

**DEPARTMENT OF ANTHROPOLOGY
ANTH 303 ANTHROPOLOGICAL THEORY
COURSE OUTLINE, WINTER 2021**

I would like to begin by acknowledging that we are in Mi'kma'ki, the ancestral and unceded territory of the Mi'kmaq People. This territory is covered by the "Treaties of Peace and Friendship" which Mi'kmaq and Wolastoqiyik (Maliseet) Peoples first signed with the British Crown in 1725. The treaties did not deal with surrender of lands and resources but in fact recognized Mi'kmaq and Wolastoqiyik (Maliseet) title and established the rules for what was to be an ongoing relationship between nations.

COURSE DESCRIPTION: This seminar course will give students an understanding of why and how theory is used. It will present the major trends in anthropological theory over the history of the discipline, including approaches such as historical particularism, structural functionalism, Marxist anthropology, and post-modernism among others. Students will get practice applying theories.

INSTRUCTOR: Dr. Susan Vincent [contact information: telephone: 867-5281; email: svincent@stfx.ca; office: JBB 335E]

OFFICE HOURS (Jan. 13-Apr. 9): Tuesdays 1415-1530; Wednesdays 1530-1700; Thursdays 1415-1530; on Collaborate or Zoom. In-person meetings may be possible on Tuesdays and Thursdays, but check with me first.

REQUIRED READINGS: Available on the library's electronic databases or on the internet

COURSE DELIVERY: This course is designed to be offered in face-to-face teaching, with flexibility to adapt to online delivery should that be necessary. Students are reminded that StFX may decide to move to online teaching if pandemic conditions warrant.

EVALUATION:

Applying concepts exercises (three, worth 10% each):	30
Small assignments:	10
Essay (due March 30)	30
Take home final exam (due April 15)	30

RE TESTS, ASSIGNMENTS AND CLASS CONDUCT: the following rules have been designed to ensure fairness to all students, to facilitate your academic success, and to allow me to fulfill my responsibilities.

1. Assignment dates are fixed and cannot be changed.
2. Essay assignments must be submitted in HARD COPY (if we are face-to-face) AND ON MOODLE. Other assignments must be submitted on Moodle. Unsubmitted assignments will not be accepted. Pay attention to deadlines.
3. **I WILL NOT ACCEPT LATE PAPERS.** If you have a legitimate reason for missing an assignment or test, inform me **AS SOON AS POSSIBLE**, preferably ahead of time. I do not accept papers after I have returned those already submitted; in this situation

you may be given an alternate assignment if you have a legitimate reason and have been in prompt communication with me. Papers handed in after the last day of the term in which they are due will receive a mark of zero.

4. You are required to keep a copy of assignments when you hand them in. Keep the returned marked assignment until the end of the course.
5. **PLAGIARISM AND CHEATING WILL NOT BE TOLERATED:** Suspected cases of academic dishonesty will be reported to the appropriate authorities and proven cases will result penalties. See the University's policy on plagiarism and cheating (see <http://www2.mystfx.ca/registrars-office/academic-integrity>). **Not intending to plagiarise or cheat is not a legitimate excuse.** Know what is included in the definition and ensure that the paper you submit meets acceptable academic standards according to the policy. When in doubt, consult with me. One of your assignments will be to do the Academic Integrity Workshop available on Moodle, and to submit to me proof of your successful completion of the quizzes.
6. You are expected to attend all classes and are responsible for all in-class discussion and assigned material. **IF YOU MISS THREE CLASSES OR MORE, WHETHER FOR ILLNESS OR FOR ANY OTHER REASON, YOUR ABILITY TO PASS WILL BE SEVERELY COMPROMISED.** Inform me or the Dean's office if you must miss classes.
7. **Technology in the Classroom Policy (for face-to-face teaching):** Cell phone use in class, unless the phone is being used explicitly for research or learning purposes permitted by the instructor, distracts from the learning of the student using the cell phone, the other students and inhibits the instructor's teaching. Therefore, cell phone use in class is prohibited unless the instructor asks that students use their cell phones for a specific exercise.
Students may use computers or tablets in class to take notes. Students who are using computers or tablets for other purposes will be asked to close them.
8. **Class Materials Copyright Notification:** The materials from Department of Anthropology courses, including but not limited to the course syllabus, class notes or PowerPoint presentations provided by the instructor, lectures, or assignments and other materials authored by the instructor, are the property of the instructor, unless stated otherwise by the instructor. Sharing, posting or selling this material to third parties on-line or otherwise (for instance, through on-line sites or on social media sites) for distribution without permission is subject to Canadian Copyright law and is strictly prohibited. Students are required to request permission to record lectures or take images of any part thereof. For more information, please visit the StFX copyright guide: http://www2.mystfx.ca/sites/mystfx.ca.library/files/StFX_Copyright_Policy_January_2016.pdf
9. My responsibility is to maintain the academic standards of St Francis Xavier University as well as of my discipline as I transmit knowledge about the course subject to the students and foster the development of critical academic reading, researching, analytical and writing skills. I will endeavour to do this in a way that recognizes that students have other demands on their time, and within the constraints presented by my other teaching, administrative and research duties. I will return marked assignments as quickly as I can and am happy to meet with students to discuss the course.

