

Fall 2015

ANTH 2052

David Beriss
University of New Orleans

Follow this and additional works at: <http://scholarworks.uno.edu/syllabi>

Recommended Citation

Beriss, David, "ANTH 2052" (2015). *University of New Orleans Syllabi*. Paper 56.
<http://scholarworks.uno.edu/syllabi/56>

This Syllabus is brought to you for free and open access by ScholarWorks@UNO. It has been accepted for inclusion in University of New Orleans Syllabi by an authorized administrator of ScholarWorks@UNO. For more information, please contact scholarworks@uno.edu.

CULTURAL ANTHROPOLOGY

ANTH 2052, Section 356, Fall 2015, Session B

Internet/On-line Section

Office: MH 334

Office Hours: T/Th 11am-12 and 1pm-2pm, W 10am-2pm, or by appointment.

David Beriss

Phone: (504) 280-1071

Email: dberiss@uno.edu

Long before it was fashionable to talk about “celebrating difference” or about “cultural diversity,” anthropologists sought to explain the complex ways of being that make up human societies. From an anthropological perspective, “culture” is far more than the ethnic foods, music or linguistic habits that we have come to see as indicators of diversity in the United States. A culture is a whole way of life, including everyday activities as well as language, religion and government. The first objective of this course is to provide an introduction to some of the ways anthropologists approach the study of cultures.

Anthropology is, however, more than an attempt to catalogue all the cultures on the planet. One purpose of cultural anthropology is to produce explanations of the ways of thinking and behaving that characterize different societies. Ethnographic analysis (the primary product of anthropological research) can also form the basis for critical thinking about the anthropologist's own society. While anthropologists have long engaged in such cultural critique, in recent years ethnographic research has begun to find its way into both policy debates and the business world. The second goal of this course will be to show how anthropological methods and data can be used outside of academia.

This course is designed to shake up your assumptions about the world. You must enter it with an open mind. You will learn to define and think critically and cross-culturally about concepts like culture, family, religion, politics and science. You will learn to read, evaluate and explain ethnography and you will develop a basic understanding of anthropological methods. By the end of the semester, you will be better prepared to evaluate the cultural assumptions and arguments made by politicians, scientists and cultural critics. When we are done, you should have more questions about the world than when we started. This class is about learning about what kinds of questions to ask.

Course Requirements

This course will challenge you intellectually, but it presents other challenges as well. The course will be taught entirely on-line. Because it is a short session B course, it is also being taught in a compressed time period. However, it is still a complete course, with the same amount of material and requirements assigned during a regular semester. To keep up, you must be sure to complete all of the assignments on time. For readings, you must complete them by the assigned dates, along with reviewing lecture notes and other material indicated on the course web site. Quizzes and exams, and discussion boards will be available only during a limited time. You will be graded on:

- 4 quizzes, worth 40% of your grade (10% each). These are unscheduled, surprise quizzes, available for a limited time and cannot be made up. Don't miss them!
- 1 mid-term examination, worth 25% of your grade.
- 1 final examination, worth 25% of your grade.
- Class participation, worth 10% of your grade. This grade will be based on the frequency and quality of your participation in discussion boards.

A number of factors will contribute to your grades. Quiz and exam questions will reflect readings, lectures, notes, other on-line course content, and course discussions. You must draw on those resources, rather than looking to other web sites, dictionaries, etc., that may not have correct answers. Your job is to demonstrate that you have read and understood the lecture notes, assigned readings, and discussion. Participation is simple: post responses to the discussion board questions regularly and you will do well. Post thoughtful

comments and you will do very well. Quizzes will mostly be multiple choice, true/false, and fill-in-the-blank questions with objective answers taken from the class material. The midterm and final exams will be similar, but will also have a few short essay questions. Your answers to those questions should reflect the course materials. Do not miss exams or quizzes. Missing them will earn you a grade of zero for that exercise, which can significantly lower your overall average in the class.

Academic Integrity

Honesty and respect for your work and for the work of others are essential to your success in this course and in university life in general. Academic dishonesty will not be tolerated. This includes cheating and plagiarism. Proper social science citation methods will be required on essays. For further details on academic integrity, see the UNO Judicial Code, available at <http://www.studentaffairs.uno.edu/accountability.cfm>.

