencing of First Nations Women." *Curator: The Museum Journal* 57(2): 153-171.

Mitchell, Joseph. 2017. "Man—With Variations": *Interviews with Franz Boas and Colleagues, 1937*, edited by Robert Brightman. Chicago: Prickly Paradigm Press. (*choose 2-3 interviews to read and come prepared to discuss them in class*)

Th Jan 20—Malinowski: fieldwork and functionalism

Malinowski, Bronislaw. 2014 (1939). "The Group and the Individual in Functional Analysis." In *Anthropology in Theory: Issues in Epistemology* 2nd ed., edited by H. Moore and T. Sanders, 90-101. Chichester (UK): Wiley Blackwell.

Malinowski, B. 1961 (1923). *Argonauts of the Western Pacific: An Account of Native Enterprise and Adventure in the Archipelagoes of Melanesian New Guinea*. New York: Dutton. (Table of Contents, "Introduction," and "The Meaning of the Kula," pp. xx-xxix, 1-25, 509-518).

Annette Weiner. 1979. "Trobriand Kinship from Another View: The Reproductive Power of Women and Men." *Man* (N.S.) 14:328-348.

WEEK IV

T Jan 25—Malinowski's students: colonialism and social change

Powdermaker, Hortense. 1966. *Stranger and Friend: The Way of an Anthropologist*. New York: W.W. Norton, Chapter 2, "London School of Economics Studying with Malinowski," pp. 33-45.

Richards, Audrey. 1982 (1956). *Chisungu: A Girls' Initiation Ceremony among the Bemba*. London: Tavistock, "The Cultural Setting" (pp. 25-51), "The Interpretation of the Ceremony" (pp. 112-151).

Bank, Andrew. 2016. *Pioneers of the Field: South Africa's Women Anthropologists*. Cambridge: Cambridge University Press, Chapter 4, "A genius for friendship': Audrey Richards at Wits, 1938-1940," pp. 151-188 (*In this chapter, please read pp. 151-152, 156-160, 176-178, & 184-188*).

Th Jan 27—Radcliffe-Brown, Evans-Pritchard & Srinivas: Durkheimian legacies; Structural Functionalism and its Heretics I

Radcliffe-Brown, A.R. 2014 (1940). "On Social Structure." (*JRAI* 70(1):189-200). In *Anthropology in Theory: Issues in Epistemology* 2nd ed., edited by H. Moore and T. Sanders, 61-69. Chichester (UK): Wiley Blackwell.

Evans-Pritchard, E.E. 1940. *The Nuer*. New York: Oxford University Press. (Table of contents, Introductory, Ch. 1, Ch. 3, pp. ix, 1-50, 94-138) (*Please read all of pp. ix, 1-50. Within Ch. 3, please read pp. 94-95 [through the word "cyclical"]; 104-110; pp. 113-117; pp. 135-138.*)

Srinivas, M.N. 1964. "Social Structure." *Sociological Bulletin* (Indian Sociological Society) 13(1):12-21.

F Jan 28—Hand-in: ARK+Q+C/H mini-portfolio #1, 11:59pm

WEEK V

T Feb 1—Structural-functionalism and its heretics II: Leach and Fortes on temporal aspects of social structure

Leach, E. 2014 (1970). *Political Systems of Highland Burma*. (London: Athlone,) "Introduction," In *Anthropology in Theory: Issues in Epistemology* 2nd ed., edited by H. Moore and T. Sanders, 70-77. Chichester (UK): Wiley Blackwell

Fortes, Meyer. 1958. "Introduction." In *The Developmental Cycle in Domestic Groups*, edited by Jack Goody, 1-14. Cambridge: Cambridge University Press.

Th Feb 3—Colonialism and Decolonization I: Monica Wilson; colonialism & Apartheid as objects of anthropological study

Feldman-Savelsberg, Pamela. 2013. Wilson, Monica. In *Theory in Social and Cultural Anthropology*, edited by R. Jon McGee and Richard L. Warms, 933-935. London: SAGE Publications.