EQUITABLE LEARNING ENVIRONMENT

Everyone learns more effectively in a respectful, safe and equitable learning environment, free from discrimination and harassment. I invite you to work with me to create a classroom space—both real and virtual—that fosters and promotes values of human dignity, equity, non-discrimination and respect for diversity. These values and practices are in accord with the **StFX Discrimination and Harassment Policy** which can be found at <http://sites.stfx.ca/equity/>.

Please feel free to talk to me about your questions or concerns about equity in our classroom or in the StFX community in general. If I cannot answer your questions or help you address your concerns, I encourage you to talk to the Human Rights and Equity Advisor (Megan Fogarty, mfogarty@stfx.ca ; 902-867-5306).

INFORMATION ABOUT REQUESTING AN ACCOMMODATION AT STFX

If you have a disability and would like to request accommodations, please contact me during the first week of the semester so that your accommodations may be provided in a timely manner. The Tramble Centre for Accessible Learning (CAL) provides assistance in determining and facilitating appropriate accommodations for students with verified disabilities.

The Tramble Centre for Accessible Learning welcomes students with documented permanent disabilities and offers them a student-centred program of support. Located in Room 108 of the Angus L MacDonald Library, new and returning students meet with program staff to discuss options for support. The deadline for registering with the Centre is two weeks prior to the end of classes each semester and three business days' notice is required for booking all accommodated tests and exams. To book an appointment please use the following link: stfxcal.mywconline.com Phone 902-867-5349; Email: tramble@stfx.ca

AS PER DEPARTMENT POLICY, STUDENTS WILL DEVELOP THE FOLLOWING SKILLS IN THIS COURSE:

- develop the critical ability to apply anthropological theory to relevant material
- identify material that is relevant as evidence in the context of the course and the discipline
- build an understanding of anthropological methods such that students can evaluate the appropriateness of different standard methods for solving problems;
- students should be able to justify the use of specific methods
- an ability to critique published research on the basis of its methodology and its analysis
- an ability to review, present and critically evaluate a range of anthropological and other information to:
 - a) frame an appropriate question for the purpose of solving a problem;
 - b) develop a clear hypothesis in response to the question;
 - c) articulate a sound and advanced theoretical framework to analyse the information in support of the argument;
 - d) conduct research to generate or locate relevant information;
 - e) critically review and analyse information from multiple qualitative or quantitative data sets;
 - f) present the argument in a clear written format
- an ability to communicate information, arguments, and analyses accurately and reliably, orally and in writing to a range of audiences.

TENTATIVE COURSE SCHEDULE

Jan. 14: Introduction

Why theory? What is your anthropological question and how can theory help to explore it?

Jan. 19: What is theory? READ: Ortner, S.B. 2016. "Dark anthropology and its others: Theory since the eighties." *HAU: Journal of Ethnographic Theory*, 6(1): 47-73.

Additional readings:

Glick Schiller, Nina. 2016 "Positioning theory: An introduction" *Anthropological Theory* 16(2-3): 133-145.

Jan. 21: Research skills: Meghan Landry, Librarian. Getting prepared for assignments.

Part I: Canonical theory

Jan. 26: READ: Marx, Karl. 2010 [1867]. Read Chapter 4 "The general formula for capital"; Chapter 6 "The buying and selling of labour power"; And Chapter 26 "The Secret of Primitive Accumulation." *Capital Volume 1*. Moscow: Progress Publishers.
<https://www.marxists.org/archive/marx/works/download/pdf/Capital-Volume-I.pdf>

Jan. 28: DATE BY WHICH ALTERNATIVE ESSAY TOPICS MUST BE APPROVED BY ME.

READ: Weber, Max. 1958. "Science as a Vocation." *Daedalus*, 87: (1): 111-134.
JSTOR, www.jstor.org/stable/20026431.

