Throughout my career I have learned how useful the theoretical orientations of early anthropologists and social thinkers can be in helping interpret my research findings and addressing contemporary issues. As each new generation reads the history of anthropological theory, we come to understand that even the writings of “dead white men” can provide new insights, and their writings can complement and deepen our understanding of newer theoretical approaches that are “hot off the press”.

~ Louise Lamphere

Course Description

This course examines key ideas, thinkers, and theoretical movements in anthropology from the late 19th century to the present. We take as a serious starting point the idea that any idea or thinker or paradigm shift occurs in particular contexts and that those contexts necessarily inform and influence those events. We want to study where we come from, but let us not lose sight of history and social movements around the globe that influence the paths that particular theorists and topics in the discipline pursued. We investigate an important idea throughout the course – what is the relationship of anthropology to both history and theory – can you have one without the other and what have we inherited in our contemporary pursuits of anthropology? Please keep this in mind as we make our way through some of the formative pieces in the development of anthropology.

One of the things that anthropologists do, and are particularly well-suited to do, is trace kinship. We trace kinship across multiple dimensions, across cultures and across what others might think or see as immutable boundaries. We study kinship and kinship is a kind of social history. A way of thinking about where we have come from and what it means to be “us”. In that sense, I want you to think about this course, not only as a requirement for the major, a milestone along your path to graduation, but as a kind of kinship chart that will help elucidate the paths, thoughts and theoretical movements in Anthropology in the past several centuries. This course will help you trace your intellectual genealogy and help you to understand past and current theories, debates in the field and where you find yourself situated in that midst.

It is important to know your intellectual roots. You want to emerge from this course being well versed in the theories and intellectual giants in anthropology. More practically, from our perspective here at DePauw, it is important that you learn your intellectual roots so you may grow and develop your own work, branching out and
building upon what you learn in this class in your methods as well as in your senior seminar project. Think about it – you cannot begin to develop a well-crafted and sophisticated thesis/article/dissertation if you do not have the tools with which to do so. That means you can have all the great ideas about research topics and experience across cultures that you can garner, but if you do not have the methodological tools or the theoretical tools in your kit, that how can you bring your knowledge and experience to the academic arena in a sophisticated manner? On whose shoulders are you standing? I.e: what theories inform your thinking about what you experience and observe? How does this differ or support what others have said before you?

Important Dates

9/30 Take Home Exam # 1 Due by 4pm (Moodle) *not a class day
11/4 Take Home Exam # 2 Due by 4pm (Moodle) *not a class day
12/8 Contemporary Article Exegesis Due (at start of Class)
12/8 Student Presentations of Contemporary Articles
12/17 Take Home Exam # 3 Due by 4pm (Moodle)

Texts


* Other readings will be assigned on occasion in addition to these texts and will be found on Moodle or given to you as a link. Please be aware that there is a considerable amount of reading in this course, do make sure you keep on top of it as you will want and need to be able to contribute to class discussions.

Plagiarism Policy

As a major in Anthropology and of course a student at DePauw, you should be very familiar with the plagiarism policies we have at the University. As the newest kind of members of the community of professional anthropologists we also expect you to adhere to and take seriously the high ethical standards of practicing professionals. See for example the American Anthropological Association’s code of ethics:

“Anthropological researchers bear responsibility for the integrity and reputation of their discipline, of scholarship, and of science. Thus, anthropological researchers are subject to the general moral rules of scientific and scholarly conduct: they should not deceive or knowingly misrepresent (i.e., fabricate evidence, falsify, plagiarize), or attempt to prevent reporting of misconduct, or obstruct the scientific/scholarly research of others”
Here is a link to the full statement and blog on the AAA website with which you should be familiar as you continue in the discipline:
http://ethics.aaanet.org/category/statement/

Any work that is not your own that you attempt to pass off as your own falls short of this code. Please do not jeopardize your careers (here in this class, at DePauw, post graduation, or in life in general) by succumbing to unethical and untruthful behavior.

If you get behind or overwhelmed, please come and talk to me. There is no problem that cannot be solved, but you need to be proactive with any difficulties that arise.

