

**AN102: INTRODUCTION TO CULTURAL ANTHROPOLOGY**  
**Block 3, 2008--Colorado College**

**Professor Sarah Hautzinger**

Office Hours: Tuesday & Thursday 2:00-4:00 (sign-up on door), or by appt.  
Locations: Tuesday: PCE office, 1018 N. Weber St.; Thursday: Barnes 304  
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This course introduces students to cultural anthropology, one of four subfields comprising the discipline of anthropology. Cultural anthropology is fundamentally concerned with the breadth and variability of human experience, adaptability and problem solving, expression, communication and the creation of meaning. Primary goals include:

- Familiarizing the student with the basic concepts, theories and methodological approaches of cultural anthropology;
- Providing a historical perspective on emergence of the discipline of anthropology, the interrelationship of cultural anthropology and the other subdisciplines, and the relationship between anthropology, the other social sciences, and the humanities and sciences;
- Establishing the basic unity of human beings as one species with extensive commonality, and then exploring the realities of cultural difference in a way that promotes respect and appreciation;
- Acquainting students with subfields of sociocultural anthropology, including: economic, political, symbolic; introducing students to the ways sociocultural connects to the other anthropological fields: archaeology, linguistics, and biological anthropology.
- Encouraging students to develop a critical perspective on ways that categories such as culture, language, race, ethnicity, identity and gender are used in their everyday settings;
- Equipping students with the useful, problem-solving methodological and analytical tools that anthropologists develop.

Particularly in response the latter two objectives listed, the approach taken here might be distinguished from other introductions for its emphasis on the applied aspects of the discipline. This applied thrust is evident in two senses. First, for an introductory course, a comparatively large amount of student time will be occupied with actually performing anthropological fieldwork and write-up themselves. The justification for this is that it is precisely the experiential aspects of anthropological knowledge that make the discipline unique; students will best understand this by actually taking part in doing it. Second, many of the readings and issues selected for focus in this course are explicitly geared toward emphasizing anthropology's contemporary relevance and usefulness for problem-solving in an ever-smaller, globalizing world. The intent here is to intervene in common views of anthropology as a study of exotic, distant, "primitive" and peripheral peoples; rather, should this be the only anthropology course a student ever takes, he or she should be able to draw on the skills and perspectives gleaned in most any area of human endeavor undertaken later in life.

**Required Texts:**

- (M&J)** Monaghan, John and Peter Just. 2000. Social & Cultural Anthropology. Oxford: Oxford University Press.
- (P&B)** Podolefsky, Aaron, and Peter Brown. 2007. Applying Cultural Anthropology: An Introductory Reader. (Seventh Edition.) Mountain View, CA: Mayfield.
- Barley, Nigel. 2000 (1983). The Innocent Anthropologist: Notes from a Mud Hut. Prospect Heights, IL: Waveland.
- Bacigalupo, Ana Maria. 2007. Shamans of the Foye Tree: Gender, Power and Healing among the Mapuche. Austin: University of Texas Press.

**Additional Readings:**

Tutt Library, Course Resources, AN102 (Hautzinger).

**Course Format and Requirements:** Course format emphasizes seminar-style discussions, with occasional lecture, small group activities and films. Scrupulous attendance and preparation is assumed; on any day plan to be ready to begin a discussion string; you should always arrive with notes on and having thought about readings, and with a potential discussion question written out.

Discussion works best when all class members:

- make a commitment to come every day and participate in the discussion.
- make an effort to know everyone's name.
- listen to each other and try to build on one another's points rather than trying to show off what each individual knows, how worldly one is, etc.
- attend to developing the central argument rather than developing tangents.
- who have already spoken give others a chance to speak before speaking again.
- do not restate a point that has already been made just to get discussion "points."
- check that everyone who wanted to speak to a point has spoken before changing the subject.
- do not interrupt or finish each other's thoughts.
- take responsibility to facilitate the discussion.
- have thought about their positions on and concerns about a reading before they come to class.

**A Note About Classroom Atmosphere:** Some issues to be discussed in this class are controversial and inevitably there will be disagreements. I care deeply about these issues and suspect you do too; I don't expect you will agree with me--and I certainly do not require that you agree with me in order to do well in the course. I expect our conversations to be civil; no one should be attacked for what s/he says. Further, I propose some basic **Good Faith Principles**, which I feel can lend to an atmosphere of egalitarianism, mutual respect and productive learning. These include:

- We assume that our colleagues are not motivated by hatred or bigotry, unless we have definite evidence to the contrary. If we learn of attitudes or positions colleagues hold that contribute to or reinforce "wrong" in our eyes, we assume that these arise out of ignorance. Ignorance is educable.
- We assume our colleagues, like ourselves, desire for the world to be a more humane and just place, unless we have definite evidence to the contrary.
- We assume that there will be people here with more and less experience and knowledge than we hold; we assume that on certain issues there are those among us who are more "enlightened," and those who are more "ignorant," and that there are diverse standards for what constitute enlightenment or ignorance. We agree to start from where we stand, in our lives, each day.
- We, therefore, seek to avoid creating hierarchies amongst ourselves: more (or less)-politically-correct-than-thou, more-committed, more-experienced, more-informed, and so on. We act from the assumption our peers participate in good faith.

