

ANTHROPOLOGY 4980

HISTORY AND THEORIES OF ANTHROPOLOGY

Spring Semester 2015

Tuesday and Thursday 1:30 – 2:45 pm in Engr 206

3 credits

Professor Steven Simms. Main 245G, 797-1277 s.simms@usu.edu

Student visitation times: T, Th 12:30 – 1:30 pm; 2:45 – 3:30 pm. I am available to meet at many other times. Email me to set up an appointment at a time convenient for you. For many questions, and especially intellectual review of your work, email is most productive for this course.

This course employs Instructure Canvas for some course content, online discussions, online quizzes, and all assignment submissions. Open canvas asap and begin exploring.

Welcome to the hybrid live/online History and Theories of Anthropology course. This course evolved over the past 28 years to become a key ingredient of the undergraduate anthropology experience. The content is found in the abundant reading, in reading comprehension, and in written communication. As such the course is well-suited to online presentation and independent study. The solitary aspects of scholarship however, are incomplete in the absence of social intellectual engagement – head banging sessions. The live, classroom portion of the course is important for context and for discussion, while the online discussion provides further opportunities, especially for researched, prepared discussion.

SUMMARY OF COURSE ORGANIZATION AND ASSIGNMENTS

Course Sections

I. *An Introduction to the History of Anthropology.* We explore the nature of anthropological knowledge, issues of epistemology, and the problem of relativism. A “thumbnail sketch” of the history of anthropology identifies and organizes the milestones in anthropological thought, identifies the names of significant scholars and their ideas, and introduces terminology and concepts that we will explore in greater depth later.

II. *Reading and Discussing the Primary Literature.* A closer look at the theories, concepts, biases, and research interests of anthropology during various periods. This section of the course helps us see how and why anthropology became what it is today.

III. *Contemporary Theory in Relation to the History of Anthropology.* We employ a heuristic of the sciences and the humanities to represent contrasting paradigms and significant intellectual threads in anthropology past and present. The goal is not to cover contemporary theory, but to link contemporary theory with the history of anthropology, and explore pluralism among incommensurable paradigms. These explorations are essential to a holistic anthropology.

Assignments (for details see section “Assignments”):

Semester Writing Assignment. This assignment leads to a major essay that becomes your synthesis of anthropological theory. The essay evolves over the semester using a first draft, rewrite, and final essay. This is the most important assignment in the course because it provides a process to develop your professional synthesis of anthropological theory. The assignment is graded at each step in the three-part process.

Online Discussion. This proceeds all semester using Canvas. It is important to developing your semester essay, and is a means to participate in class. Your online discussion should show your engagement with the course material and is one way I evaluate if you are studying and understanding the course substance. The quality and consistency of your participation is graded.

Class Participation. All students will make contributions to the course. A participation score is given for each week.

Introductory Quiz. An online, open book quiz covering the first five weeks of the course.

Reaction Papers (2). These are essays of 750 - 1000 words on specific readings and issues.

Reading Quizzes (2). Brief on-line, open book quizzes targeting the assigned readings.

Scholarship. The following activities are important to a mature university education and are graded.

- Attendance and punctuality.
- Attitude. University enrollment and your major are choices. I assume you are here out of passionate desire – a calling.
- Quality of scholarship. This enables me to take into account the reality that students learn in different ways, and that talent comes in many forms. If you show you are trying mightily, this measure will help.

WHY ANTHROPOLOGICAL HISTORY AND THEORY?

*“Decent anthropologists don’t associate with drunkards who go rolling in ditches with shamans.”
Jaime de Angulo (circa 1946)*

*“Anthropology is, with music and mathematics, one of the few true vocations; and the anthropologist may become aware of it within himself before ever he has been taught it.”
Claude Lévi-Strauss (1955)*

*“I am afraid anthropology has become like a lunatic asylum where the patients have taken over”
Robin Fox (1991)*

Anthropology is in a state of upheaval, but as the quotes above suggest, this is nothing new. Anthropology is comprised of personalities, particular experiences, and synthetic ideas. This course is about all of it; the history of anthropology, anthropologists, and the generalizing process of theory. They cannot be separated.

