

Course content may vary to meet the needs of this class. Continued enrollment in this course implies that you have read and accepted the conditions listed in this syllabus.

SYLLABUS

ANTH 4980

History and Theories of Anthropology

Monday, Wednesday, Friday, 11:30 am-12:20 pm

Instructor: Jacob Freeman

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Office Location: Old Main 245B

Office Hours: Tuesday and Thursday 3-4 pm or by appointment

The best way to reach me is by email. I will return your email within 24 hours, unless you email me on Saturday or Sunday

“In times of change learners inherit the earth; while the learned find themselves beautifully equipped to deal with a world that no longer exists.” Eric Hoffer

The required textbook for this course is:

Moore, J. D. (2012). *Visions of culture: An introduction to anthropological theories and theorists*. Fourth Edition. Rowman, Alta Mira.

You are also required to bring college rule paper and a pen or pencil to class. We will be doing journal entries throughout the semester and your class participation grade depends on turning in your journals on a regular basis.

All other relevant reading, videos, podcasts, *ecceterra* are posted on canvas and/or are available in the Library.

Course Introduction: This course is an introduction to the history of thought in anthropology and closely related disciplines (e.g., sociology, political science). We will identify the epistemological foundations of anthropology and develop our knowledge of historical shifts in the dominant research paradigms of anthropology. This is an advanced course, and I expect each student to do all of the assigned reading, associated assignments, and participate in class discussions. We will collaborate to help each other come to a richer understanding of theory in anthropology.

This is a foundation course that explores the diverse theoretical perspectives in anthropology by tracing the history of the discipline. Theory is fun! Theory is what allows an anthropologist to move from description to explanation. 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 usefulness. 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.

The objectives of this course are below. Anytime you are wondering ‘what should I be learning in this course?’ Reread these objectives.

- Learn the difference between scientific and humanist approaches to the construction and evaluation of arguments in anthropology
- Identify and describe major paradigms in anthropology

Central design principles behind this course are:

1. that being a successful participant in an academic discipline requires that students are taught the expectations of the discipline know the history of the discipline and
2. that it is necessary to learn skills to read and evaluate the arguments made by anthropologists in order to, in turn, craft arguments

This course will contribute to meeting the following *USU Anthropology Program Learning Goals*:

- Disciplinary Knowledge
 - Know the epistemologies of the humanities and of the sciences as they pertain to anthropology.
 - Develop recognition of and respect for human differences.
- Methods of Inquiry
 - Ability to compare and contrast major theoretical perspectives.
- Skills and Career Competencies
 - Comprehend reading material appropriate to course levels.
 - Be able to think critically about issues that require synthesis of perspectives from the humanities and the sciences in a culturally diverse world.

Course Structure and Themes: This course is divided into four parts.

Part I of the course will explore the philosophical underpinnings of science and the humanities. This is not a philosophy course. Part I of this course will provide background on one of the major philosophical debates that pervades anthropology: Is anthropology a science or a humanity? Although this part of the course is only one week, it will establish the theme of

science vs. humanism, and we will return to this theme repeatedly throughout the course. Length: 1 week.

Part II of the course will provide an overview of theory in anthropology with a focus on the historical roots of current ideas in anthropology. We will develop a knowledge of the history of ideas and how ideas shape inquiry, and students will read selections from the primary anthropological literature in the main text and those I assign. In this part of the course, we will practice critical thinking by comparing and contrasting major theoretical perspectives. Following in-class discussion and practice, we will test our understanding of key concepts and knowledge at the end of Part II. Length 7 weeks.

Part II Themes: 1) *Evolutionary anthropology*; 2) *Symbolic and interpretive anthropology*; 3) *Structure, function and agency*; 4) *Rationality and decision making*. We will continue to revisit these themes throughout Parts III and IV of the course.

Paper #1 Compare and contrast evolutionary and symbolic/interpretive approaches to anthropology.