UNO requires that I add the following language to this syllabus:

To ensure academic integrity, all students enrolled in distance learning courses at the University of New Orleans may be required to participate in additional student identification procedures. At the discretion of the faculty member teaching the course, these measures may include on-campus proctored examinations, off-site or online proctored examinations, or other reasonable measures to ensure student identity. Authentication measures for this course are identified below and any fees associated are the responsibility of the student.

In this class, your identity will be verified by your ability to sign in to Moodle using your own username and password.

Disabilities

I will do my best to accommodate the needs of students with disabilities. Please feel free to contact me about your needs. If you have a disability, please contact the Office of Disability Services to register and follow their procedures. They can be reached at 504-280-6222 or through their web site, <http://ods.uno.edu/>.

Required Texts

The following books are required and are available for purchase in the UNO bookstore as well as through on-line bookstores. All other listed readings will be available on the course Moodle site or through UNO's library databases. (*The ISBN listed here is for the paper format of each book. Electronic formats may have a different ISBN.*)

Adams, Kathleen. 2006. *Art as Politics: Re-Crafting Identities, Tourism, and Power in Tana Toraja, Indonesia*. Honolulu: University of Hawaii Press. ISBN: 9780824830724.

Bourgois, Phippe and Jeff Schonberg. 2009. *Righteous Dopefiend*. Berkeley: University of California Press. ISBN: 9780520254985.

Krause, Elizabeth. 2009. *Unraveled: A Weaver's Tale of Life Gone Modern*. Berkeley: University of California Press. ISBN: 9780520258495.

Lassiter, Luke Eric. 2014. *Invitation to Anthropology*, 4th Edition. Lanham, MD: Altamira Press. ISBN: 9780759122543.

The Program

Readings marked with an asterisk are available on-line, under course documents on the course Moodle site or through UNO's library databases. Readings are subject to change! Recommended readings are not required...but they are interesting.

Why Anthropology? Concepts and Methods.

10/12-10/13

Lassiter, chapter 1.

Miner, Horace. 1956. Body Ritual Among the Nacirema. *American Anthropologist*. 58(3):503-507.*

10/14

Lassiter, chapters 2 and 3.

Bohannon, Laura. 1966. Shakespeare in the Bush. *Natural History*.*

Recommended: Geertz, Clifford. 1973. Thick Description: Toward an Interpretive Theory of Culture. *The Interpretation of Cultures*. New York: Basic Books. pp.3-30.*

Language and Communication.

10/19-10/20

Basso, Keith. 1970. 'To Give up on Words': Silence in Western Apache Culture. *Southwestern Journal of Anthropology*. 26 (3):213-230.*

Cavanaugh, Jillian R. 2006. Little Women and Vital Champions: Gendered Language Shift in a Northern Italian Town. *Journal of Linguistic Anthropology*. 16(2): 194–210.*

Rickford, John. 1997. Suite for Ebony and Phonics. *Discover*.*

Castro, Max. 1997. The Future of Spanish in the United States. *Vista*.*

Beller, Thomas. 2015. Don't Call It Katrina. *The New Yorker* (Cultural Comment, online at <http://www.newyorker.com/culture/cultural-comment/dont-call-it-katrina>), May 29.*

Food, Family and Modernity

10/21-10/22

Lassiter, chapters 5 and 6.

Krause, Introduction, Part I.

Recommended: Brandes, Stanley and Thor Anderson. 2011. Ratatouille: An Animated Account of Cooking, Taste, and Human Evolution. *Ethnos*. 76(3):277-299.*

10/26-10/27

Krause, Part II, Epilogue.

Recommended: Simpson, Bob. 2001. Making 'Bad' Deaths 'Good': The Kinship Consequences of Posthumous Conception. *Journal of the Royal Anthropological Institute*. 7:1-18.*

Gifts, Economics and Culture

10/28-10/29

Feltault, Kelly. 2005. "We're Our Own Boss": Gendered Class-Consciousness and White Privilege among Hooper's Island Crab Pickers. *Anthropology of Work Review*. 26(1):1-13.*

Herrmann, Gretchen M. 1997. Gift or Commodity: What Changes Hands in the U. S. Garage Sale? *American Ethnologist*. 24(4):910-930.*

Meneley, Anne. 2007. Like an Extra Virgin. *American Anthropologist*. 109(4):678-687.*

Sutton, David. 2007. Tipping: An Anthropological Meditation. Beriss, David and David Sutton, eds. *The Restaurants Book: Ethnographies of Where We Eat*. London: Berg. pp. 191-204.*

Recommended: Schuler, Sidney Ruth and Syed M. Hashemi. 1995. Family Planning Outreach and Credit Programs in Rural Bangladesh. *Human Organization*. 54(4):455-461.*

Social Stratification and Power: Race, Ethnicity, Class and Gender

11/2-11/3

Bourgois & Schonberg, introduction, chapters 1-3.