We the students can make no claims to know anthropology unless we know where anthropology came from, what its central ideas are, and how we arrived at our claims to knowledge. Basic competency in these tasks is necessary for you to have a legitimate voice. Gaining these - competency and voice - are the goals of the course.

This is a foundation course that explores the diverse theoretical perspectives in anthropology by tracing the history of the discipline. During my 28 years of teaching this course, I have often heard that theory is “too abstract,” “not part of the ‘real’ world”, “too general,” or simply “too hard.” I even hear the recitation of the popular, but mistaken notion, “It is only a theory.” On the contrary, theory is everywhere, implicitly or explicitly. Theory does not consist of mere speculations, nor is it an act of ad hoc wondering. Theories are not proven or disproven. Let me say that again. Theories are not proven or disproven. They are evaluated for their utility. Thus, theory *is the sum of knowledge* from a particular research perspective, at a particular point in intellectual history. Theory shapes our conceptualization of issues, and even our ability to recognize them. Most importantly, theory shapes our interpretations - what we *think* we know.

A central contribution of anthropology is that knowledge (i.e., truth) is *contextual* – dependent on the cultural context. Theories are the contexts of the various forms of “knowledge” provided by anthropology. This notion also applies to anthropological theorists and theories too, not just Other cultures. Our course is cross-cultural, but not in the way we usually think of it. You will cross cultures as you encounter the historically significant social thinkers we will study. Some of them will seem anachronistic, misguided, and politically incorrect. You will be challenged to apply the cultural relativism you have heard about in many courses, and I guarantee you will find this difficult – perhaps more difficult than traveling to another culture to understand rather than to judge.

Rest assured you will have ample opportunity to extend your own evaluation. This is inevitable and we will do it repeatedly. But because theory demands a concern with *why* and *how* we know what we *think* we know (epistemology), we will encounter conflicts between a temptation to judge, and the demands of relativism and tolerance, just as we would if we were going among cultures in the world today. This experience may be the most fundamental lesson you come away with because success with this challenge will help distinguish you as an *anthropological* thinker from any number of philosophical, political, business, educational, and religious ideologues promoting one or another “truth” in a multicultural world. The world is full of people with agendas, and as an anthropologist you at least become aware of the pitfalls of navigating this cacophony of voices.

This course is both a preparation and a capstone. You will be challenged to assemble your existing knowledge of anthropology in light of the thinkers who went before. The course is meant to be challenging and to some extent introduce a graduate level experience. In this way the course helps you to anticipate further study of anthropology in advanced undergraduate courses and graduate school.

I think you will find the challenges of the semester to be liberating and empowering - if not immediately, then in the future.

TEXTS AND READINGS

Please purchase the text from the USU Museum of Anthropology Amazon.com portal (they donate a portion to the museum) <http://www.buyanthro.com> We will begin using this book in week 7 so you have time to order it. The USU Bookstore also has it.

Moore, Jerry

2012 *Visions of Culture*. Fourth edition. It has some new chapters at the end that are not in the earlier editions.

Other Readings

Readings are posted as pdf files on Canvas. A few of them are also available on Course Reserve via the library web site (password sim4980). The order of reading is shown on the Course Outline in this syllabus, and they appear as links on the weekly course content pages in Canvas. Read *before* we cover it in class. Do not skim or skimp. Some of it you will have to read more than once and take notes. I recommend that your notes be targeted at substantive comments for class participation. Here is the full bibliography.

Bird, Douglas W. and James F. O'Connell

2006 Behavioral Ecology and Archaeology. *Journal of Archaeological Research* 14:143-188.

Bohannon, Paul and Mark Glazer

1973 *High Points in Anthropology*.

Borgerhoff-Mulder, Monique

2003 Human Behavioral Ecology. In, *Encyclopedia of Life Sciences*. Nature Publishing Group.

Crapo, Richley H.

2002 *Cultural Anthropology: Understanding Ourselves and Others*. 5th edition. McGraw Hill.

Garbarino, Merwyn S.