Wilson, Monica and Archie Mafeje. 1963. *Langa: A Study of Social Groups in an African Township*. Cape Town: Oxford University Press. (*read Contents, Ch. 3 Homeboys, and first 4 pages of Ch. 4 "Kinsmen"*)

Wilson, Monica (Hunter). 1961 (orig. 1936). Reaction to Conquest: Effects of Contact with Europeans on the Pondo of South Africa. London: Oxford University Press, pp. 434-438, 486-543. (*Read pp. 434-438, 486-488, 505-508, 536-543.*)

Fri Feb 4—Hand in: Midterm Ritual Analysis and Comparison Paper, 11:59pm

MIDTERM BREAK!

WEEK VI

T Feb 8—Colonialism and Decolonization II: The Manchester School, situational analysis and the extended case method

Gluckman, Max. 1940. "Analysis of a Social Situation in Modern Zululand." *Bantu Studies* 14(1): 1-30.

Kapferer, Bruce. 2010. "Introduction: In the Event—toward an Anthropology of Generic Moments." *Social Analysis: The International Journal of Social and Cultural Practice* 54(3): 1-28. (*Read pp. 1-16, concentrating on pp. 1-14. Article relates situational analysis to several recent theories and methods dealing with events and temporality*)

Recommended (optional, for now or later): Handelman, Don. 2005. "The Extended Case: Interactional Foundations and Prospective Dimensions." *Social Analysis: The International Journal of Social and Cultural Practice* 49(3): 61-84. (*relates the extended case method to Erving Goffman's interactionist approach*)

Th Feb 10—Colonialism and Decolonization III: Talal Asad and Ann Stoler

Asad, Talal. 1973. *Anthropology and the Colonial Encounter*. London: Ithaca Press, "Introduction," pp. 9-19.

Stoler, Ann L. 2002. *Carnal Knowledge and Imperial Power: Race and the Intimate in Colonial Rule*. Berkeley: University of California Press, Ch 2, "Rethinking Colonial Categories: European Communities and the Boundaries of Rule," pp. 22-40.

Recommended (optional, for now or later): Said, E. 1989. "Representing the Colonized: Anthropology's Interlocutors." *Critical Inquiry* 15: 205-225.

WEEK VII

T Feb 15—Meanings, Symbols, Interpretation: Echoes of Durkheim, Manchester school, and Weber

Turner, Victor. 1967. *The Forest of Symbols: Aspects of Ndembu Ritual*. Ithaca: Cornell University Press, "Symbols in Ndembu Ritual," pp. 19-47; "Muchona the Hornet, Interpreter of Religion," pp. 131-150. (*In "Symbols..." please read pp. 19-20; skim the rest, noting section headings as key terms and aspects of symbolic interpretation; Read all of "Muchona the Hornet"*)

Geertz, Clifford. 1973. *The Interpretation of Cultures*. New York: Basic Books. "Deep Play: Notes on the Balinese Cockfight," pp. 412-453.

Ohnuki-Tierney, Emiko. 2015. *Flowers That Kill: Communicative Opacity in Political Spaces*. Stanford: Stanford University Press, "Introduction" and "The Collective Self and Cultural/ Political Nationalisms," pp. 1-22; 125-152. [*N.B: Read the ONE chapter that looks most interesting to you; we will have a teach-in. The two chapters to choose from are in the same file*]

Th Feb 17—French structuralism, symbolism, and Marxism

Lévi-Strauss, Claude. 2013 (1966). “The Culinary Triangle.” (orig.: *Partisan Review* 33(4):586-595) In *Food and Culture: A Reader* (2nd ed.), edited by Carole Counihan and Penny van Esterik, 40-47. New York: Routledge.

Douglas, Mary. 1966. “The Abominations of Leviticus” In *Purity and Danger: An Analysis of the Concepts of Pollution and Taboo*. London: Routledge and Kegan Paul, pp. 41-57.

Harris, Marvin. 2013 (1985). “The Abominable Pig.” In *Food and Culture: A Reader* (2nd ed.), edited by Carole Counihan and Penny van Esterik, 59-71. New York: Routledge.