**ADA–STATEMENT:**
"DePauw University is committed to providing equal access to academic programs and University administered activities and reasonable accommodations to students with disabilities, in compliance with the Americans With Disabilities Act and Amendments (ADAAA). Any student who feels she or he may need an accommodation based on the impact of a disability or learning challenge is strongly encouraged to contact Pamela Roberts, Coordinator of Academic Success and Student Disability Services, for further information on how to receive accommodations and support. Academic Success and Student Disability Services is located in the Memorial Student Union Building. Their telephone: 765-658-6267. It is the responsibility of the student to share the letter of accommodation faculty and staff members. Accommodations will not be implemented until the faculty or staff member has received the official letter. Accommodations are not retroactive. It is the responsibility of the student to discuss implementation of accommodations with each faculty and staff member receiving the letter."

**Grading & Course Requirements**

* Class Participation: 10%

* Discussion Leadership (2 times, x 5 % each): 10%

* Reading Log: 20%

* Article Exegesis & Presentation: 15%

* Take-Home Essay Exams (3 times, x 15% each): 45%.

Remember that this is designated as an S class. Speaking, active participation and engagement are critical. In order for you to receive the S component for this course, all assignments must be completed and with a minimum of a C- as the final grade. A note on graded materials – you must wait at least 24 hours (but no more than 1 week) before you come to see me about a grade you have received on any class material. I am available to look over a graded assignment only after you have taken sufficient time to
read through both your original work and my comments. Please bear in mind that grade reviews can mean a possible increase or decrease in the original grade so do look over your work carefully and completely before bringing it to me for a second time.

*Please see the DePauw handbook for the complete understanding and description of grading at the University. The scale for grades in this class are:

A (94% +)  A- (90-93%)
B+ (87-89%)  B (84-86%)  B- (80-83%)
C+ (77-79%)  C (74-76%)  C- (70-73%)
D+ (67-69%)  D (64-66%)  D- (60-63%)
F (59% and below)

Schedule of Events:

**Week 1**

[8/27] ~ Course Overview & Expectations

**Week 2**

[9/1] ~ What is Theory and Why Do Anthropologists Need It?

Moberg, Mark


[9/3] ~ Social vs. Biological Darwinism

Delaney, Tim

2009 Social Spencerism. Philosophy Now 71:20-21

Moberg, Mark


**Week 3**

[9/8] ~ Cultural Evolutionary Theory (A Focus on Lewis Henry Morgan)

Moore, Jerry D.

Morgan, Lewis Henry


Sidky, Homayun


[9/10] ~ Marxism (A Focus on Karl Marx)

Marx, Karl and Friedrich Engels


Moberg, Mark


Week 4

[9/15] ~ Historical Particularism (A Focus on Franz Boas)

Boas, Franz


Moore, Jerry D.


Moberg, Mark

Pierpont, Claudia Roth


[9/17] ~ **Historical Particularism, continued (A Focus on Zora Neale Hurston)**

Hurston, Zora Neale


Ward, Cynthia


**Week 5**

[9/22] ~ **Culture & Personality (A Focus on Ruth Benedict)**

Benedict, Ruth,


Moore, Jerry D.


Sidky, Homayun


*Take Home Exam # 1 handed out (covers material through 9/24)*

[9/24] ~ **Culture & Personality, continued (A Focus on Margaret Mead)**
Mead, Margaret


Metraux, Rhoda and Sydel Silverman


Moore, Jerry D.


Week 6

[9/29] ~ Structural Functionalism (A Focus on A.R. Radcliffe-Brown)

Kuper, Adam


Moberg, Mark


Moore, Jerry D.


Radcliffe-Brown, A.R.


9/30 °Take Home Exam # 1 Due by 4pm (Moodle)

[10/1] ~ Functionalism (A Focus on Bronislaw Malinowski)

Malinowski, Bronislaw

Moberg, Mark


Moore, Jerry D.


Week 7

[10/6] ~ Cultural Ecology (A Focus on Julian Steward)

Moore, Jerry D.


Moberg, Mark


Steward, Julian H.


[10/8] ~ Cultural Materialism (A Focus on Marvin Harris)

Harris, Marvin.


Moberg, Mark.

Moore, Jerry D.


**Week 8**

[10/13] ~ **Structuralism (A Focus on Marcel Mauss)**

Mauss, Marcel


Moore, Jerry D.