These principles are not meant to operate as muzzles, nor are they intended to suggest that anger, passion, vehemence, or other powerful expressions do not have a place in our discussion. Indeed, I wish to encourage those kinds of expressions by providing baseline understandings for a constructive atmosphere.

## Grade Composition

Participation	30%
➤ Attendance 5%	
➤ Contribution to in-class discussion and activity 15%	
➤ Small & informal assignments 10%	
<b>Note:</b> Includes informal writing assignments, such as participant-observations; ethics jigsaw; field trip write-ups, course evaluation; page-reference exercise. Further informal writing may be assigned over the block.	
Two exams* (15% midterm, 15% final) :	30%
Gift-giving analysis	20%
<u>Ethnography of a ritual</u>	20%
(All assignments will be discussed in class.)	100%

\* On Exams: First, please note they aren't worth a large percentage of your grade. Their purposes are two-fold: 1) to measure your coverage and comprehension of the material, and 2) to instruct you toward the unique combination of the particular (cultural details) and the general (how these help comprise author's arguments) in cultural anthropology. Thus, the format (true/false, matching, short answer and essay) may draw on surprising levels of detail, but is not intended to be "tricky" – if you've kept up with carefully reading, and then review thoroughly, you should do well on these.

### Grades: What They Mean (and the Limits of that Meaning):

The Colorado College faculty has approved a statement clarifying the meaning of grades. That statement noted that grades of:

- "A" are reserved for "excellent work that reflects superior understanding and insight, creativity, or skill" as well as exceptional effort;
- "B" are assigned to "good work that reflects a high level of understanding and insight, creativity, or skill";
- "C" are assigned to "adequate work that indicates readiness to continue study in the field";
- "D" are assigned to "marginal work, only minimally adequate, indicating lack of readiness to continue in the field."

I make every effort is made to ensure the way your work is evaluated reflects the grade you earned in the fairest and most objective manner possible.

That said, I also encourage you to resist allowing your grades to become the measure of value that your education has for you. While academics should come first for CC students, in any given block you may decide you have other pressing priorities – family or health matters, research or activist commitments – that are very important to you and a legitimate aspect of your development, and that undercut your performance in measurable ways. In my view, this need not necessarily mean you learn less, or have gained less (or that your peers or professor respect you less!). That's something *you* evaluate; retaining this authority is a critical part of taking charge of your education.

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### Other Policies

- Please inform me in advance (including an e-mail morning before in the case of illness) should you need to miss class for any reason. Three or more absences make it very difficult to pass the course; even one absence may significantly compromise your ability to perform well in the course.
- Late work cannot be accepted unless arrangements have been made beforehand.
- For students requiring special accommodation, please inform me at the beginning of the block.
- All work for this course should be performed under the honor code as defined for this class; this should be (ritualistically ☺) indicated in writing.
- There may be times when we will not be able to discuss some readings in class; this does not mean you are not accountable for them. So, if aspects of an author's argument utterly confuse or elude you, raise it in class or with me, individually.

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**Course Schedule**

- Meets 9:00-11:45 M-F, Barnes 407; occasional afternoon film screenings or lectures: check syllabus and please plan ahead.
- Because this class may spontaneously incorporate “current event” aspects, I may announce an event that I find out about and want you to attend with less notice; those with insurmountable obstacles will be able to work out alternatives.
- Some days reading is heavier than other days: look ahead and plan accordingly.