Mintz, Sidney W. 2013 (1979). “Time, Sugar, and Sweetness.” (orig. *Marxist Perspective* 2(4):56-73) In *Food and Culture: A Reader* (2nd ed.), edited by Carole Counihan and Penny van Esterik, 91-103. New York: Routledge.

WEEK VIII

T Feb 22—Structure and Agency

Bourdieu, Pierre. 2014 (1977). *Outline of a Theory of Practice*. Cambridge: Cambridge University Press, “Structures and the Habitus” (abridged) In *Anthropology in Theory: Issues in Epistemology* 2nd ed., edited by H. Moore and T. Sanders, 332-341. Chichester (UK): Wiley Blackwell.

Ortner, Sherry B. 2006. *Anthropology and Social Theory: Culture, Power, and the Acting Subject*. Durham: Duke University Press, Chapter 6, “Power and Projects: Reflections on Agency,” pp. 129-153.

Recommended (optional, for now or later, on Political Economy and Contingency): Wolf, Eric. 2014 (1982). *Europe and the People Without History*. Berkeley: University of California Press, “Introduction” In *Anthropology in Theory: Issues in Epistemology* 2nd ed., edited by H. Moore and T. Sanders, 293-307. Chichester (UK): Wiley Blackwell.

Comaroff, Jean and John Comaroff. 2014 (1991). *Of Revelation and Revolution*. Chicago: University of Chicago Press, “Introduction” In *Anthropology in Theory: Issues in Epistemology* 2nd ed., edited by H. Moore and T. Sanders, 308-321. Chichester (UK): Wiley Blackwell.

Ortner, Sherry B. 1984. “Theory in Anthropology since the Sixties.” *Comparative Studies in Society and History* 26(1): 126-166.

Th Feb 24—Hegemony and Resistance

Scott, James C. 1985. *Weapons of the Weak*. New Haven: Yale University Press, Ch 8, “Hegemony and Consciousness: Everyday Forms of Ideological Struggle,” pp. 304-350.

Abu-Lughod, Lila. 1990. “The Romance of Resistance: Tracing Transformations of Power through Bedouin Women.” *American Ethnologist* 17(1):41-55.

WEEK IX

T Mar 1—Feminist Anthropologies

Lamphere, Louise. 2012. “The domestic sphere of women and the public world of men: The strengths and limitations of an anthropological dichotomy.” In *Gender in Cross-Cultural Perspective* (6th ed), edited by C. Brettell and C. Sargent, 81-88. Boston: Pearson.

Ortner, Sherry. 1974. “Is Female to Male as Nature is to Culture?” In *Woman, Culture, and Society*, edited by M. Z. Rosaldo and L. Lamphere, 67-88, Stanford: Stanford University Press.

Ortner, Sherry. 1996. “So, Is Female to Male as Nature Is to Culture?” In S. Ortner, *Making Gender: The Politics and Erotics of Culture*, 173-180. Boston: Beacon.

Lewin, Ellen. 2006. “Introduction. Feminist Anthropology: A Reader.” In *Feminist Anthropology: A Reader*, edited by E. Lewin, 1-38. Malden: Blackwell. **(just read pp. 1-26; gives a good historical overview of the field and key writings representing developments since the 1970s)**

Th Mar 3—World Anthropologies and Globalization

Ribeiro, Gustavo Lins. 2014. "World Anthropologies: Anthropological Cosmopolitanisms and Cosmopolitics." *Annual Review of Anthropology* 43:483-496.

Comaroff, Jean and John L. Comaroff. 2013. "Writing Theory from the South: The Global Order from an African Perspective." *The World Financial Review* (Sept-Oct): 17-20. (***This is a four page summary, by the authors, of their book, publ. 2012, Theory from the South: or, How Euro-America is Evolving Toward Africa. Boulder: Paradigm Publishers.***)

Gupta, Akhil. 2021. "AAA Presidential Address: Decolonizing U.S. Anthropology." Delivered by Dr. Akhil Gupta at the American Anthropological Association Annual Meeting, November 20, 2021. (***Please listen to the recording of this talk.***)

Recommended (optional, for now or later): Appadurai, Arjun. 1996. *Modernity at Large: Cultural Dimensions of Globalization*. Minneapolis: University of Minnesota Press, Ch 2, "Disjuncture and Difference in the Global Cultural Economy," pp. 27-47.