1983 *Sociocultural Theory in Anthropology: A Short History*

Gould, Stephen Jay

1977 *Ever Since Darwin: Reflections in Natural History*. W.W. Norton & Company, New York.

Harris, Marvin

1991 Anthropology: Ships that Crash in the Night. In , *Perspectives on Social Science: The Colorado Lectures*, edited by R. Jessor, pp 70-114. Westview Press, Boulder, Colorado.

Johnson, Allen

1987 The Death of Ethnography: Has Anthropology Betrayed its Mission? *The Sciences* (March/April).

Kelly, Robert L.

1995 Environment, Evolution, and Anthropological Theory. In, *The Foraging Spectrum: Diversity in Hunter-Gatherer Lifeways*, pp. 39-64. Smithsonian Institution Press, Washington D.C.

Lett, James

1987 *The Human Enterprise: A Critical Introduction to Anthropological Theory* (shows as HE on course outline).

1997 *Science, Reason, and Anthropology: The Principles of Rational Inquiry* (shows as SRA on course outline).

Irvine, William

1956 *Apes, Angels, and Victorians: A Joint Biography of Darwin & Huxley*. Readers Union, Weidenfeld & Nicolson, London

McGee, R. Jon and Richard L. Warms

2000 *Anthropological Theory: An Introductory History*.

Ortner, Sherry

1994 [1984] Theory in Anthropology Since the 1960's. In, *Culture/Power/History: A Reader in Contemporary Social Theory*, edited by Nicholas Dirks, Geoff Eley, and Sherry Ortner, pp. 372-411.

Pandian, Jacob

1985 Introduction: Objectives and Scope of this Study. In, *Anthropology and the Western Tradition: Toward an Authentic Anthropology*, pp. 1-13.

Peace, William J.

2004 *Leslie A. White: Evolution and Revolution in Anthropology*. University of Nebraska Press, Lincoln.

Sahlins, Marshall D.

1961 The Segmentary Lineage: An Organization of Predatory Expansion. *American Anthropologist* 63:322-345.

Sass, Louis

1986 Anthropology's Native Problems: Revisionism in the Field. *Harper's* 272:49-57. ERS

Simms, Steven R.

2003 Science, History, Theory, and Practice. Essay prepared for course "History and Theories of Anthropology".

Spiro, M. E.

1992 Cultural Relativism and the Future of Anthropology. In, *Rereading Cultural Anthropology*, edited by G. E. Marcus, pp. 124-151. Duke University Press, Durham, North Carolina. ERS

A note about the readings. The required reading for this course averages about 100 pages per week. We read excerpts from *primary sources* because you don't really know something unless you heard it from the "horse's mouth." Some of the readings will seem anachronistic. Some are difficult and abstract while others are easy and short. Students find study groups, either online or in-person, to be useful and I encourage these. Careful and studied reading is absolutely essential to your success in the course.

WRITING IN THIS COURSE AND WRITING AIDS

The course is writing intensive and focuses on the art of the essay. There is a saying, "You don't learn to write. You just keep on learning to write." In this advanced course as you approach the culmination of your undergraduate degree, it is important that you take responsibility for evaluating your own writing rather than placing the responsibility on others (teachers, editors, or any other authority figure). As a writer, you become your teacher. You are your own critic. You find readers for your work. You evaluate their reaction to your work whether their input is startlingly brief, or opinionated, useful, or not useful. The basic rule I will apply is that the learning comes from the process of writing itself, not from me correcting your grammar, spelling, syntax or anything else. I will not mark up your papers. I cannot tell you how to write. You must learn to write by doing it and my role is to provide a context that ensures you will write. To that end, I will evaluate your writing in light of whether you comprehend the subject, the quality of meeting the assignment guidelines, and the polish that your writing exhibits. For this course, writing serves two purposes. First, when we write about something, we learn about it more deeply than just by reading, speaking, or listening. Second, the more you read and write, the better writer you become.

The following writing aids are posted on Canvas under the Semester Writing assignment and you *must use them before you write, and after every draft*. Apply good principles of essay writing to *all* of your writing in the course, including the online discussions, and even in your emails to me! Do not write to me or for this class as if you are texting or on Facebook. I am not your "friend".