Culler, Jonathan


[10/15] ~ **Structuralism, continued (A Focus on Claude Lévi-Strauss)**

Lévi-Strauss, Claude


Moberg, Mark


Moore, Jerry D.
2012 Claude Lévi-Strauss: Structuralism. In Visions of Culture: An

Wiseman, Boris and Judy Groves


Week 9

[10/20 & 10/22] [Fall Break! 😊]

Week 10

[10/27] ~ **Interpretive Anthropology (A Focus on Clifford Geertz)**

Geertz, Clifford


Moore, Jerry D.


Roseberry, William


* Take Home Exam # 2 handed out (covers material through 10/29)

[10/29] ~ **Symbolic Anthropology (A Focus on Victor Turner)**

Deflem, Mathieu

Moore, Jerry D.


Turner, Victor


Week 11

[11/3] ~ Postmodernism (A Focus on James Clifford)

Clifford, James


Barrett, Stanley R.


11/4 * Take Home Exam #2 Due by 4pm (Moodle)

[11/5] ~ Postmodernism, continued (A Focus on Michel Foucault)

Fillingham, Lydia Alix


Foucault, Michel


Hoffman, Marcelo

Week 12


Bourdieu, Pierre


Moore, Jerry D.


Ortner, Sherry


Moore, Jerry D.


Wolf, Eric R.


Week 13


Appadurai, Arjun


Grossberg, Lawrence

Robinson, Andrew.


Deloria, Vine


Dirks, Nicholas B.


Said, Edward W.


Week 14


Moore, Jerry D.


Leacock, Eleanor


Ortner, Sherry

Week 15

[12/1] ~ Biological & Archaeological Anthropology

Goodman, Alan H. and Thomas L. Leatherman


Kuper, Adam and Jonathan Marks


Earle, Timothy


Johnson, Matthew


[12/5] ~ Evaluation and Wrap Up ~ Public Anthropology

Low, Setha M. and Sally Engle Merry


* Take Home Exam # 3 handed out (covers material through 12/3)

Week 16

[12/8] ~ Student Presentations

[12/10] ~ Student Presentations

Exam # 3: Due by 4pm Thursday December 17th (Moodle)
Course Expectations

The course is primarily discussion based and class participation is essential. Full participation means attendance, arriving on time, volunteering to speak when you have a chance, demonstrating your preparation by offering thoughtful comments and questions that move the conversation forward. As with all of our classes, it goes without saying that I expect everyone to be respectful of the opinions of others. Debate and discussion is central to what we will do as we learn about, challenge and consider various theories and I look forward to your consideration of the history of anthropological theory.

NOTE ON PARTICIPATION: Participation and attendance are very important to your success in this course. Remember, you cannot participate if you are not there! If you are going to be absent, contact me before class. It is your responsibility to get all information you missed on any days you were absent. Acceptable reasons for an excused absence include family emergency, serious illness, religious holiday, and participation in college athletic competitions. Please note that excessive absences, even when excused, will negatively impact your participation grade and your final course grade at the professor’s discretion. Students with unexcused absences will receive no participation credit for the days they are absent. Typically, no more than two excused absences are permitted over the course of the semester. If you have more than four absences, you may not be eligible to continue in the course whether these absences are excused or unexcused.

Discussion Leadership

Over the course of the semester, each student will lead discussion twice; each student leader will be in charge of 30-45 minutes of class time each day they lead discussion. You should prepare (1) a short presentation on the life and work of the anthropologist whose theory we are discussing, (2) a handout or other visual aid to help students better understand the ideas of the anthropologist, (3) a list of discussion questions (at minimum, seven). These questions should be emailed to me at least three hours (11:20am) ahead of class and printed on a handout for students that you pass out. Questions should reflect a close reading of the texts and be clear and understandable. They should be thought-provoking and challenging for other class participants. The questions should also encourage class participation—that is, be open-ended yet not so vague that engaging with them is problematic. There will be no opportunity to make up a missed presentation/discussion leadership. Discussion leadership responsibilities are worth 10% of the course grade.

Reading Log

The Reading Log is a place to reflect on the theories we study; these logs are also very important preparation for the three take-home essay exams. You must fill out the log
for every day that readings are assigned, except for two days when you can opt out without a grade penalty.