Inda, Jonathan Xavier and Renato Rosaldo. 2008. "Tracking Global Flows," In *The Anthropology of Globalization*, 2nd ed., edited by Jonathan Xavier Inda and Renato Rosaldo, 3-46. Malden: Blackwell.

F Mar 4—Hand-in: ARK+Q+C/H mini-portfolio #2, 11:59pm

WEEK X

T Mar 8—Anti-typification, and typifying the anthropologist

Abu-Lughod, Lila. 1991. "Writing Against Culture." In *Recapturing Anthropology*, edited by Richard G. Fox, 137-162. Santa Fe: SAR Press.

Narayan, Kirin. 1993. "How Native is a 'Native' Anthropologist?" *American Anthropologist* 95:671-684.

Matory, J. Lorand. 2015. *Stigma and Culture: Last-place Anxiety in Black America*. Chicago: University of Chicago Press, "Introduction," pp. 1-65.

Recommended (optional, for now or later):

Sehgal, Meera. 2009. "The veiled feminist ethnographer: Fieldwork among women of India's Hindu Right." In *Women Fielding Danger: Negotiating Ethnographic Identities in Field Research*, edited by M. Huggins and M. Glebbeek, 325-352. Lanham, MD: Rowman & Littlefield Publishers.

Islam, N. 2000. "Research as an act of betrayal. Researching race in an Asian community in Los Angeles." In *Racing Research, Researching Race: Methodological Dilemmas in Critical Race Studies*, edited by F. W. Twine and J. W. Warren, 35-66. New York: New York University Press.

Lavie, Smadar. 2012 "Writing Against Identity Politics: An Essay on Gender, Race, and Bureaucratic Pain," *American Ethnologist*, 39 (4): 780-804.

Th Mar 10—Presentations: Looking Back and Moving Forward

Presentations of final group projects—bring your draft genealogy to class!

Timeline exercise

Discussion of applying anthropological theory to your research interests

M Mar 14—Hand-in: Final Intellectual Genealogy Collaborative Project, 11:59pm



Enjoy your spring break!





V. COURSE PRINCIPLES AND REQUIREMENTS

I have designed this course to get you to read, to think, to write, and to talk with each other. It will be both a reading-heavy and a discussion-heavy class. In addition, continual short writing assignments will give you a record of what you have read and how you have thought about it. The more you keep an open mind, keep up with reading and writing, persevere with writing styles from earlier eras, remain curious, and are willing to speak up in a collegial atmosphere, the better our class will be and the more you will learn.

A. Attendance, Respectful Participation, and Office Hours

Attendance is important because your presence adds something to class. While not everyone can make it to class for every session, frequent absences and/or late arrivals will count against you. As a courtesy, please tell me why you were absent; for an “excused” absence, you must give me a legitimate and trustworthy reason *before class*.

There are many ways of *participating* in class: questioning, commenting, listening carefully when other students ask questions or propose a new or different way to think about the materials we are studying, eye contact, nodding, active note-taking. I assume and expect that we will all be enthusiastic and respectful participants in class, which means that we learn from our readings and from each other in courteous, constructive debate. We can only do this if we *listen* to each other. It should go without saying that part of being fully present in class means that students should refrain from inappropriately using electronic devices during class time.

I am dedicated to making our classroom a *respectful* environment where everyone can participate comfortably. One part of this is that we should all refer to everyone by their chosen name, the correct pronunciation of their name, and their chosen pronouns. Another aspect of respect is recognizing that this course may deal with difficult topics, and that what might be an obvious trigger for you may not be so for others, and vice versa.

Two elements of respect include *timeliness* and *academic integrity*. To remain fair to all, and to keep the class running smoothly, you should come to class and hand in assignments *on time*. For a late assignment to be accepted, you should let me know about your situation before the assignment is due. In serious circumstances, we might be able to negotiate a new due date. Without a legitimate excuse, one letter grade will be subtracted from the assignment for each day it is late. Communication is key to maintain respect and avoid misunderstandings.