Strunk, William and E. B. White

1918 *The Elements of Style*. The essayists bible for nearly a century (published in numerous editions since 1918). Everyone should have a hard copy on your desk at all times (I have for over 45 years and still use it often). Find it used on Amazon for a few bucks. I also provide a Canvas link to a one-page "Principles of Essay Writing" that distills Strunk and White's rules. If the name E.B. White does not ring a bell, then remember "Charlotte's Web" from your childhood.

Tedlock, Barbara, and Jane Kepp

2005 Some Tips for Better Writing. *Anthropology News*. April. One page of handy suggestions.

Trimble, John

2000 *Writing With Style: Conversations on the Art of Writing*. Prentice Hall. Excerpts from a fabulous book on writing. Especially useful for the elusive concept of thesis. Most novices can identify a topic to "address", but all need practice in finding and developing a message for the essay – the thesis.

COURSE EXPECTATIONS, GRADING, AND POLICIES

Expectations

I assume that no one is in this class simply because it is required.

1. You must attend class. If you anticipate missing 10% of the course (3 days or more), drop now. Absences affect your grade.
2. You must keep up on Canvas! Review material *before* the class day. Watch for announcements. *Integrate and synthesize* Canvas material with new material presented in class.
3. You must do the reading. You must be thoroughly prepared and actively involved. This is more than merely “reading” the assigned work, but demands study of what you are reading.
4. Written work will be polished and will result from multiple drafts. This especially applies to the semester writing assignment. You should strive for polish even in your online posts for the discussion, Prepare your comments in Word, and only post after you edit. This is not text messaging or off the cuff opinionating. Your class seat is not the therapist’s couch.
5. Please do not wait to seek help. By the last few weeks of the semester, it may be too late to fix many problems that might have been tractable if you had taken the initiative earlier.
6. **Simms Basic Rule. You are responsible, whether you are here or not.**

Grades

A grade of C or better is required to graduate with a degree in Anthropology. Grades reflect the following levels of performance:

A = Exceptional performance/Excellent

B = Above average performance/Good

C = Satisfactory performance/Average of university level scholarship

D = Poor performance/Substandard

F = Failing performance

Policies

Extra Credit

No extra credit is given. Put your effort into the assignments and the expectations of the course.

Policy for late assignments.

Late assignments lose one full letter grade for each day. Assignments are submitted on Canvas with timed due dates. I do not time submissions to the minute – I allow some leeway. There are limits however. For instance, if there is a midnight due date, and your submission is made at 8am the following morning, it will be one day late. We are nevertheless, a team, and if you communicate with me, I will work to accommodate legitimate problems you may have. Stay in touch and be responsible.

General University Policies

USU policies on dropping courses, incompletes, plagiarism, and cheating are adhered to and can be found in the section “Academic Regulations” in your Class Schedule or on the university web site www.usu.edu

Cheating

USU policies regarding honesty, including cheating on exams and assignments and plagiarism, will be adhered to. See www.usu.edu and the *Index* link for sections on “Student Code” and “Honor System” for policy details.

Students with Disabilities

Qualified students with disabilities may be eligible for reasonable accommodations. All accommodations are coordinated through the Disability Resource Center (DRC) in Room 101 of the University Inn, 797-2444 voice, 797-0740 TTY, or toll free at 1-800-259-2966. Please contact the DRC as early in the semester as possible. Alternate format materials (Braille, large print or digital) are available with advance notice.

FERPA

In compliance with the Family Education Right to Privacy Act (FERPA), it is the policy of our department to maintain the confidentiality of students’ records.

My Promise to You

I will return your investment in meeting the standards of a university education and your effort toward intellectual growth with a genuine interest in you. I will be available to you, return your emails, and discuss anthropology with you. My demeanor tends to be demanding, but this does not detract from my concern for your struggles, or my excitement at your success. My evaluation of your work in the course is unrelated to my value for you as a person.