Part III of the course is an exploration of current anthropological literature and will give each of us the opportunity to go beyond the assigned readings for the whole class. Paper #2 will allow students to tailor their reading to their own interests and develop an in-depth understanding of one major paradigm in contemporary anthropology (e.g., human behavioral ecology, historical ecology). This exploration will serve as background knowledge for Part IV of the course. Length 5 weeks.

Paper # 2 Write an analysis of the academic work of a contemporary anthropologist. This analysis will include three parts. (1) The individual's intellectual pedigree; (2) The assumptions of the major paradigm/s that the individual works within; (3) An analysis of the 'edges of knowledge' identified by the anthropologist's work.

Part IV of the course is all about translating ideas into practice. In this part of the course we will (1) identify the primary unanswered question in the contemporary paradigms discussed in Part III of the course, and (2) engage our anthropological imaginations. We will engage our anthropological imaginations by attempting to explain patterns of human thought, behavior, etc, with the theory we have discussed throughout the semester. Length: 3 weeks

Selected Additional Course Readings (note this list is not exhaustive). All required readings, beyond the required text, will be posted on Canvas:

Bird, D. W. and J. F. O'Connell 2006. Behavioral ecology and archaeology. *Journal of Archaeological Research* (2):143-188.

Bowles, S. 2009. Did warfare among ancestral hunter-gatherers affect the evolution of human social behaviors? *Science*, 324(5932):1293-1298.

Bourdieu, Pierre. 1977. *Outline of a Theory of Practice*. Cambridge: Cambridge University

Press.

Boyd, R., Richerson, P. J., 2004. The origin and evolution of cultures. Oxford: Oxford University Press.

Foucault, Michel. 1978. The History of Sexuality, Volume I. New York: Vintage.

Geertz, Clifford. 1973. The Interpretation of Cultures. New York: Basic Books.

Kottak, C. P. 1980. The past in the present: history, ecology, and cultural variation in highland Madagascar. Ann Arbor: University of Michigan Press.

Laland, K. N. 2011. Cause and context in the biological sciences. Behavioral Ecology, 22(2):233-234.

Lansing, J. S. 2003. Complex adaptive systems. Annual Review of Anthropology, 32:183-204.

Netting, R. M. 1993. Smallholders, householders: Farm families and the ecology of intensive, sustainable agriculture. Stanford, Calif.: Stanford University Press.

Rabinow, P., and Sullivan, W. M. (Eds.). 1987. Interpretive social science: A second look. Berkeley: University of California Press.

Ruse, M. 1999. Mystery of Mysteries: Is Evolution a Social Construction? Cambridge: Harvard University Press.

Smith, Adam. 2009[1776]. An inquiry into the nature and causes of the wealth of nations. Lawrence, KS: Digireads.com Publishing.

Tainter, J. A. 2011. Energy, complexity, and sustainability: A historical perspective. Environmental Innovation and Societal Transitions, 1(1):89-95.

White, L. A. 1946. Kroeber's "Configurations of Culture Growth." 2. American anthropologist, 48(1): 78-93.

Winterhalder, B., and Smith, E. A. 2000. Analyzing adaptive strategies: Human behavioral ecology at twenty-five. Evolutionary Anthropology Issues News and Reviews, 9(2): 51-72.

How to succeed

To successfully complete this course, you will

1. Complete all required readings and come to EVERY CLASS. Obviously, some absences are unavoidable. I do not take attendance. If you miss class, your grade will suffer.
2. Prepare for class by completing assignments and participate in class discussions.

3. 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.

Grading

Each student's grade will reflect their participation and performance on written assignments, quizzes and tests.

Grade scale:

A	100-90%
B	89-80%
C	79-70%
D	69-60%
F	<60%

Assignments and Learning Tools:

Journal Entries-each journal check is worth 15 points. The bulk of this courses grade will depend on writing assignments done in each student's journal. Each student is required to keep a two column journal. All you need to do this is legal pad or college rule paper. The left hand column is for reading notes. The right hand column is for writing exercises that we will do in class. Journals will be turned in on a regular basis.