Regarding *academic integrity*, I expect you to adhere to Carleton’s [code of academic honesty](#). When participating in team projects, your final work should still reflect your own ideas and you should credit other people’s ideas. Failure to follow Carleton’s expectation will result in a failing grade and formal action with the administration.

Office hours provide an additional forum to participate outside of class. I use [Google calendar](#) to schedule office hours; consider yourselves welcome. I very much enjoy the one-on-one of talking with students individually or in small groups in my office hours. Ask questions in class, call me, or come to my office hours if anything is unclear to you or if you want to discuss something related to this class. Due to the pandemic, office hours will be held by [Zoom](#) (Meeting ID: 913 4465 0783; Passcode: 334704). Please come on time for your appointment, and wait in the Zoom waiting room while I finish up with my prior appointment.

B. Accommodations/Special Needs

Please see the “Helpful Information” section regarding how to arrange a confidential discussion with Sam Thayer ’10, Director of the Office of Accessibility Resources, to insure equitable access and reasonable accommodations for students with disabilities. The Dean of Students strongly encourages Carleton faculty to wait for official notification of accommodations before modifying

course requirements for students. I thus appreciate it if you seek accommodations so the office can notify me *early in the term*. Students with any other concerns needing special consideration should also bring this to my attention *early in the term*.

C. Required Reading

All readings are available through a course packet (courtesy of the SOAN Department) as well as via the course Moodle site. You should complete the readings *before* the class session for which they are assigned. Please don't wait until the last minute, so you have time to write a good ARK paper (see below). Think about the issues raised, how they relate to issues in previous readings, to your own life, and to the lives of those you know and care about. Jot down your questions and confusions, and use these to contribute to class discussions. Please note that in some cases I make suggestions about key pages to read most carefully, to help with the reading load. Some readings are marked as "Recommended (optional, for now or later)." They are optional, could add to your understanding of class themes and discussion, but will not necessarily be addressed directly in class. Consider them a resource that you could consult this term, or when you revisit course themes later in your SOAN career.

D. Discussion Groups

We will form permanent discussion groups of three to five people who will collectively decide upon a common theme or socio-cultural phenomenon. You will meet regularly to discuss how the theory or theorist of the day applies to your theme. You will attempt to generate hypotheses and/or theoretical expectations regarding your theme. I would love to supplement this with more fluid, continually re-shuffled discussion groups, but due to the pandemic and a possible need for contact tracing, we will stick with the same groups and arrange our classroom space so you can sit near your group.

E. Written Work

As a required 300-level course, and to prepare you for advanced writing to come, I expect that you write to the best of your ability, writing clearly and in active voice. You should push yourselves to become ever-stronger writers by making use of the Writing Center and Writing Assistance for Multilingual Writers. Please submit Word files, labeled like this example: **AlexisTheoretician-ARKportfolio-2.docx**.

I expect your writing to adhere to the College's policy on Academic Integrity, which you can find [here](#). In addition to not plagiarizing, you should cite correctly, using anthropological citation norms. The American Anthropological Association decided in September 2015 to move to the Chicago Manual of Style (CMOS)'s **author-date** option. You can find a brief description of this citation style on page seven of this syllabus, and a more extensive style sheet on our [departmental website](#). *You are **required** to follow CMOS author-date citation style.*

Please hand in assignments and be prepared for group work and oral presentations on time. *Deadlines are deadlines.* Nonetheless, if you talk to me *beforehand* about extenuating circumstances, I will accommodate your needs within the realm of fairness. ***Departmental policy is to subtract one letter grade for each day an assignment is late.*** I can accept final assignments more than 3 days late only if the Dean of Students Office (your class dean) has granted you an "EXT."