COURSE OUTLINE

Topics

Readings

COURSE SECTION 1: *An Introduction to the History of Anthropology*

Week 1 January 8

- | | | |
|---|---|--|
| 1 | Introduction to the course. What is theory? Presentist and historicist perspectives.
The nature of anthropology and anthropological knowledge. | Simms, S. "Why Anthropological Theory?" (syllabus) |
|---|---|--|

Reading for First draft of Semester Writing Assignment

These are from an introductory cultural anthropology text.

Crapo, R. "History of Anthropology" and "Anthropological Approaches to Explaining Culture"

Week 2

- | | | |
|---|---|--|
| 1 | Knowledge, science, and paradigms.
Anthropology and the Western tradition. | Garbarino, C. 1; Lett (HE) Prologue, C. 1 – 3; Simms
Pandian C. 1 |
| 2 | Precursors: Antiquity to the Age of Discovery. | Garbarino C. 2 |

Week 3

- | | | |
|---|--|----------------|
| 1 | The 19th century background and early ethnology. | Garbarino C. 3 |
| 2 | The early 20th century. | Garbarino C. 4 |

First draft of Semester Writing Assignment due online by 11:30 PM, Saturday 1/24

Week 4

- | | | |
|---|------------------------------|------------------|
| 1 | Anthropology at mid-century. | Garbarino C. 5 |
| 2 | Current anthropology. | Garbarino C.6, 7 |

Week 5 (no online discussion)

- | | | |
|---|---|---|
| 1 | The concept of culture. | Lett (HE) C. 6 – 8 |
| 2 | Unpacking cultural relativism. Topic for <i>Reaction Paper 1</i> .
This is a difficult paper and set of concepts. Do not put this off. Focus on the first sections of the Spiro paper, pp. 124-130.
The remainder of the paper will become clearer later in the course. | Spiro, M. "Relativism & the Future of Anthropology" |

Introductory Quiz taken online. Quiz opens Wednesday Noon. Must be completed by 11:30pm, Saturday 2/7

COURSE SECTION II: *Reading and Discussing the Primary Literature*

Week 6 February 10 (no online discussion)

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|---|--|---|
| 1 | Relativism continued. | |
| 2 | 19 th c. Evolutionism: Tylor, Morgan. | Moore C. 1, 2; McGee & Warms, pp. 5-10, C. 3, 4 |
- Reaction Paper 1: Relativism, due online by 11:30 PM, Saturday 2/14**

Week 7

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|---|--|---|
| 1 | Monday class schedule (February 17). | |
| 2 | Darwin and a tale of, "The Evolution of Two Evolutions." | Readings on Darwin: Excerpts from Gould "Ever Since Darwin" and from Irvine "Apes, Angels, and Victorians". |

Week 8

- | | | |
|---|---|--|
| 1 | Early 20 th century. Culture and society. Boas & Durkheim. | Moore C. 3, 4; McGee & Warms, pp. 82-84, 128-132, C. 6, 10 |
| 2 | Historical particularism and the heuristic of the intellectual and the anti-intellectual. | Same reading as above |

Week 9 (no online discussion)

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|---|--|--|
| 1 | The Boasians and the making of American anthropology. Kroeber, Benedict. | Moore C. 5, 6; Bohannon & Glazer C. 7, 11 |
| 2 | Sapir, Mead. | Moore C. 7, 8; Bohannon & Glazer C 8; McGee & Warms pp. 216-220, C. 18 |
- Reading Quiz 1 taken online. Quiz opens Wednesday Noon. Must be completed by 11:30 PM, Saturday 3/7**

Spring Break! March 9-13.