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**Week One**

<p>Monday Oct. 27</p>	<p><b>Introduction to the Course: Wide and Deep in Eighteen Days</b>          What is (and isn't) Anthropology?          Questionnaire: the non-trivial behind cultural trivia.          Paradoxes, Contradictions and Oxymorons of Anthropology          Preliminary discussion of syllabus, access to e-res on Tutt Library website.</p> <p><b>Monday Afternoon films 1:00-3:00</b>          “The Nature of Culture”          “Franz Boas: The Shackles of Tradition”</p> <p><b>Three Areas of Work to Spread over first week:</b></p> <p><b>Reading:</b>          Along with your reading for each session this week, please begin reading Barley’s <u>The Innocent Anthropologist</u>. We will discuss it in class <b>next Monday</b>, and you will have time to finish it over the weekend, but getting a head start will be helpful.</p> <p><b>On-Your-Own-Time Films</b> (by next Tuesday, Nov. 4): After watching the Boas film from the Strangers Abroad series, please watch a <b>second documentary</b> on the anthropologist profile film you have been assigned to (<b>Mead, Malinowski or Evans-Pritchard</b>). You may arrange small groups if you wish, and view your film time of your choosing (we’ll put a sign-up by the VCR). Take detailed notes and prepared to report back to small groups on 1) historical context 2) your anthropologist’s approach to ethnographic fieldwork and 3) by next Tuesday.</p>
<p>Tuesday Oct. 28</p>	<p><b>Doing Anthropology</b>  <b>Read:</b>          Entire syllabus and assignments; questions?          (M&amp;J): “Very Short Introduction” &amp; Ch. 1 (1-33).          (P&amp;B): 1. Body Ritual Among Nacirema – Horace Miner, 1956          2. Slumber’s Unexplored Landscape – Bruce Bower, 1999          3. Tricking and Tripping - Claire E. Sterk, 2000          4. Crack in Spanish Harlem – Philippe Bourgois, 1989</p> <p><b>Activities:</b>          Set@ exercise          Discussion of Gift-Giving Analysis assignment</p>
<p>Wednesday Oct. 29</p>	<p><b>The Culture Concept</b>  <b>Read:</b>          (M&amp;J): 2. “Bee Larvae and Onion Soup: Culture.”          (P&amp;B): 5. “Shakespeare in the Bush”—Laura Bohannan, 1966          6. “To Give Up on Words: Silence in Western Apache Culture” – Keith Basso, 1970          9. Chinese Table Manners: You Are <i>How</i> You Eat - Eugene Cooper, 1986</p>

	<p>10. Culture and the Evolution of Obesity – Peter J. Brown, 1991 C.F. Springwood and C.R. King “Playing Indian': Why Native American Mascots Must End.”</p> <p><b>Activity Option:</b> The Penny Game</p>
Thursday Oct. 30	<p><b><u>Gift-giving and Reciprocity</u></b> (Readings are background for assignment due tomorrow)</p> <p>Harris, M. “Potlatch,” pp. 94-114. Ferraro, G. “Distribution of Goods and Services” section, pp. 156-167 (focus on reciprocity section). (P&amp;B): 17. Strings Attached – Lee Cronk, 1989 8. Eating Christmas in the Kalahari – Richard Borschy Lee, 1969</p>
Friday Oct. 31	<p><b>Anthropological Theory, Explanation and Ethics</b></p> <p><b>Read:</b> (M&amp;J): 3. “A Brief Encounter: Society.” Harris, M. “Culture and Nature” pp. 3-7. _____. “Pig Lovers and Pig Haters,” pp. 28-50. Geertz, C. “Thick Description” (just sections I-III) pp. 1-13. _____. “Deep Play: Notes on the Balinese Cockfight,” 412-453. AAA Statement on Ethics (on e-res or) at <a href="http://www.aaanet.org/committees/ethics/ethcode.htm">http://www.aaanet.org/committees/ethics/ethcode.htm</a></p> <p><b>Due:</b> Gift-giving Ethnography: Barnes 304, 5:00 p.m. Over Weekend: <b>Prepare for Page Reference Discussion of N. Barley’s book</b></p>

**Week Two**

Monday Nov. 3	<p><b>Ethnographic Focus I</b></p> <p><b>Read:</b> Barley, Nigel. <u>The Innocent Anthropologist</u>, pp. 7-190.</p> <p><b>Due:</b> Page Referencing and Comments</p>
Tuesday Nov. 4	<p><b>Relationships and Relations</b></p> <p><b>Read:</b> (M&amp;J): 4. “Fernando Seeks a Wife: Sex and Blood.” (P&amp;B): 23. When Brothers Share a Wife - Melvyn C. Goldstein, 1987 24. Law, Custom, and Crimes Against Women: The Problem of Dowry Death in India - John van Willigen and V. C. Channa, 1991 25. How Many Fathers Are Best for a Child? - Meredith Smith, 2003 Kurtz: “Marriage and the Terror War” I &amp; II Webber, Sabra. “Efforts to Reject Muslims from the Human Family Prove Ridiculous.”</p> <p><b>Activity:</b> Share (from your detailed notes) from the anthropologist profile film you watched</p>
Wednesday Nov. 5	<p><b>Power and Politics; Provisioning and Progress</b></p> <p><b>Read:</b> (M&amp;J): 5. “La Bose Becomes Bakar: Caste, Class, Tribe &amp; Nation.” 6. “A Feast in Nuyoo: People and Their Things” (P&amp;B): 11. The Worst Mistake in the History of the Human Race - Jared Diamond, 1987 12. The Domestication of Wood in Haiti: A Case Study in Applied Evolution – Gerald Murray, 1987 36. Just Another Job? The Commodification of Domestic Labor - Bridget Anderson (2002)</p>