F. ARK+Q+C/H Papers

You should write a one-page Abstract-Response-Keywords-Question (ARK+Q) paper for *at least* one of the readings for *each* class session. *Please bring them with you to class!* Optimally, and for the highest grade, you will write an ARK+Q paper on nearly every reading for the course. You will collect these ARK papers into a portfolio, which you will hand in two times over the course of the term—once at the end of Week Three to get you started. Both times you hand in your portfolio, you will append a one-page "connections statement" (+C/H) as well as designate one ARK paper from your portfolio that you want me to comment on/grade. Connections statements grow out of small group discussions connecting a concrete social phenomenon or theme to a particular theory,

theoretical school, or set of concepts. They should include a theoretically based expectation or hypothesis regarding that theme. Each group will choose their theme or concrete phenomenon at the beginning of the term. ARK papers have several goals: providing a low stakes opportunity to assess your understanding of course material; gaining experience at concise, abstract-style writing; improving your ability to interpret and find connections among theoretical perspectives; giving you practice in applying anthropological theory to phenomena that are relevant to your lives. As Margaret Mead pronounced, “It’s All Anthropology.” At the end of the term, you will not only have a collection of summaries and reflections on all the readings of the course, but also a record of applying a variety of theories to analyze a socio-cultural phenomenon.

G. Midterm Ritual Analysis and Comparison Paper

By *Friday February 4 at 11:59 pm*, you will hand in a take-home midterm analysis and comparison paper. Drawing inspiration from Gregory Bateson’s experimental book *Naven* (an analysis of an Iatmul, New Guinea, ritual from several theoretical perspectives), you will analyze a contemporary ritual from the perspective of at least two theoretical perspectives studied during the first half of the term. The ritual could be a holiday such as Halloween, a children’s birthday party, or a presidential inauguration. Introduce the ritual with a concise but meaningful ethnographic description. Then in subsequent sections answer how each of your theorists/schools of thought would interpret and explain this ritual. The final paragraph of this four-to-five-page paper should assess which of these theorists makes for the most persuasive analysis and why.

H. Intellectual Genealogy Final Project

By *Monday March 14 at 11:59pm* (the end of the day on which our final exam would be scheduled), you will hand in the results of your group intellectual genealogy final project. It is absolutely crucial that you bring the *first draft* of this visual, collaborative project to the beginning of our final class session on *Thursday March 10*. Each of six groups will prepare a visual intellectual genealogy of a theoretical school or section of our syllabus. These genealogies should address relationships such as teacher-student, borrowing of ideas, building upon and/or arguing against theoretical and methodological approaches. The genealogies should show these relationships within your assigned section, and indicate branches connecting your section to other sections. Be creative! Feel free to incorporate visual elements such as photos, maps, thin and thick relationship lines, and color. Don’t forget to include a key!

Each of your genealogies is a part of a mosaic that we will piece together during our final class session (March 10). Your final hand-in, on March 14, should include your *refined visual genealogy*, and a *one-page reflection* on 1) the process of developing the intellectual genealogy and division of labor within your group, and 2) what insights you gained from relating your segment to other parts of the course on the last day of class. While the visual component will be the same for all three of your group members, each student will write their individual one-page reflection.

If the projects are beautiful (and accurate), we might display them in the SOAN!



VI. HELPFUL INFORMATION

A. Office Hours

Please make use of my scheduled office hours. I’m there for you! Please use the Google Calendar appointment function in gmail to sign up for office hours. The link is in several places, including my email signature and [here](#). If you absolutely cannot attend my normal office hours, please e-mail me about scheduling another time.



Due to the pandemic, and that it is too cold to meet in person outdoors, I will be holding office hours by Zoom (Meeting ID: 913 4465 0783; Passcode: 334704), using a waiting room. Please wait patiently while I finish up with my previous appointment. Remember, please [click here to sign up for 15-minute time slots via Google calendar](#). Thank you!

B. Inclusion and Course Materials Assistance

I strive to create an inclusive and respectful classroom that values diversity. Our individual differences enrich and enhance our understanding of one another and of the world around us. This class welcomes the perspectives of all ethnicities, genders, religions, ages, sexual orientations, disabilities, socioeconomic backgrounds, regions, and nationalities. I also recognize the potential financial burden of course expenses such as printing (no required books for this class!). If you need assistance to cover course expenses, please speak with me, preferably during the first week of class.