Week 10 March 17

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|---|---|--|
| 1 | Functionalism and fieldwork. Mauss, Malinowski. | Moore C. 9, 10; Bohannon & Glazer C. 17; McGee & Warms pp. 154 -156, C. 13 |
| 2 | Radcliffe-Brown, Evans-Pritchard. | Moore C. 11, 12; Bohannon & Glazer C. 19, 24 |

Week 11

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|---|--|--|
| 1 | Renewed interest in evolution. White, Steward. | Moore C. 13, 14; Bohannon & Glazer C. 21; Peace; Sahlins |
| 2 | Materialism and Marxism. Harris, Leacock. | Moore C. 15. 16; Bohannon & Glazer C. 24; McGee & Warms pp. 473-476, C. 36 |

Rewrite Draft of Semester Writing Assignment due online by 11:30 PM , Saturday 3/28

Week 12 (no online discussion)

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|---|---|--|
| 1 | Structuralism & symbolic anthropology.
Levi-Strauss, Turner. | Moore C. 17, 18; McGee & Warms pp. 345-347, C. 27,
pp. 524-526, C. 39 |
| 2 | Geertz, Douglas. | Moore C. 19, 20; Bohannon & Glazer C.29; McGee & Warms C. 38 |
- Reading Quiz 2 taken online. Quiz opens Wednesday Noon. Must be completed by 11:30 PM, Saturday 4/4**

COURSE SECTION III: *Contemporary Theory in Relation to the History of Anthropology*

Week 13 April 7

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|---|--|---|
| 1 | Trends in anthropological theory and the two cultures. | Lett (SRA) C. 1 |
| 2 | The humanist thread. Postmodernism, agency, and practice . | Moore C. 21, 22, 23. Sass, L. "Anthropology's Native Problems". Topic for <i>Reaction Paper 2</i> . |

Week 14

- | | | |
|---|---|---|
| 1 | The humanist thread: Culture and power. | Moore C. 24, 25. |
| 2 | The scientific thread: Evolution and ecology. | Lett (SRA) C. 4 – 5; Kelly, R. "Environment, Evolution, and Anthropological Theory" |

Reaction Paper 2: Anthropology's Native Problems, due online by 11:30 PM, Saturday 4/18

Week 15 (no online discussion)

- | | | |
|---|---|--|
| 1 | The scientific thread: HBE | Borgerhoff-Mulder, M. "Human Behavioral Ecology";
Bird, D. & J.F. O'Connell "Behavioral Ecology and Archaeology". |
| 2 | Culmination. Last day of class April 23 | |

Final Essay of Semester Writing Assignment due online by 1:30 PM, Friday, May 1

ASSIGNMENTS

Semester Writing Assignment (150 points)

Due dates shown on Course Outline and Canvas

This assignment is a major essay to develop *your* synthesis of anthropological theory. The essay evolves over the course of the semester using three cycles. All drafts are submitted on-line via Canvas.

This is the most significant assignment in the course. Think of it not as an entity, but as a process. The aim is to develop *your professional synthesis of anthropological theory*. Each draft will be a rewrite of the previous one, but in actuality, they will end of being three different essays as you learn about the history and theories of anthropology.

The form of writing we are practicing for this assignment is the essay. An essay is a treatise on a single subject, and speaks to a thesis. Thesis is the message underlying your essay. The concept of thesis is not synonymous with the subject/topic of your essay. It is the message, position, and argument you want to convey *about* your topic. Finding a thesis will be the most difficult task of the assignment because it requires you to distill and synthesize your understanding of anthropological history and theory. The good news is that if you cannot set forth a thesis by the end of the second or third paragraph, then you need not write further. Start over. A thesis will not arise from stream of consciousness writing.

This assignment is not a “term paper” or a “research paper”. Nor should it be a personal biography, or self-analysis. None of your drafts should be a report, a summary, a list, or a book review. You are not being asked to summarize or recapitulate the history of anthropology. *Find a thesis!*

Your pursuit of excellence on this assignment will benefit from our online discussion assignment. It is appropriate to use the weekly discussion to help you work out your synthesis. I also invite you to share your essays with each other, either by posting them as a link in your discussion, or individually via email. Cultivate networks with your colleagues.

It is important that you use the writing aids posted on Canvas. They are the same as those shown for the Weekly Essay and Discussion assignment and identified on this syllabus under “Writing Aids”. Sample essays of all three stages of draft are posted as pdf files under this assignment on Canvas. See how other students have approached this task.

I will read drafts if you like. There is no need to meet to “discuss” your writing until I see your writing. Send me what you have and then we can meet if you wish.