Additional readings:

Keyes, Charles F. 2002. "Weber and Anthropology." *Annual Review of Anthropology* 31:233-55

<http://www.roebuckclasses.com/socialtheory/resources/weberanthro.pdf>

Jenkins, Richard. 2000. "Disenchantment, Enchantment and Re-Enchantment: Max Weber at the Millennium." *Max Weber Studies* 1(1): 11-32,

<http://www.maxweberstudies.org/MWSJournal/1.1pdfs/1.1%2011-32.pdf>

Pedersen, Lene and Wiwik Dharmiasih. 2015. "The Enchantment of Agriculture: State Decentering and Irrigated Rice Production in Bali." *The Asia Pacific Journal of Anthropology*, 16(2): 141-156,

Weber, Max. 1946. "Class, Status, Party" In *From Max Weber: Essays in Sociology*, H.H. Gerth and C. Wright Mills, eds, New York: Oxford University Press, pp. 180-195; available at

<https://archive.org/stream/frommaxweberessa00webe#page/180/mode/2up>

Weber, Max. 1978 [1956]. Chapter 1 "Basic Sociological Terms." In *Economy and Society*. Berkeley: University of California Press. Available at:

<https://archive.org/details/MaxWeberEconomyAndSociety>

Weisz, Eduardo. 2020. "Science, Rationalization, and the Persistence of Enchantment."
Max Weber Studies 20(1): 8-24.

Feb. 2: READ: Durkheim, Émile. (1947 [1893]) Excerpt from *The Division of Labor in Society*.
(Translated by George Simpson). New York: The Free Press, 1947. available at
https://opencuny.org/classicaltheory/files/2013/08/DURKHEIM_DoL.pdf

Additional readings:

Durkheim, Emile. 2005. "The Dualism of Human Nature and its Social Conditions."
Durkheimian Studies. 11(1): 35-45.

Durkheim, E. And M. Mauss. 1971. "Note on the notion of civilization." *Social
Research* 38(4): 808-813.

Also resources available at

<https://archive.org/search.php?query=creator%3A%22Durkheim%2C%20Emile%2C%201858-1917.%22%20AND%20%28creator%3A%22Durkheim%2C%20Emile%2C%201858-1917%22%29>

Feb. 4: READ: Radcliffe-Brown, A. R 1935. "On the Concept of Function in Social Science."
American Anthropologist, 37(3):.94-402.

Feb. 9: READ: Boas, Franz. 1920. "The Methods of Ethnology." *American Anthropologist*
22(4): 311-320.

Additional

Boas, Franz. 1912. "Changes in the bodily form of descendants of immigrants."
American Anthropologist 14(3): 530-562.

Feb. 11: READ: Steward, Julian H. and Demitri B. Shimkin. 1961. "Some Mechanisms of
Sociocultural Evolution." *Daedalus*, 90(3):477-497.

Part II: Further theoretical sources, revisions of the canon and contemporary trends

Feb. 18: Intersections.

READ: Sacks, Karen Brodtkin. "Toward a Unified Theory of Class, Race, and Gender."
American Ethnologist 16, no. 3 (1989): 534-50. Accessed December 3, 2020.

Additional readings:

Behar, Ruth. 1993. "Introduction : Women writing culture: another telling of the story
of American anthropology." *Critique of Anthropology* 13(3): 307-325.

Cho, Sumi, Kimberlé Williams Crenshaw, and Leslie McCall. 2013. "Toward a field of
intersectionality studies: Theory, applications, and praxis." *Signs: Journal of
Women in Culture and Society* 38(4): 785-810.

Crenshaw, Kimberlé. 1990. "Mapping the margins: Intersectionality, identity politics,
and violence against women of color." *Stanford Law Review* 43(6): 1241-1299.

Henne, K., 2018. "Gender and Race, Intersectionality Theory of." *The International
Encyclopedia of Anthropology*, pp.1-4.