There are two types of journal entries: *reading notes* and *freewrites*. Reading notes are required for every assigned reading. I will outline my expectations for reading notes in class. In general, you should strive to summarize the main points that an author is making IN YOUR OWN WORDS. Your reading notes will be written in the left hand column of your journal. Freewrites are writing exercises that we will conduct in class. These exercises are designed to get each individual thinking more analytically about the topics and reading that we will discuss in class.

Exam-50 points. There will be one exam is this course at the end of Part II of the course. This exam will be open journal, so make sure you keep up on your journals! Open journal does not mean that the exam will be easy; do not make this false assumption.

Papers-75 points each. There are two papers due in this course. The word limit for each paper is 1500 words. The papers are describe above in the narrative description of the course.

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 an assignment is 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.

The USU ACADEMIC INTEGRITY POLICY can be found at the web address below. If you have any questions about whether a behavior violates academic standards, ASK. Please do not violate the standards. As I said, science is a public good and the provision of public goods requires honesty.

<http://www.usu.edu/student-services/student-code/article6.cfm>

Below is the standard for academic integrity.

ARTICLE VI. University Regulations Regarding Academic Integrity

SECTION VI-1. University Standard: Academic Integrity

Students have a responsibility to promote academic integrity at the University by not participating in or facilitating others' participation in any act of academic dishonesty and by reporting all violations or suspected violations of the Academic Integrity Standard to their instructors

The Honor Pledge To enhance the learning environment at Utah State University and to develop student academic integrity, each student agrees to the following Honor Pledge:

I pledge, on my honor, to conduct myself with the foremost level of academic integrity.

Violations of the Academic Integrity Standard (academic violations) include but are not limited to:

1. Cheating: (1) using or attempting to use or providing others with any unauthorized assistance in taking quizzes, tests, examinations, or in any other academic exercise or activity, including working in a group when the instructor has designated that the quiz, test, examination, or any other academic exercise or activity be done individually; (2) depending on the aid of sources beyond those authorized by the instructor in writing papers, preparing reports, solving problems, or carrying out other assignments; (3) substituting for another student, or permitting another student to substitute for oneself, in taking an examination or preparing academic work; (4) acquiring tests or other academic material belonging to a faculty member, staff member, or another student without express permission; (5) continuing to write after time has been called on a quiz, test, examination, or any other academic exercise or activity; (6) submitting substantially the same work for credit in more than one class, except with prior approval of the instructor; or (7) engaging in any form of research fraud.

2. Falsification: altering or fabricating any information or citation in an academic exercise or activity.

3. Plagiarism: representing, by paraphrase or direct quotation, the published or unpublished work of another person as one's own in any academic exercise or activity without full and clear acknowledgment. It also includes using materials prepared by another person or by an agency engaged in the sale of term papers or other academic materials.

IN COMPLIANCE WITH THE AMERICANS WITH DISABILITIES ACT (ADA), 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.

I will do everything I can to accommodate all students. Please see disability services to obtain any necessary documentation. The web address is:
<http://www.usu.edu/drc/>

IN COMPLIANCE WITH THE FAMILY EDUCATIONAL RIGHTS AND PRIVACY ACT (FERPA), it is the policy of the Department of Sociology, Social Work & Anthropology at Utah State University to maintain the confidentiality of students records. When it is not feasible to distribute exams, papers, and other assignments to students individually (e.g., in large-enrollment classes), the instructor may obtain from students a signed waiver of confidentiality regarding class assignments so exams, papers, and other academic exercises may be placed out during class or during other group sessions for students to pick up. A general waiver may be sought from each student at the beginning of the academic term with the understanding that the waiver may be rescinded , in writing, during the academic term if the student chooses. If a student does not sign a waiver, then assignments must be returned to that student confidentially.