C. Ask a Librarian

Ask a librarian—especially our social science superhero specialist librarian [Kristin Partlo](#)—for help with your research in this class. You can drop by the library’s [Research/IT desk](#) to ask any question you have, at any point in your process. Librarians help students find and evaluate articles, books, websites, statistics, data, government documents, and more. For more information on hours and librarians, visit the Gould Library website at go.carleton.edu/library. Don’t forget to look at the course guide Kristin has made specifically for our class: <https://gouldguides.carleton.edu/soan331>, as well as the general anthropology guide: <https://gouldguides.carleton.edu/anthropology/>!

D. Accommodations and Assistive Technologies

If you have any challenge that you think may pose obstacles to your successful completion of the course, please discuss this with me at the beginning of the term so that we may accommodate your situation.

Like the rest of Carleton College, I am committed to providing equitable access to learning opportunities for all students. Please be aware that Carleton faculty are strongly encouraged to wait for official notification of accommodations before modifying course requirements for students. The Office of Accessibility Resources (Henry House, 107 Union Street) is the campus office that collaborates with students who have disabilities to provide and/or arrange reasonable accommodations. If you have, or think you may have, a disability (e.g., mental health, attentional, learning, autism spectrum disorders, chronic health, traumatic brain injury and concussions, vision, hearing, mobility, or speech impairments), please contact OAR@carleton.edu or call Sam Thayer ('10), Director of the Office of Accessibility Resources (x4464), to arrange a confidential discussion regarding equitable access and reasonable accommodations.

In addition, Carleton also provides technological resources for students with disabilities. The Assistive Technologies program brings together academic and technological resources to complement student classroom and computing needs, particularly in support of students with physical or learning disabilities. Accessibility features include text-to-speech (Kurzweil), speech-to-text (Dragon) software, and audio recording Smartpens. If you would like to know more, contact aztechs@carleton.edu or visit go.carleton.edu/aztech.

E. The Writing Center

I urge all students to utilize **The Writing Center**, located in 420 4th Libe; it has peer writing consultants who can work with you during any stage of the writing process (brainstorming to final proofreading). Hours and more information can be found on the [writing center website](#). You can reserve specific times for conferences by using their [online appointment system](#).

F. The Term-Long Program for Multilingual Writers

If English is not your first language or you are a multilingual writer and you believe you might benefit from working regularly with a writing consultant this term, email Melanie Cashin, [Multilingual Writing Coordinator](#), at mcashin@carleton.edu. She can arrange once- or twice-a-week meetings between you and a specific writing consultant throughout the term.

G. Student Well-Being

Your health and well-being should always be your first priority. At Carleton, we have a wide-array of health and wellness resources to support students. It is important to recognize stressors you may be facing, which can be personal, emotional, physical, financial, mental, or academic. Sleep, exercise, and connecting with others can be strategies to help you flourish at Carleton. For more information, check out [Student Health and Counseling](#) (SHAC) or the [Office of Health Promotion](#).

H. Title IX

Carleton is committed to fostering an environment free of sexual misconduct. Please be aware all Carleton faculty and staff members, with the exception of Chaplains and SHAC staff, are “responsible employees.” Responsible employees are required to share any information they have regarding incidents of sexual misconduct with the Title IX Coordinator. Carleton’s goal is to ensure campus community members are aware of all the options available and have access to the resources they need. If you have questions, please contact Laura Riehle-Merrill, Carleton’s Title IX Coordinator, or visit the Sexual Misconduct Prevention and Response website: <https://www.carleton.edu/sexual-misconduct/>.



VII. ANTHROPOLOGICAL CITATION STYLE (Chicago Manual of Style Author-Date Version)

In papers for this and other anthropology classes, you should use the correct citation style, following the major anthropological professional journals. This means you need to cite, both in the text and in a section titled “References Cited” following the text, works from which you have drawn ideas as well as works you quote. The various journals published by the American Anthropological Association use the author-date style in the *Chicago Manual of Style*, which can be located [on their website](#). This site gets constantly updated, so use the most recent version. Most importantly, remember to use the author-date tab!

In the course of your text, you should cite authors whose ideas you use with their last name and the date of publication; you can even include more than one citation if you got the idea from more than one source (Ginsburg 1989; Ginsburg and Rapp 1991). If you quote an author, e.g. that “the powers of village women... [do not] provide women with the last word” (Harding 1975, 308), you include the page number(s). Note the placement of punctuation, and that the citation and period/comma are outside of the quotation marks.