- Moore, H. 1994. "Divide we stand: sex, gender and sexual difference." *Feminist Review*, Vol. 47: 78-95.
- Mullings, Leith. 2005. "Resistance and resilience: The Sojourner Syndrome and the social context of reproduction in central Harlem." *Transforming Anthropology* 13(2): 79-91.
- Trin T. Minh-ha. 1987. "Difference: 'A Special Third World Women Issue'." *Feminist Review* 25(5):22. doi:10.1057/fr.1987.1

Feb. 23: READ: Wylie, Alison, with Kelly Koide, Marisol Marini and Marian Toledo (2014) "Archaeology and critical feminism of science: Interview with Alison Wylie." *Scientiae Studia* 12(3): 549-590. <http://philpapers.org/archive/WYLAAC.pdf>

Additional readings:

- Grabow, S. and Walker, J., 2016. "Inclusivity and Multivocality in Socio-Political Archaeologies and Culture Heritage Management: Reflections, Trends, and Tensions." *Heritage & Society*, 9(1): 25-56.
- Thomas, J., 2012. "Archaeology and Anthropology." In *The Sage Handbook of Social Anthropology*, edited by R. Fardon, O. Harris, T. Marchand, M. Nuttall, C. Shore, V. Strange and R. Wilson. 138-153. London, UK: Sage.

Feb. 25: Balinese Cockfight 1; READ: Geertz, Clifford. 2005. "Deep Play: Notes on the Balinese Cockfight." *Daedalus*. 134(4): 56- 86.

Mar. 2: Balinese Cockfight 2; READ: Roseberry, William. 1982. "Balinese Cockfights and the Seduction of Anthropology." *Social Research*. 49(4): 1013-1028.

Mar. 4: Applying Marx READ: Kasmir, Sharryn, and Lesley Gill. 2018 "No smooth surfaces." *Current Anthropology* 59(4): 355-377.

Additional examples:

- Bruun, M. H. 2018. "The financialization of Danish cooperatives and the debasement of a collective housing good." *Critique of Anthropology*. 38(2):140-155.
- Lem, Winnie. 2007. "William Roseberry, Class and Inequality in the Anthropology of Migration." *Critique of Anthropology* 27(4): 377-394.
- Mintz, Sidney. 2011. "Devouring objects of study: Food and fieldwork." Open Anthropology Press Interventions Series #1. <http://openanthcoop.net/press/http://openanthcoop.net/press/wp-content/uploads/2011/01/Mintz-Devouring-Objects-of-Study.pdf>
- Mintz, Sidney. 1995. "Food and its relationship to concepts of power." In *Food and Agrarian Orders in the World Economy* edited by Philip McMichael, 3-14. Westport, CT: Greenwood Press. (At Marie Michael library and this chapter seems to be on google books).
- Narotzky, Susana. 2011. "Memories of conflict and present-day struggles in Europe: New tensions between corporatism, class, and social movements." *Identities* 18(2): 97-112
- Neveling, Patrick, and Luisa Steur. 2018. "Introduction: Marxian anthropology resurgent." *Focaal* 82 : 1-15.

- O'Hare, Patrick. 2019. "'The landfill has always borne fruit': precarity, formalisation and dispossession among Uruguay's waste pickers." *Dialectical Anthropology* 43(1): 31-44.
- Steur, Luisa. 2014. "An 'Expanded' Class Perspective: Bringing capitalism down to earth in the changing political lives of Adivasi workers in Kerala." *Modern Asian Studies* 48(5): 1334-1357.
- Vincent, Susan. 2020. "Getting by or getting ahead: State social spending and financialization in Peru." *Focaal* 87: 33-45.
- articles by Tomich, McMichael, Roseberry and commentary by Mintz in *Theory and Society* 20(3) 1991 on slavery in new world, dealing with sugar (in Caribbean), cotton (US) and coffee (19th cent Latin America)

Mar. 9: READ: Bourdieu, Pierre (1973) "Cultural Reproduction and Social Reproduction." available on Scribd and at <http://edu301s2011.files.wordpress.com/2011/02/cultural-reproduction-and-social-reproduction.pdf>

Additional readings:

- Bourdieu, Pierre. 1985. "The Social Space and the Genesis of Groups." *Theory and Society* 14(6): 723-744. Also at <http://www.soc.ucsb.edu/ct/pages/JWM/Syllabi/Bourdieu/SocialSpaceGG.pdf> - explains how his view is a challenge to marxism in understanding social groups as not simply a product of social class; also discusses Weber.
- Bourdieu, Pierre. 2003. "Participant Objectivation." *Journal of the Royal Anthropological Institute* 9(2): 281-294. <http://onlinelibrary.wiley.com/doi/10.1111/1467-9655.00150/full>

Mar. 11: Applying Bourdieu. Observe how Meinert applies, tests and extends Bourdieu's concepts. READ Meinert, Lotte. 2004. "Resources for health in Uganda: Bourdieu's concepts of capital and habitus." *Anthropology & Medicine*, 11(1): 11-26, DOI: 10.1080/1364847042000204942