First Draft (due in Week 3).

This is a researched, and carefully prepared, titled essay. Yes, titles can work on behalf of writers. The topic for this first essay to help get you going on this semester-long assignment is “your knowledge of anthropological history and theory.”

Your essay should do the following:

1. Identify your exposure to the history and theory of anthropology. Describe and explain some theories you know of. Identify the theoretical orientations of the anthropologists whose work you have read. Show what you learned in Weeks 1 and 2 of class.
2. Provide several examples of what you know, and identify where your interests lie in relation to the theories appropriate to your areas of interest. For instance, archaeologists and biological anthropologists frequently find themselves to be materialists, empiricists, and cultural ecologists. Many cultural anthropologists find interest in symbolism, agency, and perception. Some anthropologists cross the boundaries of theory and paradigm.
3. Your essay should be an initial synthesis of your knowledge of anthropological theory.

Reading from an introductory cultural anthropology text is provided (see Week 1 on Course Outline) to refresh your memory. It is not acceptable to write that you know nothing about theory or the history of anthropology. Nor is this a personal biography or personal psychological analysis.

Length: 800 – 1200 words.

Rewrite Draft (due in Week 12).

This essay will show significant growth in sophistication *based on class learning*. The essay will be longer, but still concise. Your topic has now expanded to the full breadth of the assignment: an essay reflecting your synthesis of anthropological theory. What paradigm interests you? How do you resolve the contradictions encountered by anthropologists before you? Which theories “work” for the kinds of studies you want to explore? This draft insists on finding a thesis, and will show how your sense of problem has developed so far in the course. Length: 1200 – 2000 words.

Final Essay (due Week 15)

This is the final product: a major essay of *your* synthesis of anthropological theory. I expect significant transformation from the Rewrite Draft, not just minor copy editing. Length: 2,000 – 3,000, but if you prefer to make it longer that is acceptable, as long as the writing is succinct and targeted at a thesis.

Grading

First Draft = 25 points

Rewrite Draft = 50 points

Final Essay = 75 points

Online Discussion (100 points, 10 points x 10 weeks)

Weekly discussion proceeds *from Wednesday through Sunday* of every week in the semester except weeks 5, 6, 9, 12, 15. Discussions are structured as threaded topics in Canvas under the Assignment and the Discussion links. You have until Sunday at 11:30 pm to contribute to the discussion, and any posts after that time are not counted in the weekly grade. A new threaded topic will begin the following Wednesday and again proceeds until Sunday night.

The online discussion constitutes our second classroom. You have latitude for your posts, but follow the rule that quality trumps quantity. This is not blog chat. It is formal, academic discourse. Stick to the reading material for that week, but as the semester proceeds you will find the material is cumulative. Each week's reading will prompt reference to prior readings and discussions. Discussions are not just about showing how much you know. Use these to help you clarify concepts, ask questions, and test ideas for your semester essays. I will participate in the discussions. Sample discussion is on Canvas in the linked pdf files for this assignment.

Your online discussion is graded based on the quality of your participation and secondarily, the quantity. Each weekly discussion is worth 10 points.

Class Participation. (75 points) All students will make in-class contributions to the course. A participation score is given for each week. Your contributions should be empirically-based, not off the cuff "opinions". They can be observations drawn from the reading for the day, or better yet, they can be comparative and synthetic. Speaking in class is easier for some than others. However, the only way we learn is to practice. It is perfectly acceptable to read your contribution from a prepared note. If you attend class for two days, but do not participate, you will receive a zero for the week. The loss of five points per week adds up. Again, prepare something to read if that is what it takes. The Canvas gradebook will track your cumulative score.

Introductory Quiz (50 points)

Due 11:30 pm 2/7

This is an on-line, self-administered quiz to assess your understanding of the broad outlines of the history and theories of anthropology as known after the first five weeks of the course. It follows the introduction of key terms and concepts and the introductory survey of the history of anthropology. The quiz is an opportunity to collaborate with study groups and I encourage these. In this way the quiz becomes a learning experience, not just a "test."