Each log entry should answer the following questions, and should be approximately two pages, single spaced:

1) When did the anthropologist live?

2) Where did he or she conduct fieldwork? If he/she worked primarily with one ethnic group, what was the name of that group?

3) What is the name of the school of thought to which this anthropologist belongs?

4) Drawing upon all assigned secondary sources, what is the most significant idea, approach, or concept that you associate with this anthropologist? Succinctly describe the main theoretical and conceptual issues associated with this person rather than the details of his or her life or information about his or her fieldwork. Your aim is to explain, in a nutshell, what the theorist’s original ideas and concepts are and why he or she is an important figure in the discipline.  

5) What were your impressions of the writing sample written by the anthropologist? Did it grab you? Did it seem old-fashioned? Did you dislike it? If so, why?

6) What criticism might be made of the anthropologist’s ideas?

7) Can you compare or contrast his/her ideas with the ideas of another anthropologist whom we have studied? If this is an early anthropologist, can you compare or contrast his/her ideas with prevailing thoughts about non-Western peoples and society (salient during the era in which they lived)?

Helpful reminders and tips for completing the reading logs:

• You must complete a Reading Log every day readings are assigned, beginning on 9/1 and ending on 12/8. For class days that don’t focus on a specific theorist (9/1, 9/3, 11/19, 11/24, 12/1, 12/3, and 12/8), you will not use the standard format but should instead provide an overall synthesis of the main ideas in the assigned readings and discussions points of comparison within the selected readings.

• Students should fill out the reading log as a Microsoft Word document (approximately 1.5-2 pages in length, single spaced). Save it to your P-drive, Dropbox or a thumb drive that you always bring with you to class so that we/you may access them as we move through the class period.

1 With many thanks to Professor Donna Perry, Gettysburg College and Professor Lydia Marshall, DePauw University.

• After you fill out a Log, save it in a folder with your other forms, giving it a unique name (with the name of the theorist or date of class included in each document’s title).
You can upload your reading logs to Moodle before each class or wait until I call a “log check.” Note that it is fine to edit your logs to take into account points raised during our class discussion, but you should prepare a log BEFORE every class.

• I will collect reading logs at random times throughout the semester to make sure that you are completing all entries and to grade the quality of your work. I will announce a “log-check” at the end of class and students will have fifteen minutes after class to submit any missing logs to Moodle.

• You should submit your reading log forms to the drop-box on Moodle, uploading all forms that you have completed since the last log-check.

• I will grade the reading logs on comprehension of the material, inclusion and citation of all assigned readings, and overall thoughtfulness and sophistication. Don’t worry if you don’t fully understand something or aren’t certain that your critique or comparison is valid. Just do your best, complete all sections of the log, and know that I understand the complexity of the ideas under study. I appreciate students’ honest efforts.

Your reading/film logs are worth 20% of your course grade. A reading log sent to me more than fifteen minutes after class but within a day will be marked down by 10 percentage points. Missing class is no excuse. If you will be absent, have your reading logs up to date on Moodle. After one day, the log will lose an additional 10 percentage points for every day it is late. I will not accept logs more than three days late.

Article Exegesis

Each student will review recent issues (within the last 5 years) of one of the following journals in anthropology: Current Anthropology, American Anthropologist, American Ethnologist, Anthropological Quarterly, or American Antiquity. You will select an article of interest to you and read it carefully. You will write a paper (5-6 pages) and give a class presentation on the article. In both the paper and presentations, students will 1) give an overview of the article and discuss the central theoretical concerns that the author explores and 2) link the ideas of this article with the theories that we have already discussed in class (by comparing or contrasting). Students are encouraged to be critical in their analysis of the article. Presentations cannot be postponed. Papers lose 10 percentage points for every day they are late; papers turned in after class are considered one day late. I will not accept papers more than three days late. The article exegesis paper is worth 7.5% of the course grade; the presentation is worth 2.5% of the course grade.

Exams

This course includes three take-home essay exams that will require students to compare and contrast major theorists and schools of thought. Access to class readings is permitted for the exam but the exam must be completed independently by each student. Each take-home exam is worth 15% of the course grade.