Additional examples:

- Boyd, Jade. 2016. "Performing 'East Van': Spatial Identifications and Class Anxieties." *Journal of Contemporary Ethnography*. 45(2): 198 - 226.
- Darmon, Muriel. 2012. "A people thinning institution: Changing bodies and souls in a commercial weight-loss group." *Ethnography*. 13(3): 375-398.
- Desmond, Matthew. 2006. "Becoming a firefighter." *Ethnography* 7(4): 387-421.
- Evans, Sarah. 2009. "In a different place: Working class girls and higher education." *Sociology* 43(2): 340-355.
- Holt, Douglas. 1997. "Distinction in America? Recovering Bourdieu's theory of tastes from its critics." *Poetics* 25 93-120. (Reviews critics of Bourdieu)
- Lipset, David. 2015. "On the bridge: Class and the chronotype of modern romance in an American love story." *Anthropological Quarterly* 88(1): 163-185.
- Kaplan, Dana. 2013. "Food and class distinction at Israeli weddings: New middle class omnivores and the 'simple taste.'" *Food, Culture and Society* 16(2): 245-264.
- Miller, Daniel. 2010. "Anthropology in Blue Jeans." *American Ethnologist*. 37(3): 415-428.

Wacquant, Loïc J.D. 1995. "Pugs at Work: Bodily Capital and Bodily Labour among Professional Boxers." *Body & Society* 1(1): 65-93.

Wiltshire, Gareth, Jessica Lee & Oli Williams. 2019. Understanding the reproduction of health inequalities: physical activity, social class and Bourdieu's habitus, *Sport, Education and Society*, 24:3, 226-240, DOI: 10.1080/13573322.2017.1367657

Mar. 16: READ Foucault, Michel. 1982. "The subject and power." *Critical Inquiry* 8(4):777-795.

Mar. 18 Applying Foucault. READ: Moisander, Johanna, Claudia Groß, and Kirsi Eräranta. 2018. "Mechanisms of biopower and neoliberal governmentality in precarious work: Mobilizing the dependent self-employed as independent business owners." *Human Relations* ,71(3): 375-398.

Additional examples:

Biehl, João. 2013. "The judicialization of biopolitics: Claiming the right to pharmaceuticals in Brazilian courts." *American Ethnologist* 40(3): 419-436.

Costas Batlle, Ioannis, Sam Carr & Ceri Brown. 2018. "'I just can't bear these procedures, I just want to be out there working with children': An autoethnography on neoliberalism and youth sports charities in the UK." *Sport, Education and Society*, 23(9): 853-865, DOI: 10.1080/13573322.2017.1288093

Escobar, Arturo. 2009. "Power and visibility: Development and the invention and management of the Third World." *Cultural Anthropology*. 3(4):428

Ferguson, James and Akhil Gupta. 2002. "Spatializing States: Toward an Ethnography of Neoliberal Governmentality." *American Ethnologist*, 29(4):981-1002

Knauff, Bruce M. 1994. "Foucault Meets South New Guinea: Knowledge, Power, Sexuality." *Ethos*. 22(4):391-438

Li, Tania Murray. 2010. "Indigeneity, capitalism and the management of dispossession." *Current Anthropology* 51(3): 385-414. (Mixes Foucault, Marx, Gramsci)

Lippert, Randy. 2014. "Neo-liberalism, police and the governance of little urban things." *Foucault Studies* 18(3): 49-65

Ong, Aihwa. 2008. "Scales of exception: Experiments with knowledge and sheer life in tropical Southeast Asia." *Singapore Journal of Tropical Geography*, 29(2):117. http://www.aihwaong.info/sg_userfiles/sjtg_323.pdf

Porter, Nathalie. 2013. "Bird flu biopower: Strategies for multispecies coexistence in Việt Nam." *American Ethnologist* 40(1): 132-148.

Rabinow, Paul. 1988. "Beyond Ethnography: Anthropology as Nominalism." *Cultural Anthropology*, 3(4): 355-364. Reviews a bunch of theorists, beginning with Foucault

Sharma, Aradhana. 2006. "Crossbreeding institutions, breeding struggle: Women's empowerment, neoliberal governmentality, and state (re) formation in India." *Cultural Anthropology* 21(1): 60-95.

Trainer, Sarah, Amber Wutich and Alexandra Brewis. 2017. "Eating in the Panopticon: Surveillance of Food and Weight before and after Bariatric Surgery." *Medical Anthropology*, 36(5): 500-514..