My Teaching Philosophy:

It is a privilege and an honor to teach. My primary goal as an educator is to uplift individuals by providing students with the opportunity to develop research skills that empower lifelong learning and critical thinking. I subscribe to an inquiry based model of teaching. In this model of teaching, I strive to create an environment in which students have the opportunity to practice research and develop scientific explanations for the research questions that anthropologists study. For example, in my introductory archaeology course, I ask students to work with data to identify patterns, develop, and write their own explanation for the adoption of agriculture by hunter-gatherers. We then compare their explanations with those of professional anthropologists.

I believe that teaching and effective leadership are synonymous. In my view, learning situations are constructed around two primary social positions, the leader and the learner. In any course, an individual will shift between these positions as discussion and critical thinking occur. Most often, a teacher will occupy the role of the leader. Regardless of who occupies the position of the leader, the leader's role is to respect the needs and desires of the learner, create an environment that is safe, encourage intellectual risk taking, communicate concepts and ideas in multiple ways and actively listen.

There is an old adage in the game of football, "when a player is ready to learn, a teacher shows up." This folk wisdom conveys the fundamental idea that a leader cannot learn for a learner. All of us have intellectual roadblocks that sometimes hamper our ability to learn. I

believe that the most critical skill necessary for effective teaching is active listening. I believe that active listening helps a teacher identify the intellectual roadblocks that arise for students in any given learning situation. Active listening occurs in class as students speak, but is also fostered by course design and instruction. For instance, in my Anthropological Inquiry course, I use a “pre-concept essay” to ask: What is science, and what is the role of science in society? This assignment allows me to assess the preconceptions of students and specifically address potential “roadblocks” to thinking critically about science as a way of knowing.

I believe that effective leaders constantly “assess and adapt.” As a teacher, I strive to constantly assess the needs of my students and adapt my course design and content to facilitate the success of the students. This process occurs within a class period, between classes and from semester-to-semester. I read the literature on the scholarship of teaching and learning and use this as a foundation for identifying teaching strategies that elicit student engagement and learning. I believe that collaboration and peer review facilitate a teacher’s ability to effectively design courses and facilitate student learning.

Finally, I believe that successful learning is evidenced by students who stay engaged with the concepts and tools that they have the opportunity to learn beyond particular learning situations. I actively promote learning situations that ask students to make connections between academic disciplines and promotes the integration of anthropological concepts with prior knowledge drawn from other domains. For example, in my introductory archaeology course, I introduce the interdisciplinary concept of social dilemmas in which individual and group interests conflict. I ask students to draw on their coursework and background knowledge to anticipate the kind of social organization that might evolve as individuals respond to social dilemmas, for instance, in a Hohokam irrigation system. We then run experiments in class in which students must cooperate to manage an irrigation system. We observe how their behaviors match their expectations (with often surprising mismatches) and discuss why their own behaviors did or did not match their expectations.

Schedule

- Week #1, Jan. 11-15
 - M-Introductions; For W read ScienceandHistory.pdf posted on Canvas
 - W-Science and Humanism; For F read Ruse 1999 Science Wars posted on Canvas
 - F-TURN IN JOURNALS; Science and Humanism; For Wednesday read Perry 2003, Intro and The Idea of Evolution

- Week #2, Jan. 18-22
 - M-MLK Day, no class
 - W-Evolution in Anthropology, for F read Gould pages 11-38
 - F-Evolution by Natural Selection; For M read McGee and Warms Tyler and Morgan chapters

- Week #3, Jan. 25-29

- M-Cultural evolution #1; For W read Moor pages: 161-204
- W-Cultural evolution, the return; For F read Steward1955
- F-Culture ecology and evolution; For M read Perry 2003, The Idea of Relativism
- Week #4, Feb. 1-5
 - M-Key concept=cultural relativism; For W read SpiroRelativism.pdf
 - W- The types of relativism; For F read Boas 1896 and Moore chapter 3
 - F-TURN IN JOURNALS; The Boasian critique; For M read McGee and Warms Mead chapter and Abu-Lughod, Lila. 2002 pdf on Canvas
- Week #4, Feb. 8-12
 - M-
 - W-Ethnography and ethnology; For F read Perry 2003, The Idea of Culture
 - F-What is culture; do we need to define it?