Diamond, Jared. 1994. Race Without Color. *Discover*. 15(11).*

Recommended: Kaplan, Erin Aubry. 2003. Black Like I Thought I Was. *Gambit*. October 20.*

Recommended: Chin, Elizabeth. 1999. Ethnically Correct Dolls: Toying with the Race Industry. *American Anthropologist*. 101(2):305-321.*

11/4-11/5

Mid-term Exam: The mid-term exam will be made available on Moodle, 11/5-11/6.

Bourgois & Schonberg, chapters 4-6.

Recommended: Gomberg-Muñoz, Ruth. 2010. Willing to Work: Agency and Vulnerability in an Undocumented Immigrant Network. *American Anthropologist*. 112(2):295-307. *

Recommended: Newman, Katherine. 2001. Hard Times on 125th Street: Harlem's Poor Confront Welfare Reform. *American Anthropologist*. 103(3):762-778.*

11/9-11/10

Bourgois & Schonberg, chapters 7-9, conclusion.

Recommended: Brennan, Denise. 2004. Women Work, Men Sponge, and Everyone Gossips: Macho Men and Stigmatized/ing Women in a Sex Tourist Town. *Anthropological Quarterly*. 77(4):705-733.*

Recommended: Osanloo, Arzoo. 2006. Islamico-civil "rights talk": Women, subjectivity, and the law in Iranian family court. *American Ethnologist*. 33(2):191-209.*

Politics, Law and Government

11/11-11/12

Adams, chapters 1 & 2.

Recommended: Packer, George. 2010. The Broken Chamber: Just how broken is the Senate? *The New Yorker*. August 9.*

11/16-11/17

Adams, chapters 3 & 4.

Recommended: Bax, Mart. 2000. Planned Policy or Primitive Balkanism? A Local Contribution to the Ethnography of the War in Bosnia-Herzegovina. *Ethnos*. 65(3):317-340.*

Recommended: Solway, Jacqueline. 2003. In the Eye of the Storm: The State and Non-Violence in Southern Africa (Botswana). *Anthropological Quarterly*. 76(3):485-495.*

The Search for Meaning: Religion, Magic, Ritual and Art

11/18-11/19

Lassiter, chapter 7.

Adams, chapters 5 & 6.

Williams, Paige. 2015. The Tallest Trophy. *The New Yorker*. April 20.*

Recommended: Kramer, Jane. 2004. Taking the Veil: How France's public schools became the battleground in a culture war. *The New Yorker*. November 22.*

Recommended: Boyer, Peter J. 2005. Jesus in the Classroom. *The New Yorker*. March 21.*

11/23-11/24

Adams, chapters 7 & 8.

Recommended: Graeber, David. 1995. Dancing With Corpses Reconsidered: An Interpretation of *Famadihana* (in Arivonimamo, Madagascar). *American Ethnologist*. 22(2):258-278. *

Recommended: Ong, Aihwa. 1988. The Production of Possession: Spirits and the Multinational Corporation in Malaysia. *American Ethnologist*. 15(1):28-42. *

Culture and Social Change in a Globalizing World

11/25

Lassiter, chapter 4 and afterword.

Wilk, Richard. 1999. 'Real Belizean Food': Building Local Identity in the Transnational Caribbean. *American Anthropologist*. 101(2):244-255.*

Recommended: Boo, Katherine. 2004. The Best Job in Town: The Americanization of Chennai. *The New Yorker*. July 5.*

11/30-12/1

Leitch, Alison. 2003. Slow Food and the Politics of Pork Fat: Italian Food and European Identity. *Ethnos*. 68(4):437-462.*

Nader, Laura. 2001. Anthropology! Distinguished Lecture—2000. *American Anthropologist*. 103(3): 609-620.*

The final exam will be available on Moodle 12/3-12/4.