Reading Quizzes (2 @ 50 points each for 100 points)

Due 11:30 pm on 3/7 and 4/4

There are brief, on-line, self-administered quizzes to direct your attention to the text reading. The quizzes are an opportunity to collaborate with study groups and I encourage these. In this way the quizzes become learning experiences, not just "tests."

Reaction Papers (2 @ 50 points each for 100 points)

Due 11:30 pm on 2/14 and 4/18

Reaction papers are structured responses to specific readings assigned to the class. The readings are the subject of class lecture and discussion, and the papers are due shortly after we present the material in class. Prepare by carefully reading the assigned material, take notes, and come to class prepared to discuss it or ask questions. Then prepare your reaction paper.

Each reaction paper will be a polished, titled essay of 750-1000 words, and will include all of the following:

1. Issues raised: What is the reading(s) about, what are key issues raised?
2. Significance: Why are the issues significant?
3. Critique: What are strengths and weaknesses in context of issues raised?
4. Questions/Comments: Identify questions? How does the article relate to other readings or issues?

Points Summary

Semester Writing Assignment	150
First Draft, 25 points	
Rewrite Draft, 50 points	
Final Essay, 75 points	
Online Discussion	100
Class Participation	75
Introductory Quiz	50
Reading Quiz 1	50
Reading Quiz 2	50
Reaction Paper 1	50
Reaction Paper 2	50
Intangibles	<u>50</u>
COURSE TOTAL	625

LEARNING GOALS AND ASSESSMENT

The following section identifies how this course fits with the learning goals defined by the Anthropology faculty. It provides students and faculty some guidelines for assessing student achievement and teaching. Assessment in the Anthropology Program is based on the mission statement:

The mission of the Anthropology Program at Utah State University is to prepare students for careers requiring skills and knowledge from a synthesis of the liberal arts and natural sciences. Graduates in anthropology are broadly thinking individuals exhibiting intellectual depth, effective reading and writing skills, and the ability to solve problems that span the humanities, the natural sciences, and the cultural diversity characteristic of the modern world.

Course-Specific Learning Goals (Program goals shown in italics, course goals shown in plain type)

Disciplinary Knowledge

- *Know the nature, intent, and scope of anthropology (cultural, biological, archaeology, linguistics).* Class contributes to this goal by tracing the history of anthropology and exposing students to the primary literature in the development of anthropological thought.
- *Know the epistemologies of the humanities and of the sciences as they pertain to anthropology.* The history of anthropology is essentially about epistemology - ways of knowing and the knowledge gained through diverse epistemologies.
- *Develop recognition of and respect for human differences.* The course contributes to this goal by requiring students to apply the same values to the history of anthropology that they would to cultural diversity in general.

Methods of Inquiry

- *Ability to compare and contrast major theoretical perspectives.* This is the central goal of the course. Assessment employs on-line chat room and topical discussion tools. The Semester Writing Assignment and the three Reaction Papers also provide means for student's to assess their progress.
- *Familiarity with a range of anthropological methods.* While this course is not about methods per se, theory shapes method. Students should be able to articulate how methods are associated with theories.

Skills and Career Competencies

- *Comprehend reading material appropriate to course levels.* Comprehension of sophisticated reading material is the central skill evaluated in this course by several different means. Students have the opportunity to evaluate their reaching comprehension in verbal contexts through class discussion, in on-line chat/discussion contexts, and in the Reaction Papers and the Semester Writing Assignment.

- *Communicate effectively in written and oral forms.* Both of these skills are amply reflected in the course assignments and grading system.
- *Conduct library research using modern methods.* This is not a research class per se, but some library research is required for the Semester Writing Assignment.
- *Use a computer for written work and for research.* Class is web-assisted and all assignments and quizzes are on-line.
- *Be able to think critically about issues that require synthesis of perspectives from the humanities and the sciences in a culturally diverse world.* This is a central element of the course. Critical thinking can occur in many forms, but an understanding of theoretical thought perhaps represents the most synthetic form of critical thinking. Isn't this why the great theorists are so well remembered: Newton, Einstein, Marx, Darwin?