	38. The Price of Progress - John H. Bodley, 1990
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Thursday Nov. 6	<p><b>Meaning: Symbols, Ritual and Religion</b></p> <p><b>Read:</b>  (M&amp;J): 7. “A Drought in Bima: People and Their Gods.”  (P&amp;B): 29. Do Muslim Women Really Need Saving? Anthropological Reflections on Cultural Relativism and Its Others - Lila Aub-Lughod, 2002  30. The Adaptive Value of Religious Ritual - Richard Sosis (American Scientist, 2004)  36. Hallucinogenic Plants and Their Use in Traditional Societies - Wade Davis, 1985  Douglas, Mary. “Abominations of Leviticus.”</p>
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Friday Nov. 7	<p style="text-align: center;">--1<sup>st</sup> Test, 10:00 a.m.—</p> <p><b>Over Weekend:</b> In addition to articles and chapter for Monday, read ahead in <u>Shamans of the Foye Tree</u>, to be discussed T &amp; Th next week.</p>
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**Week Three**

Monday Nov. 10	<p><b>Gender, Age and Cultural Variability I</b></p> <p><b>Read:</b>  (M&amp;J): 8. “Ñañuu Maria Gets Hit by Lightning: People and their Selves.”  (P&amp;B): 7. A Cultural Approach to Male-Female Miscommunication - Daniel Maltz and Ruth Borker -1982  21. Our Babies, Ourselves - Meredith F. Small, 1997  22. Measuring Up to Barbie: Ideals of the Feminine Body in Culture - Jacqueline Urla and Alan C. Swedlund, 1995</p> <p><b>Discussion/Lecture:</b>  “Universal” Male Dominance? Ubiquity vs. Universality</p> <p><b>Afternoon Film:</b> “Barbie Nation” 1:00 p.m. Barnes 407</p>
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Tuesday Nov. 11	<p><b>Ethnographic Focus II</b></p> <p><b>Read:</b>  Bacigalupo, Ana Maria. 2007. <u>Shamans of the Foye Tree</u>, Chapters 1-4, pp 1-130.</p>
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Wednesday Nov. 12	<p style="text-align: center;">— All-Day Field Trip to Denver Museum of Science and Nature—  (Leave from behind Barnes at 8 a.m. – promptly!)</p>
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Thursday Nov. 13	<p><b>Ethnographic Focus II, cont’d.</b></p> <p><b>Read:</b>  Bacigalupo, Ana Maria. 2007. <u>Shamans of the Foye Tree</u>, Chapters 5-9, pp 110-260</p>
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Friday Nov. 14	<p><b>Ethnicity and Other “We-isms”</b></p> <p><b>Read:</b>  (P&amp;B): 9. Suite for Ebony and Phonics - John R. Rickford, 1997  14. Race without Color - Jared Diamond, 1994</p>
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	<p>15. Official Statement on "Race" - American Anthropological Association, 1997  16. White Privilege: Unpacking the Invisible Knapsack - Peggy McIntosh, 1988  Lustig, Deborah. 1997. Of Kwanzaa, Cinco de Mayo, and Whispering.</p> <p>Due in class: museum write-up</p>
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**Week Four**

Monday Nov. 17	<p align="center"><b>**No Class—writing and reading day**</b></p> <p>Due: Ritual Ethnography, Barnes 304 by noon</p>
Tuesday Nov. 18	<p><b>Whither to? Directions in Anthropology</b></p> <p><b>Read:</b>  (M&amp;J): "Afterward: Some Things We've Learned."  (P&amp;B): 28. Life Stories, Disclosure, and the Law - Michelle McKinley, 1997  34. A Teaching Framework for Cross-Cultural Health Care –Berlin &amp; Fowkes 1983  35. Cell Phones, Sharing, and Social Status in an African Society – Dan Smith 2005</p> <p>Merry, S. "Human Rights Law and the Demonization of Culture."  Kadi, J. "Moving from Cultural Appropriation toward Ethical Cultural Connections"  Illich, Ivan. "To Hell with Good Intentions."</p>
Wednesday Nov. 19	<p align="center">— 2<sup>nd</sup> Test —</p> <p><b>Due:</b> Evaluations</p> <p align="center"><b>Thanks and Good Thanksgivings to Each of You ☺!</b></p>