References Cited (please, *not* “Bibliography” or “Works Cited”), placed starting on a new page at the end of your text, includes only publications cited in the text. All entries must be listed alphabetically by last name of author, and chronologically arranged for two or more titles by the same author. The layout should be as follows:

1a) for a **journal article**, showing the volume and issue numbers, and page numbers:

Becker, Gay. 1994. “Metaphors in Disrupted Lives.” *Medical Anthropology Quarterly* 8(4):383-410.

1b) If you find and read/download the **journal article from an online source**, include the DOI (Digital Object Identifier) if the journal lists one. A DOI is a permanent ID that, when appended to <http://dx.doi.org/> in the address bar of an Internet browser, will lead to the source. If no DOI is available, list a URL, including an access date.

Kossinets, Gueorgi, and Duncan J. Watts. 2009. “Origins of Homophily in an Evolving Social Network.” *American Journal of Sociology* 115:405–50. Accessed February 28, 2010.
doi:10.1086/599247.

2) for a **chapter in a book of collected essays** (Author. date. “chapter title.” In *Book Title*, edited by Editors, pages. Place of Publication: Publisher.):

Kelly, John D. 2010. “Seeing Red: Mao Fetishism, Pax Americana, and the Moral Economy of War.” In *Anthropology and Global Counterinsurgency*, edited by John D. Kelly, Beatrice Jauregui, Sean T. Mitchell, and Jeremy Walton, 67–83. Chicago: University of Chicago Press.

3) for a **book** (title is capitalized; date, place of publication [use the first one listed], and publisher all included):

Raleigh, Elizabeth. 2017. *Selling Transracial Adoption: Families, Markets, and the Color Line*. Philadelphia: Temple University Press.

4) for an **article in a newspaper or popular magazine**:

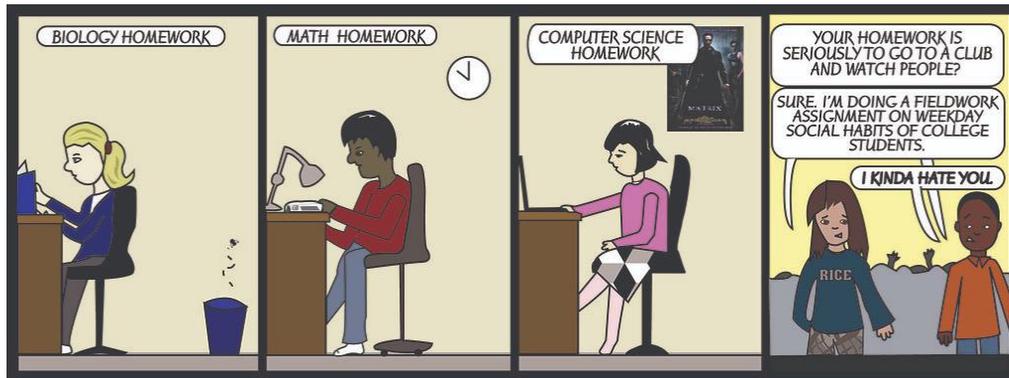
Stolberg, Sheryl Gay, and Robert Pear. 2010. "Wary Centrists Posing Challenge in Health Care Vote." *New York Times*, February 27. Accessed February 28, 2010.

<http://www.nytimes.com/2010/02/28/us/politics/28health.html>.

5) for **website content**, include as much of the information you'd need for a printed publication's citation as possible (including author's name, date of publication, title, publisher), followed by the URL of the site you are citing. Because such content is subject to change, include an access date or, if available, a date that the site was last modified. In the absence of a date of publication, use the access date or last-modified date as the basis of the citation.:

United Nations. 2011. "World Population Prospects, the 2010 Revision. Standard variants: Migration." United Nations, Department of Economic and Social Affairs, Population Division, Population Estimates and Projections Section (updated 28 June 2011). <http://esa.un.org/wpp/Excel-Data/migration.htm> (accessed 27 December 2011).

Following this style is a requirement. Ask if you have questions.



Thank you for taking this class!