Mar. 19: COURSE DROP DATE FOR SECOND TERM THREE-CREDIT COURSES

Mar. 23 Performance and culture. READ: Goffman, Erving. 1959. "The Presentation of Self in Everyday Life". Pp. 17-25. From *The Presentation of Self in Everyday Life* (New York: The Overlook Press, 1959) :
<http://crossculturalleadership.yolasite.com/resources/Goffman%20%281959%29%20Presentation%20of%20Self%20in%20Everyday%20Life.pdf>

Mar. 25: READ: Butler, Judith. 1988. "Performative Acts and Gender Constitution: An Essay in Phenomenology and Feminist Theory." *Theatre Journal*. 40(4): 519-531. Stable URL: <http://www.jstor.org/stable/320789> 3.

Additional readings:

Denzin, Norman K. 2003. "The Call to Performance." *Symbolic Interaction*. 26(1): 187-207.

Schein, Louisa. 1999. "Performing Modernity." *Cultural Anthropology*. 14(3): 361-395. Stable URL: <http://www.jstor.org/stable/656655>.

Mar. 30: **ESSAY DUE**. Challenging Western theory. READ: De la Cadena, Marisol, et al. 2015. "Anthropology and STS: Generative interfaces, multiple locations." *HAU: Journal of Ethnographic Theory* 5(1): 437-475. Graze through these discussions to see how the authors propose new ways of studying science and technology.

Apr. 6 Return to dark and good anthropology. READ Knauft, Bruce. 2019. "Good anthropology in dark times: Critical appraisal and ethnographic application." *The Australian Journal of Anthropology* 30(1): 3-17.

Apr. 8: Course conclusion.

DESCRIPTION OF TESTS AND ASSIGNMENTS:

Group work/small assignments (10% of course grade): There will be several small assignments, carried out either in groups or individually, throughout the course. These will be explained in class. The purpose of these is to give you an opportunity to practice with the material and to provide you with feedback on your performance in the class. There will probably be 2 to 4 of these. One will be to complete the Academic Integrity Workshop available to you on Moodle.

Applying concepts (30%, 10 marks each):

See separate assignment sheet and example.

Essay, due March 30 in paper in class and on Moodle (30%): The paper should be 10 to 12 pages in length (double-spaced, one inch margins on all sides; 10 or 12 characters per inch; indent the first line of paragraphs rather than leaving extra spaces between paragraphs).

Use the essay format outline at <http://stfx.libguides.com/content.php?pid=53968&sid=395159>, with the AAA (that is, Chicago author-date) style of referencing. See

http://sites.stfx.ca/anthropology/writing_and_presentation_guide for further resources on writing. **You may NOT use more than three quotations, none of which may be more than 35 words. You MUST provide the page number from the source whenever you use information or ideas from a specific page in the source.**

Topic: You can choose your own topic, but it MUST BE APPROVED BY ME BEFORE JANUARY 28. Otherwise, address the following question.

1. Choose one of Bourdieu, Sacks, Foucault or Roseberry/applying Marx, and explore how this framework is applied in at least four ethnographic works published since 2000. Your argument will be based on a critical appreciation of this framework. Thus, if you were to choose Bourdieu, you might look at articles in the journal **Ethnography**, especially between 2000 and 2008, choosing some of the articles that use Bourdieuan ideas. Focus on a single concept, or a couple of related concepts from the theorist, and see how it is used to analyse the material in the ethnographic works you choose.

Look at the additional readings under each theorist for an initial set of sources. Note that not all are ethnographic; some are critical engagements or other discussions. You are required to use ethnographic works, so please make sure you get these approved by me.

Objectives: This assignment builds critical reading, analytical and writing skills. The main objective is to give you experience with applying and critically evaluating theoretical concepts and frameworks. You will be marked on whether you have presented a clear, appropriate essay that presents and supports an argument about the material, following the guidelines. You should demonstrate good knowledge and critical analytical skills that show you understand and can apply anthropological theory.

Take home exam (30 %; due April 15 on Moodle):

At the beginning of the course, you identified your anthropological question. Compare and contrast three theorists (from Goffman on; do NOT write on the theorists from earlier in the course) we have studied with respect to how well they answer this question. Did one of them make you sharpen it or change it? Or provide insights into how to answer it? Do not simply describe the theories. You must show how each would approach your question and explain the benefits and shortcomings of each. Your answer should be between 2500 and 3000 words. You may NOT use the theorist on whom you wrote your essay for the course. Remember to cite sources appropriately and to paraphrase material in your own words rather than using quotations.